THE TREATISE ON THE GREAT VIRTUE OF WISDOM

OF NĀGĀRJUNA

(MAHĀPRAJÑĀPĀRAMITĀŚĀSTRA)

with a study on Emptiness

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VOL. IV

CHAPTERS XLII (continuation) – XLVIII

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INTRODUCTION

Volume I of the *Traité* described the conditions of time, place and individuals under which the Perfection of Wisdom was revealed. Volume II stated the spirit in which the bodhisattva should practice the virtues of his state. Volume III described the new concepts, in contrast to the old Abhidharma, in regard to that which concerns the practices auxiliary to enlightenment (*bodhipakṣikadharma*) and the attributes of the Buddhas. Here in volume IV, the Great Sūtra of the Perfection of Wisdom and the *Traité* which comments on it, tackle a new section which could be entitled 'the Ideal of the Bodhisattva'. It is concerned with the desires or aspirations of the bodhisattva which can be realized only by the practice (*śikṣā*) of Prajñāpāramitā. Here we will touch upon the very heart of the Middle Way (*madhyamaka)* as it was conceived by the first Mahāyānasūtras.

At the time of his ordination, the Bodhisattva 'produced the mind of Bodhi' (*bodhicittam utpādayati*) by forming the intention of some day arriving at supreme perfect enlightenment (*anuttarā samyaksaṃbodhi*) to save the infinite world of beings, to free them from the suffering of saṃsāra and establish them in the supreme knowledge of omniscience (*anuttara sarvajñāna*). Thus his objective is twofold: to acquire supreme wisdom himself and, at the same time, to assure the welfare and happiness of all beings.

In order to attain this end, the bodhisattva must travel a long career which, after a stage of preparation, extends over ten successive stages designated by the name 'levels' (*bhūmi*). It is only in the tenth level, that of Cloud of Dharma (*dharmamegha*), that he will accede to *anuttarā samyaksaṃbodhi*, to the omniscience (*sarvajñatā)* belonging to the Buddhas involving the knowledge of things in all their aspects (*sarvakārajñatā)* and leading to the destruction of the disturbing emotions (*kleśa*) and their residues or 'traces' (*vāsanā).*

Having reached Buddhahood, the bodhisattva would be led straightaway to entering complete nirvāṇa (*parinirvāṇa*), without any residual conditioning, where he would be able to do nothing more for gods or for men. Realizing his own good, he would be sacrificing the second part <vi> of his ideal, that of working for the good and happiness of an infinite number of beings. This is why, relegating his access to *anuttarā samyaksaṃbodhi*, he urgently seeks to acquire wisdom similar to but slightly inferior to that of the Buddhas, which allows him to remain for a long time in saṃsāra in order to dedicate himself to salvific activity by many and varied skillful means. Whereas the wisdom of the Buddhas is perfect omniscience (*sarvajñatā)* bearing upon all the aspects of things (*sarvākārajñatā)* and eliminating the disturbing emotions (*kleśa*) as well as their traces (*vāsan*ā), the wisdom sought by the beginning bodhisattva is improperly called omniscience: it is concerned with the general characteristics of things without discerning all the particular aspects; it cuts the base of the passions and assures deliverance (*vimukti*), but leaves the traces of the passions intact, and it is as a result of the latter that the bodhisattva, abandoning his fleshly body (*māṃsakāya*), takes on a body arisen from the fundamental element (*dharmadhātujakāya*) and appears in the most varied forms in innumerable universes of the ten directions in order to 'ripen' beings (*sattvaparipācana*).

Of all the wishes that the Mahāprajñāpāramitāsūtra attributes to the bodhisattva, that of beneficial wisdom is incontestably the main one. Exactly what does it consist of and at what stage of his career does the bodhisattva take possession of it?

It is, in its most complete form, the *anutpattikadharmakṣānti*, a cryptic expression the exact meaning of which has long escaped western exegesis. This *kṣānti* is the conviction, the certitude, that dharmas do not arise, that things deprived of birth and, as a result, of destruction, are not subject to becoming. By means of this *kṣānti*, the bodhisattva penetrates the single nature of dharmas, namely, absence of natures (*alakṣaṇa*), the true nature of dharmas (*dharmatā, bhūtalakṣaṇa*) "unborn and unceasing, neither defiled nor purified, neither existent nor non-existent, neither accepted nor rejected, always pacified, completely pure, like space, undefinable, inexpressible; it is the disappearance of all paths of speech, it goes beyond the domain of all minds and mental events; it is like nirvāṇa: this is the Dharma of the Buddhas" (*Traité*, p. 1501F).

The practitioner definitively acquires this *kṣānti* in the eighth level, the Unmoveable Stage (*acalā*). That is where he takes up the assured position of bodhisattva (*bodhisattvaniyāma*). Certain of his future buddhahood, for three more levels he will pursue his salvific activity, but spontaneously and effortlessly (*anābhogena*), for his mind will no longer be disturbed by objects <vii> or concepts. Quite rightly, the sūtra considers entry into niyāma (*niyāmāvakrānti*) as the great conquest of the bodhisattva: this position where wisdom (*prajñā)* and skillful means (*upāyakauśalya)* are perfectly balanced is the beginning of supreme perfect enlightenment (*anuttarā samyaksaṃbodhi*) which makes the Buddhas (cf. p. 1787-88F). However, the zeal of the bodhisattva is insatiable and, although above all he seeks this state of perfection, he still makes other wishes. The seven chapters translated in the present volume include no less than twenty-four of these (see Table of Contents). All are not solely of Mahāyānist invention. Some are repeated from the old canons, such as the wish to become established in the six abhijñās (p. 1809F), to possess a body endowed with the marks (p. 1905F), to hold extensive magical powers (p. 1982F), or even to assure the continuity of the Buddha universes (p. 1988F). Others, by adapting them, take up the doctrines already formulated by the Hināyānist schools during the five centuries following the parinirvāṇa of the Buddha. But in this area, the problem of the influences is especially delicate for it cannot be decided whether the Mahāyāna borrowed from the śrāvakas or vice versa. Whatever it may be, there are numerous points in common between the old schools and the teachings of the Mahāprajñāpāramitāsūtra. Some postcanonical biographies, some Vinayas, had already established a distinction between the disturbing emotions (*kleśa*) and the traces (*vāsanā)* of disturbing emotions which the Buddhas have eliminated but which still persist in the saints (p. 1756F). The Mahāsāṃghika canon includes a basket of magical spells (*mantrapiṭaka*), distant beginnings of the dhāraṇi of the Mahāyāna (p. 1862F) and the Dharmaguptakas used the magical syllabary of the Arapacana for didactic ends (p. 1868F). The Mahāsāṃghikas, Andhakas, Uttarapāthakas and Vātsīputrīyas accepted the existence of a sixth destiny, that of the asuras (p. 1956F). The Vibhajyavādins and the Mahāsāṃghikas believed in the possibility of preaching the Dharma by means of a single sound (p. 1380F, 1985F). The Prajñaptivādins had drawn up a list of ten emptinesses which will appear, partially at least, in the list of eighteen emptinesses presented by the Mahāprajñāpāramitāsūtra (p. 2013F).

All considered, the wishes that the bodhisattva attempts to realize by practicing the Prajñāpāramitā make up a not quite coherent mixture of original ideas and borrowed pieces. It is incumbent on <viii> the *Traité* to put some order into this important section of the sūtra.

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In my [Lamotte] introduction to volume III of the *Traité* (p. viiiF-xlivF), I have dedicated a few pages to the author of this work. A learned monk, he knew the canonical scriptures thoroughly and specialized in the study of the Sarvāstivādin Abhidharma (Ṣaṭpādābhidharma and Mahāvibhāṣā); later, having become aware of the Mahāyānasūtras, in particular the Prajñā sūtras and the philosophical treatises composed by the first Mādhyamikas (Nāgārjuna, Āryadeva and Rāhulabhadra), he became converted to the Mahāyāna without, however, renouncing his monastic role or even leaving his monastery. He then composed a long commentary on a great sūtra of the Perfection of Wisdom, the Pañcaviṃśatisāhasrikā.

He noted that the doctrines of this sūtra in no way contradicted the canonical sūtras of the Tripiṭaka and were limited to explaining them. This made him very happy because, since his entry into religion, he held the sūtras as the very expression of the infallible word of the Buddha. This is why, in his commentary, he calls upon endlessly it to show the complete orthodoxy of the Mahāyāna Prajñā.

On the other hand, he had to recognize that the sūtra teachings, for the most part, were incompatible with the Sarvāstivādin Abhidharma and, more particularly, with Kātyāyanīputra's Jñānaprasthāna. We may guess that for him this was a disillusionment for he knew this system thoroughly and appreciated the clarity and coherence of its scholasticism. By comparison, the explanatory techniques adopted by the Mahāyāna sūtras presented a very sorry appearance: their disorder, their disjointedness, their interminable enumerations and their incessant repetitions which end up by tiring the best disposed reader. But the author of the *Traité* had been won over to their doctrines and he found himself faced with the difficult and unrewarding task of commenting on a sūtra the ideas of which he accepted but the didactic methods of which he reproved. Having specialized in the study of the Ṣaṭpāda and the Vibhāṣā, he decided to teach the doctrines of the Prajñā according to the explanatory techniques customary in the Abhidharmas. But bound to the text on which he was commenting, he was prevented from presenting it as a coherent and structured synthesis in the manner of a Madhyamakaśāstra or an Abhisamayālaṃkāra. Tackling each subject in the order in which the sūtra presented them, he tried to schematize them in the old way and, each <ix> time the subject was approached, he contrasted this pattern with the corresponding Sarvāstivādin pattern.

The present volume abounds in antitheses of this kind: to the four roots of good 'favorable to penetration' (*nirvedhabhāgīya kuśalamūla*) practiced by the śrāvaka in the course of the prayogamārga, there is the corresponding four preparatory practices required of the bodhisattva before his accession to the eighth bhūmi (p. 1795-98F); to the predestination to salvation (*samyaktvaniyāma*) of the śrāvaka, there is the predestination to Dharma (*dharmaniyāma*) of the bodhisattva; before their respective predestinations, both risk *mūrdhabhyaḥ pāta*, or 'falling back from the summits' (p. 1790-93F); by an act of taking pleasure

(*anumodanā*) in a good action, the bodhisattva gains merit infinitely superior to that of the śrāvaka who performs this good action (p. 1880F); the advised practice of the four foundations of mindfulness (*smṛtyupasthāna*) leads favorably to meditation on the first three emptinesses (p.2047-55F).

We cannot avoid the impression that by writing his *Traité*, the author, an Abhidharmika who has gone over to the Mahāyāna, had set himself the main goal of converting the Sarvāstivādins.

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Here, as in the preceding volumes, the *Traité* revives the world of the gods and men who moved around Śākyamuni from his first appearance on earth: king Ajātaśatru (p. 1767F), the brāhmaṇa Ākrośaka-Bhāradvāja (p. 1762), the recluse Asita (p. 1915), the emperor Aśoka in his previous lifetime (p. 1934F), Bakkula (p. 1984F), Bāvari (p. 1906F), the vaiśya Bindu (p. 1938F), Brahmā Devarāja (p. 2079F), the brāhmiṇa Ciñcā (p. 1764F), Cūdapanthaka (p. 1865), Devadtta (p. 1767F), the buddha Dīpaṃkara (p. 1775, 17777, 1921, 1931F), Gavāmpati (p. 1761F), the buddha Kāśyapa (p. 1778F), the śramaṇa Koṭīviṃśa (p. 1894F), Lo p'in tcheou, perhaps Losaka-tiṣya (p. 1944F), Madhuvāsiṣṭha (p. 1761F), Mahākāśyapa (p. 1761F), the demon Māra (p. 1776, 1825, 1937F), Maudgalyāyana (p. 1944, 1985F), the buddha Nāgavaṃśāgra (p. 1907F), Nanda (p. 1760, 1905, 1910F), the Pāpīyaka bhikṣus (p. 1837F), Pilindavatsa (p. 1761F), king Prasenajit (p. 1774F), Rādha (p. 2108, 2143F), Rāhu, king of the asuras (p. 2091F0, Rāhula (p. 1767F), Śakra Devendra (p. 2090F), Śāriputra (p. 1746, 1760, 1849, 1944F), the parivrājaka Śreṇika (p. 2141-42F), king Śuddhodana (p. 1826, 1915F), the bhikṣu Sumana or Karṇasumana (p. 1894-95F), Sumati *alias* Sumedha or Megha (p. 1775, n. 1; 1931F), Sundarī (p. 1764F), Sunetra (p. 2092F), the bhikṣu Uttara (p. 1778F), the brahmaṇa from Verañja (p. 1767F), the buddha Vipśyin (p. 1894, 1895F). <x>

Among the rare bodhisattva appearing in the present volume, we may mention Samantapuṣpa (p. 1849-52F), Vimalakīrti (p. 1852F), Mañjuśrī (p. 1907F), Sadāprarudita (p. 1977F) and, mentioned together, Mañjuśrī, Vimalakīrti, Avalokiteśvara, Mahāsthāmaprāpta and Samantabhadra (p. 1982F).

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Volume IV makes use of the same sources as the preceding volumes: the canonical Sūtrapiṭaka, the Mahāyānasūtras and especially the Mahāprajñāpāramitāsūtra (Pañcaviṃśatisāhasrikā), the Abhidharmas of the various schools and the śāstras of the first Mādhyamika masters.

1. The canonical sūtras known by the author solely in their Sanskrit version, that of the Āgamacatuṣṭaya and the Kṣudrakapiṭaka, contain the teachings of the last Buddha Śākyamuni and, in this capacity, enjoy incontestable authority recognized by all Buddhists, whatever their Vehicle. It is to them that the author resorts preferentially in order to support his arguments. His work literally swarms with canonical *logia* and frequently cites whole sūtras, with greater or lesser accuracy.

Canonical sūtras cited by their titles. – *Arthavargīyāṇi sūtrāṇi* (p. 1749,2143-44F), *Daśabala* (p. 2116F), *Dharmapada* (p. 1943F), *Jātaka* (. 1853F), *Kātyāyana* (p. 2109F), *Kolopama* (p. 2094, 2143F), *Mahāśūnyatā* (p. 2094, 2143F), *Pārāyaṇa* (p. 2143F), *Preta* (p. 1950F), *Rādha* (p. 2143F), *Saptasūryodaya* cited Saptasūryopama (p. 2091-92F).

Canonical sūtras mentioned without title. – *Acchariyā adbhutadhammā* (p. 1992F), *Akkosa* (p. 1762F, n. 1). *Ākāvaka* (p. 1765F, n. 1), *Anamatagga nakha* (p. 2142F, n. 1), *Assu* (p. 1837F, n. 3, no. 1; 2099F, n. 1), *Dīghanakha* (p. 2142F, n. 1), *Kevaddha* (p. 2079F, n. 2), *Khīra* (p. 1837F, n. 3), no. 2; 2099F, n, 2), *Laṭukikopama* (p. 1899, n. 2, *Mūla* (p. 2074F, n. 3), *Paramārthaśūnyatā* (p. 1831F, n. 2; 2135F, n. 2), *Pasāda* (p. 1753F, n. 1; 2075F, n. 2), *Paṭhavī*, called Mṛdgulika in Sanskrit (p. 2100F, n. 1), *Pheṇa* (p. 2053-54F, n. 3; 2062F, n. 1*), Puṇṇamā* (p. 2107F, n. 3), *Sabba*, called Hastatāḍopama in Sanskrit (p. 1748F, n. 2), *Saṃgīti* (p. 1946F, n. 1), *Samṛddhi* called Suña in Pāli (p. 2112F, n. 1*), Satta* (p. 2108F, n. 1; 2143F, n. 2), *Sīha* (p. 1960F, n. 1), *Śreṇikaparivrājaka* called Kutūhasālā in Pāli (p. 2141F, n. 1), *Susīma* (p. 1839, n. 3), *Tiṃsamattā* called Lohita in Sanskrit (p. 1835F, n. 4; 20998F, n. 2), *Tiṇakaṭṭha* (p. 2099F, n. 4); *Verañja* (p. 1767F).

2. A convinced and professed Mahāyānist, the author of the *Traité* could not help but recognize the authenticity of the Mahāyānasūtras. There is frequent reference to them in his commentary. Nevertheless, even to his eyes, they do not enjoy the same credibility as the sūtras of the Tripiṭaka. The latter came from the very mouth (*kaṇṭhokta*) of the Buddha during the forty-five years of his public ministry and were heard and collected by his immediate disciples: they were facts historically witnessed. The sūtras of the Mahāyāna, however, come from a meeting in samādhi between one or several clairvoyants and the Buddhas of the three times and ten directions; having come out of samādhi, the clairvoyant records, most often in writing, the conversations he held with the Buddhas, but he knows perfectly well that the Buddhas come from nowhere and that he himself has gone nowhere, that the visions and things heard bestowed on him took place in his mind and that this mind itself does not exist, With a candor for which we will be grateful, the author will insist later (p. 1927-1930F) on the purely subjective nature of the appearance of Buddhas. Canonical sūtras and Mahāyānasūtras also differ in that the former, more or less, have only a didactic value whereas the latter present themselves from the very beginning as great magical spells (*mahāvidyā)* assuring their readers spiritual and material benefits (cf. 1862-1863F).

In the present volume, the author cites long extracts from the Mahāprajñāpāramitāsūtra, in this case the Pañcaviṃśatisāhasrikā in order to expand his commentary and, in general, mentions the title of the chapter (*parivarta* = *p'in*) from which the extract is taken: cf. p. 1759F, n. 1; 1793F, n.2; 1800F, n. 3; 1807F, n. 1 and 2; 1817F, n. 1 and 2; 1818F; 1831F, n. 1; 1832F, n. 2; 1880F, n. 2; 1892F, n. 2; 1904F, n. 1; 1910F; 1975F, n. 1; 2046F, n. 3; 2060F, n. 1; 2102F, n. 1; 2146F, n. 2.

Other Mahāyānasūtras cited by their titles. - *Bhadrakalpika* (p. 1892F), *Daśabhūmika*, the Chinese title of which is borrowed from Dharmarakṣa's translation (p. 1897F), *Pratyutpannabuddhasaṃmukhāvasthitasamādhi* cited as Pratyutpannasamādhi (p. 1927Fl; see also p. 1789F, n. 1), *Ratnakūṭa* (p. 1843F), *Saddharmapuṇḍarīka* (p. 1957F), *Śūraṃgamasamādhi* cited as Śūraṃgamasūtra (p. 1907F), *Tathāgatācintyaguhyanirdeśa* cited as Guhyakasūtra (p. 1985F),

Vimalakīrtinirdeśa cited as Vimalakīrtisūtra (p. 1852F, 1942F, 1984F), *Viśeṣacintibrahmaparipṛcchā* cited as Jālanīprabhasūtra (p. 1848F), Viśeṣasūtra (p. 1921F).

3. As we have seen in the Introduction to volume III of the *Traité* <xii> (p. xix-xxii), the author had specialized in the study of the Sarvāstivādin scholasticism but, nevertheless, did not approve of it. However, although he energetically debated against the doctrines of Kātyāyanīputra and his disciples on many points (cf. p. 283F seq., 614F, 1383F, 1697F, 1905F), he did not entirely reject the Sarvāstivādin Abhidharma. In the present volume, he calls five times on the authority of an "Abhidharma" not otherwise specified and of which he quotes long extracts. In the five cases, it is a question of the Abhidharmaprakaraṇapāda (cf. p. 1750F, n. 2: 1752F, n. 1; 1870F, n. 3; 2083F, n. 1). This work consists of eight chapters, the first four of which were the work of the bodhisattva Vasumitra and the last four that of the Kaśmir arhats (p. 111-112F). For E. Frauwallner (*Abhidharma-Studien*, WZKSO, VIII, 1964, p. 92-99), it would be the most recent and the best constructed pāda of the Ṣaṭpādābhidharma of the Sarvāstivādins, but earlier than the Jñānaprasthāna of Kātyāyanīputra. Be that as it may, the Prakaraṇapāda always enjoyed a special esteem. It is the most frequently cited Abhidharma in the Saṃgītiparyāya (cf. Taisho Index, no. 15, p. 213c), the Mahāvibhāṣā (Taisho Index, no. 14, p. 313c), the Kośa and the Nyāyānusāra (Taisho Index, no. 16, p. 174b; Kośa Index, p. 242 under *Prakaraṇa*).

4. In the chapter dedicated to the eighteen emptinesses, the author is inspired mainly by Nāgārjuna's Madhyamakaśāstra. He even introduces into his prose two Mūlamadhyamakakārikās without informing the reader of his borrowing (p. 2095F, n. 1). In several places, his argumentation closely follows that of Nāgārjuna (cf. p. 2057F, n. 1; 2058F, n. 1; 2062F, n. 1; 2063F note; 2075 note; 2076F n. 1; 2084F, n. 2; 2107F, n. 2; 2119F, n. 1).

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It would be rather naïve to accept that all the texts attributed by the Indian, Chinese and Tibetan traditions to Nāgārjuna come from one and the same hand, the well-known author of the Madhyamakaśāstra. This would be to forget that, in the matter of literary attribution, India is open only to the wealthy and that the worry of the old writers was not to keep their rights of authorship but to dissimulate modestly behind great names. In volume III (p. xxxix-xL F , 1370-1375F, note), I [Lamotte] expressed the opinion that the author of the *Traité* is not the Nāgārjuna of the Madhyamakaśāstra and that he was <xiii> significantly later than the first Mādhyamika scholars, Nāgārjuna, Āryadeva and Rāhulabhadra. Without wishing to repeat myself [Lamotte], I would only comment that the *Traité* which calls upon a good thirty voluminous Mahāyānasūtras (cf. volume III, p. xxxivF-xxxviiF) cannot be placed at the very origins of the Buddhist Madhyamaka, that the *Traité* itself cites a mass of Nāgārjuniam kārikās and reproduces in full (p. 1060-1065F) the *Prajñāpmaramitāstotra* by Rāhulabhadra and therefore is later than them.

There remains Āryadeva. On p. 1370F, without mentioning a particular work, the *Traité* presents a chapter entitled *P'o-wo-p'in* 'Chapter on the Refutation of the Self'. To what work should it be attributed? To a

Prajñāpārāmitāsūtra? But no chapter in the *Tables Comparatives des versions des Prajñāpāramitā* prepared by Professor Hikata in his edition of the Suvikrāntavikrāmiparipṛcchā bears this name. Could it be a chapter of the *Mūladmadhyamakakārikā* of Nāgārjuna? De Jong (Asia Major, XVII, 1972, p. 109): "It is certainly possible that *P'o-wo-p'in* refers to the eighteenth chapter of the Mūlamadhyamakakārikā." Alas, this eighteenth chapter bears the title Ātmaparīkṣā 'Examination of the Self'. I [Lamotte] accept and still believe that the *P'o-wo-p'in* in question designates the chapter of the Catuḥśataka by Āryadeva entitled *P'o-wo-p'in* in the two Chinese versions (T 1570, k. 1, p. 182c18; T 1571, k. 2, p. 194a27), *Bdag dgag par bsgom pa bstan pa* in the Tibetan version (Tib. Trip., vol. 95, no. 5246, p. 137-1-5). According to the Chinese versions, the Sanskrit title would have been *Ātmapariṣedhaprakaraṇam* 'Chapter on the Refutation of the Self'.

A new piece of information may now be added to the file. From a letter dated May 14, 1976, two young Danish scholars, C. Lindtner and P. Sorensen inform me [Lamotte] that they have discovered two stanzas of the Āryadeva's Catuḥśataka in my [Lamotte] French translation of the *Traité*, p. 69F and 1686F.

1. On page 69F (cf. T 1509, k. 1, p. 64b11-18), the writer expresses himself as follows:

In the *Tchong-louen* (Madhyamakaśāstra) some stanzas say:

> If there were something non-empty
>
> There would have to be something empty.
>
> But if the non-empty does not exist,
>
> How would the empty exist?
>
> The fools who see non-emptiness
>
> Then also see emptiness.
>
> Not having positive views (*dṛṣṭi*) or negative views (*adṛṣṭi*),
>
> That is truly nirvāṇa.
>
> Non-duality, the door to bliss,
>
> The destruction of wrong views,
>
> The realm traveled by all the Buddhas
>
> That is what is called Non-self.

Only the first two stanzas are taken from the Madhyamakaśāstra. The first is Madhyamakakārikā XIII, 7 (Madh. vṛtti, p. 245):

> *Yady aśūnyaṃ bhavet kiṃcit*
>
> *syāc śūnyam iti kiṃcana/*

na kiṃcid asty aśūnyaṃ ca

kutaḥ śūnyaṃ bhaviṣyati//

The second may be compared to the Madhyamakakārikā V, 8 (Madh, vṛtti, p. 135):

Astitvaṃ ye tu paśyanti

nāstitvaṃ cālpabuddhayaḥ/

bhāvānaṃ te na paśyanti

draṣṭavyopaśamaṃ śivam//

"People of little intelligence who see the existence or also the non-existence of essences do not see the blessed peacefulness of the visible [peacefulness consisting of the cessation of knowledge and of the object to be known]".

The third stanza cited does not come from the Madhyamakaśāstra but from Āryadeva's Catuḥśataka, chap. XII, stanza 13 (ed. P. L. Vaidya, no. 288, p. 99; ed. V. Bhattacharya, no. 288, p. 151):

Advitīyaṃ śivadvāraṃ

kudṛṣṭīnāṃ bhayaṃkaram/

viṣayaḥ sarvabuddhānām

iti nairātmyam ucyate//

"Non-duality, gateway to bliss, the scare-crow for wrong views, the domain of all the Buddhas: that is what is called Non-self".

2. Having affirmed that the anātman (or the nairātmya) involves the rejection of all dharmas, the *Traité*, p.1686F (cf. T 1509, k. 26, p. 254a10-12) continues with the following citation:

This is what is said:

If a person knows the nairātmya well

He is thus advised

Not to be happy by hearing about existent things

Not to be sad by hearing about non-existent things.

This citation is borrowed from Āryadeva's Catuḥśataka, chapter XII, stanza 17. Its original Sanskrit title has not come down to us, but the stanza is known by its Chinese translations (T 1570, p. 184b8-9; T 1571, k. 6, p. 220b14-15) and its Tibetan translation, much more faithful (ed. P. L. Vaidya, no. 292, p. 100; ed. V. Bhattacharya, no. 292, p. 156):

de ñid du bdag sñam du /

de ltar gaṅs gnas pa //

de ni yod pas ga la dgaḥ /

med pas ḥjigs par ga la ḥgyur //

V. Bhattacharya (l. c.) restores the Sanskrit as follows:

Tattvato nairātmyam iti

yasyaivaṃ vartate matiḥ /

tasya bhāvāt kutaḥ prītir

abhāvena kuto bhayam //

"He who considers the non-self to be real, how could he experience joy in the face of existence, fear in the face of non-existence?"

Thus the discovery of Lindtner and Sorenson adds to and confirms our earlier conclusions. The author who cites Nāgārjuna's Madhyamakaśāstra, Aryadeva's Catuḥśataka and Rāhula's Stotra postdates the first line of great Maādhyamika scholars and cannot be identified with any of them. Indeed, he is considerably later than them for, by referring to a mass of Mahāyāna sūtras, he is from an epoch where the Madhyamaka had already undergone a long elaboration.

If, as its translator Kumārajīva would have it, the author of the *Traité* went under the name of Nāgārjuna, this was not the Nāgārjuna of the Madhyamakaśāstra, but one of the many other 'Nāgārjunas' known to the literary tradition. On this subject, see the comments of G. Tucci, in East and West, vol. 22 (1972), p. 366-367. <xvi>

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Professor Jacques May of the Université de Lausanne, a great specialist of the Madhyamaka, has dedicated an entire week of his precious time to rereading with me the translation of chapter XLVIII which deals with the eighteen emptinesses, and Professor Robert Shih of the Université de Louvain has made valuable suggestions in regard to the same chapter. My former pupil, Marcel Van Velthem, graduate in philology and eastern history, has spontaneously offered to help me in correcting the proofs and his assistance has been very efficient. I give my heartiest thanks to these friends, as devoted as they are wise.

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Étienne Lamotte

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ed.. = edition; rec. = reconstruction of Sanskrit; tr. = translation.

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CHAPTER XLII (continued) **THE GREAT LOVING-KINDNESS AND THE GREAT COMPASSION OF THE BUDDHAS**

First Section ACQUIRING THE KNOWLEDGES OF THE PATHS AND THE ASPECTS OF THE PATHS

At the end of the Sermon at Benares, the Buddha taught the fourth noble truth to his disciples: the way of the destruction of suffering (*duḥkhanirodhagāminī pratipad*) or the noble eightfold path *(āryāṣṭāṅgikamārga*) that leads to nirvāṇa. Later, on many occasions (Dīgha, II, p. 81, 84; Itivuttaka, p. 51) he defined its three elements, namely, morality (*śīla*), concentration (*samādhi*) and wisdom (*prajñā).* This supraworldly (*lokottara*) path is the only one able to assure the total liberation of the śrāvakas who aspire for their own benefit. They have the direct understanding of it at the end of the stage of seeing the truths (*satyadarśanamārga*), a vision which destroys any error they may have of the nature of things, especially of the existence of the ātman, and brings them the fruit of entry into the stream of nirvāṇa (*srotaāpattiphala*). From then on, the śrāvakas know the Path in its fourfold aspect of path (*mārga*), reasoning (*nyāya*), acquisition (*prāpti*) and exit from the world (*nairyāṇika*): cf. Saṃyuktābhidharmasāra, T 1552, k. 6, p. 918a-b; Vibhāṣā, T 1545, k. 79, p. 408c; Kośa, VI, p. 163; VII, p. 30-34; Mahāvyut., no. 1190-1205).

A much vaster understanding is required of the bodhisattvas who want to assure the benefit and happiness of all beings. It is not enough for them to know the single path that leads to deliverance, but all the paths, good or bad, that beings are liable to take. But they cannot be taken in by this multiplicity of paths: they must understand that "all these paths end up in a single path", that of the true nature which is none other than the absence of nature (*alakṣaṇa*).

Thus, at the stage of seeing the truths, the bodhisattva must hold a twofold knowledge which is absent in the śrāvaka, the knowledge *of* the paths and the knowledge of the aspect of the paths (*mārgākmarajñatā),* which is empty of any nature.

Sūtra (cf. Pañcaviṃśati, p. 21, l. 6-7; Śatasāhasrikā, p. 67, l. 4-5). – The bodhisattva-mahāsattva who wishes to obtain the knowledge of the paths must exert himself in the perfection of wisdom; the bodhisattva-mahāsattva who, by means of the knowledge of the paths, wishes to fulfill completely the knowledge of the aspect of the paths must exert himself in the perfection of wisdom (*Mārgajñatām anuprāptukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ yogaḥ karaṇīyaḥ. Mārgajñatayā mārgākārajñatāṃ* <1736> *paripūrayitukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ yogaḥ karaṇīyaḥ.)*

Śāstra. –

I. KNOWLEDGE OF THE PATHS

[1. Simple Path]. – There is a simple path (*ekayāna*) to go directly to nirvāṇa: this is mindfulness (*smṛti*) and heedfulness (*apramāda*) applied to the good dharmas, the path conforming to mindfulness of body (*kāyasmṛtyupasthāna*).[1]

[2. Twofold paths] – There are also twofold paths: 1) bad path (*akuśalamārga*) and good path (*kuśalamārga*); 2) worldly path (*laukikamārga*) and supraworldly path (*lokottaramārga*); 3) path of concentration (*samādhimārga*) and path of wisdom (*prajñāmārga*); 4) impure path (*sāsravamārga*) and pure path (*anāsravamārga*); 5) path of those who practice (*śaikṣamārga*) and path of those who no longer practice (*aśaikṣamārga*); 6) path of seeing (*darśanamārga*) and path of meditation (*bhāvanāmārga*); 7) path of those who seek the truth as a result of faith (*śraddhānusārin*) and path of those who seek the truth as a result of scripture (*dharmānusārin*); 8) path of those who are candidates for the fruit of the religious life (*phalapatipannakamārga*) and path of those who are in possession of these fruits (*phalaprāptamārga*); 9) path of expulsion of the conflictbing emotions *(ānantaryamārga*) and path of deliverance from the conflicting emotions (*vimuktimārga*); 10) path of whose who are convinced by means of faith (*śraddhādhimuktamārga*) and path of those who have the speculative view (*dṣṛṭiprāptamārga*); 11) path of those who are delivered by means of wisdom (*prajñāvimuktamārga*) and path of those who are doubly delivered (*ubhayatobhāgavimuktamārga*).[2] There are innumerable twofold paths of this kind.

[3. Threefold paths]. – There are also threefold paths:

1) path of the damned (*nārakamārga*), path of the animals (*tiryaṅmārga*) and path of the pretas.

The three kinds of hells are the hot hells, the cold hells and the <1737> dark hells.[3] The three kinds of animals are those that live on the earth, those that live in the water and those that live in he air. The three kinds of pretas are the [**258a**] emaciated pretas, the pretas that eat filth and the divine pretas.[4]

2) Three kinds of good paths (*kuśalamārga*): the path of humans (*manuṣyamārga*), the path of the gods (*devamārga*) and the path of nirvāṇa.

There are three kinds of humans: those who commit wrong-doings *(āpatti*), those who earn merit (*puṇya*) and those who seek nirvāṇa, There are three other kinds of humans: those who taste the objects of desire

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[1] Cf. Dīgha, II, p. 290; Majjhima, I, p. 55, 63: Saṃyutta, V, p. 141, 167-168; Kathāvatthu, p. 158: *Ekāyano ayaṃ bhikkhave maggo sattānaṃ visuddhiyā sokapariddavānaṃ samatikkamāya dukkhadomanassānaṃ atthagamāya ñāyassa adhighamāya nibbānassa sacchikiriyāya, yadidaṃ cattāro satipaṭṭhānā.*

[2] For these various categories of saints, see above, p. 1389-1391F, n.

[3] The hells have been described above, p. 955-968F.

[4] For the pretas, see p. 954-955F.

(*kāma*) and do wrong; those who taste the objects of desire and do not do any wrong; those who do not taste the objects of desire and do not do any wrong.

There are three kinds of gods: gods of the desire realm (*kāmadeva*), gods of the realm of subtle form (*rūpadeva*) and gods of the formless realm *(ārūpyadeva*).

There are three kinds of paths of nirvāṇa: the path of the śrāvakas, the path of the pratyekabuddhas, and the path of the Buddhas. The path of the śrāvakas is of three kinds: the path of those who practice (*śaikṣamārga*), the path of those who no longer practice (*aśaikṣamārga*) and the path of those who are neither the one nor the other (*naivaśaikṣanāśaikṣamārga*). It is the same for the path of the pratyekabuddhas. The path of the Buddhas is of three kinds: the path of the perfections (*pāramitāmārga*), the path of skillful means (*upāyamārga*) and the path of the pure lands (*viśuddhakṣetramārga*). The Buddhas have three other paths: the path of the first production of the mind of awakening (*prathamacittotpādamārga*), the path of the practice of benefit (*kuśalacaryāmārga*) and the path of converting beings (*sattvaparipācanamārga*).

There are three other threefold paths: the path of morality (*śīlamārga*), the path of meditative stabilization (*samādhimārga*) and the path of wisdom (*prajñāmārga*). There are innumerable threefold paths of this kind.

[4. Fourfold paths]. – There are also fourfold paths: 1) the path of worldly people (*pṛthagjanamārga*), the path of the śrāvakas, the path of the pratyekabuddhas and the path of the Buddhas; 2) the path of the śrāvakas, the path of the pratyekabuddhas, the path of the bodhisattvas and the path of he Buddhas; 3) the path of the śrāvakas is of four kinds: the path of suffering (*duḥkhamārga*), the path of the origin (*samudayamārga*), the path of the cessation (*nirodhamārga*) and the path of the way (*pratipanmārga*); <1738> 4) the paths of the four fruits of the religious life (*catuḥśramaṇyaphalamārga*); 5) the path contemplating the true nature of the body (*kāyadharmatānupaśyanamārga*) and the paths contemplating the true nature of feeling, the mind and things (*vedanācittadharmadharmatānupaśyanāmārga*);[5] 6) the four paths by means of which evil bad dharmas that have not yet arisen may not arise (*anutpannānāṃ pāpakānām akuśalānāṃ dharmāṇām anutpādāya*), so that the bad wicked dharmas already arisen may be destroyed (*utpannānāṃ pāpakānām akuśalānāṃ dharmāṇāṃ prahāṇāya*), so that good dharmas that have not yet arisen may take birth (*anutpannānāṃ kuśalānāṃ dharmāṇām utpādāya*) and so that the good dharmas that have already arisen may increase (*utpannāāṃ kuśalānāṃ dharmāṇām vaipulyāya*);[6] 7) the four paths predominating respectively in zealousness (*chanda*), exertion (*vīrya*), mind (*citta*) and examination (*mīmāṃsā);*[7] 8) the paths of the four lineages of saints *(āryavaṃśa*) consisting of losing interest in clothing (*cīvara*), food (*piṇḍapāta*), beds (*śayanāsana)* and medicines (*bhaiṣajya*) and taking enjoyment (*rāmatā)* in the cessation of suffering (*duḥkhaprahāṇa*) and the practice of the Path (*mārgabhāvanā);*[8] 9) the paths of the four ways (*pratipad*): the difficult way of slow understanding (*duḥkhā*

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[5] The four *smṛtyupasthāsa*: cf. p. 1150-1176F, 1187-1194F.

[6] The four *samyakpradhāna*: cf. p. 1176-1177F.

[7] The four *ṛddhipāda*: cf. p. 1177-1179F.

[8] The four *āryavaṃśa*; cf. Dīgha, III, p. 224; Anguttara, II, p. 27-28; Kośabhāṣya, p. 336.

pratipad dhandhābhijñā), the difficult way of quick understanding (*duḥkhā pratipat kṣiprābhijñā),* the easy way of slow understanding (*sukhā pratipad dhandhābhijñā),* the easy way of quick understanding *(sukhā pratipat kṣiprābhijñā*);[9] 10) the four paths of meditation (*bhāvanāmārga*) aimed at happiness in the present lifetimes (*ihasukha*), knowledge of births and deaths (*cyutyupapādajñāna*), destruction of the impurities *(āsravakṣaya*) and analytical knowledge (*vibhaṅgajñāna*) respectively; 11) the four divine paths (*devamārga*), namely, the four trances (*dhyāna*); 12) the four kinds of paths: paths of the devas, the Brahmās, the āryas and the Buddhas. There are innumerable four paths of this type.

[5. Fivefold paths]. – There are also fivefold paths: 1) path of the damned (*nārakamārga*), path of the animals (*tiryaṅmārga*), path of the pretas, path of humans (*manuṣyamārga*) and <1739> path of the gods (*devamārga*); 2) paths of the five elements belonging to those who no longer practice (*aśaikṣaskandhamārga*), from the *aśaikṣaskandha* of morality (*śīla*) up to the *aśaikṣaskandha* of the cognition and vision of deliverance (*vimuktijñānadarśana*);[10] 3) paths of the five kinds of Śuddhāvāsikadeva;[11] 4) paths of the five objects of desire (*kāmaguṇa*);[12] 5) five paths of words in harmony with the Dharma and five paths of words of adharma; 6) five paths: those of the pṛthagjanas, the śrāvakas, the pratyekabuddhas, the bodhisattvas and the Buddhas; 7) paths of the five [**258b**] destinies (*gati*) 8) paths analyzing material things (*rūpa*), the mind (*citta*), mental events (*caitasika*), dharmas disassociated from the mind (*cittaviprayuktasaṃskāra*) and the unconditioned dharmas (*asaṃskṛta*) respectively; 9) five paths concerning things to be destroyed (*praheya*) by the truth of suffering (*duḥkhasatya*), the truth of the origin (*samudayasatya*), the truth of cessation (*nirodhasatya*), the truth of the path (*pratipatsatya*) and meditation (*bhāvanā)* respectively. There are innumerable fivefold paths of this kind.

[6. Sixfold paths]. – There are also sixfold paths: 1) path of the damned (*nārakamārga*), path of the animals (*tiryaṅmārga*), path of the pretas, path of humans (*manuṣyamārga*), path of the gods (*devamārga*) and path of the arhats; 2) paths of abandonment of the six objects *(ṣaḍviṣayaparityāga*); 3) paths of the six comities (*sārāyaṇīya*);[13] 4) paths of the six superknowledges (*abhijñā);*[14] 5) paths of the six kinds of arhats;[15] 6) paths of development of the six stages (*bhūmi*); 7) paths of the six meditative stabilizations (*samādhi*); 8) paths of the six perfections (*pāramitā),* each of them including six paths in turn. There are innumerable sixfold paths of this kind.

[7. Sevenfold paths]. – There are also sevenfold paths: 1) paths of the seven factors of bodhi (*saṃbodhyaṅga*); 2) pure paths (*anāsravamārga*) of the seven stages (*bhūmi*); 3) meditation paths <1740>

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[9] The four *pratipad*: cf. Dīgha, III, p. 106, 228; Anguttara, II, p. 149, 154; V, p. 63; Kośabhāṣya, p. 382.

[10] The five *aśaikṣaskandha* also called *anāsrava-, dharma-* or *lokottara-skandha*: cf. p. 1233F, n. 3, 1349 -1361F.

[11] Deities dwelling on the five upper stages of the fourth dhyāna.

[12] Adopting the variant *wou yu tao*.

[13] These are the *cha sārāṇīya dhammā* of the Pāli sources: cf. Dīgha, III, p. 245; Majjhima, I, p. 322; II, p. 250; Anguttara, III, p. 288. See the dictionaries of Rhys Davids (s.v. *sārāṇīya*) and Edgerton (s.v. *sārāyaṇīya*).

[14] For the five and six *abhijñā,* cf. p. 328-333F.

[15] The six kinds of arhats, *parihāṇadharman*, etc.; cf. Kośa, VI, p. 251, 253, 266.

of the seven notions (*saṃjñā);*[16] 4) paths of the seven purities (*viśuddhi*);[17] 5) paths of the seven virtuous people (*satpuruṣa*);[18] 6) paths of the seven riches (*dhana);*[19] 7) paths of the seven riches of the Dharma *(dharmadhana);*[20] 8) paths of the seven auxiliary meditative absorptions. There are innumerable sevenfold paths of this type.

[8. Eightfold paths]. – There are also eightfold paths: 1) noble eightfold path *(āryāṣṭāṅgamārga*);[21] 2) paths of the eight liberations (*vimokṣa*). [22] There are innumerable eightfold paths of this kind.

[9. Ninefold paths]. – There are also ninefold paths: 1) path of the nine successive absorptions (*anupūrvasamāpatti*);[23] 2) pure paths (*anāsravamārga*) of the nine stages (*bhūmi*); 3) paths of cessation (*prahāṇamārga*) of the nine views (*dṛṣṭi)*; 4) paths of the nine classes of arhat;[24] 5) nine paths of the bodhisattvas, namely, the six perfections (*pāramitā),* skillful means (*upāya*), conversion of beings (*sattvaparipācana*) and the purification of the buddhafields (*buddhakṣetrapariśodhqana*). There are innumerable ninefold paths of this kind.

[10. Tenfold paths]. – There are also tenfold paths: 1) paths of the ten aśaikṣas;[25] 2) paths of the ten notions (*saṃjñā)*[26]*;* 3) paths of the ten bases of the spheres of totality (*kṛtsnāyatana*);[27] 4) the ten bad paths of action (*akuśalakarmapatha*), the ten good paths of action (*kuśalakarmapatha*);[28] and so on <1741> up to 162 paths.[29] These are the innumerable headings concerning the paths.

II. KNOWLEDGE OF THE ASPECT OF THE PATHS

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[16] On the group of the seven *saṃjñā,* see references above, p. 1311F.

[17] The seven *viśuddhi, śīla*, etc.: cf. Majjhima, I, p. 148; Tchong a han, T 26, k. 2, p. 430b-c.

[18] The *sapta satpuruṣagatayaḥ:* cf. Anguttara, IV, p. 70 seq; Tchong a han, T 26, k. 2, p. 427a; Kośavyākhyā, p. 270.

[19] The *sapta dhanāni, śraddhā,* etc.: f. Dīgha, III, p. 163, 251; Anguttara, IV, p. 4,; Mahāvyut., no. 1566-1572; Tchong a han, T 26, k. 35, p. 649c22-23.

[20] Probably the *sapta aupadhikāni puṇyakriyāvastāni*, meritorious material works: cf. Tchong a han, T 26, k. 2, p. 428a-b; T 125, k. 35, p. 741b-c; Kośavyākhyā, p. 352-354.

[21] Cf. p. 1181-1185F, 1203-1207F.

[22] Cf. p. 1291-1299F.

[23] Cf. p. 1308-1309F.

[24] Cf. Kośa, VI, p. 273.

[25] Cf. Kośa, VI, p. 295.

[26] Cf. p. 1431-1463F.

[27] Cf. p. 1474-1483F.

[28] Cf. p. 501F.

[29] The 162 *mārga* (81 *prahāṇa* or *ānantaryamārga* and 81 *vimuktimārga*) practiced in the course of the *bhāvanāmārga* to break the conflicting emotions: cf. p. 1104F

The exhaustive knowledge, the complete knowledge of these various paths is the knowledge of the aspect of the paths (*mārgakārajñatā).*

1. The aspect of the paths is absence of nature

Question. – The Prajñāpāramitā is the single path of the bodhisattva: its sole nature is the absence of nature (*ekalakṣaṇaṃ yadutālakṣaṇaṃ).*[30] Why then speak of the various paths?

Answer. – These paths all end up in a single path (*ekayāna*), namely, the true nature (*bhūtalakṣaṇa*) of dharmas. At the beginning of the practice, they show many particularities, but at the end, they are all equal and alike and no longer show any differences (*viśeṣa*). In the same way, at the time of the final conflagration (*kalpoddāha*), all existing things are gathered into empty space *(ākāśa*).

However, in order to convert beings (*sattvaparipācanārtham*), the bodhisattva makes distinctions (*vikalpa*) and speaks of many paths, mainly the worldly path (*laukikamārga*) and the supraworldly path (*lokottaramārga*), etc.

2. Worldly path and supraworldly path are mingled into one single non-existence

Question. – Why does the bodhisattva established in the single nature (*ekalakṣaṇa*), i.e., in the absence of nature (*alakṣaṇa*), distinguish a worldly path and a supraworldly path?

Answer. –That which is called world (*loka*) comes from an erroneous thought (*viparyastamanasikāra*) and a deceptive duality; it is like a magic show (*māyā),* a dream (*svapna*), the circle of fire drawn by a fire-brand. Worldly people arbitrarily <1742> take it to be the world, but this world is false; false today, it [**258c**] has been false from the beginning. In reality, it does not arise, it does not act; it comes only from causes and conditions (*hetupratyaya*) consisting of the coming together (*saṃnipāta*) between the six inner organs (*adhyātmendriya*) and the six outer objects (*bahirdhāviṣaya*). But in order to conform to the prejudices (*abhiniveśa*) of worldly folk, we speak of the world. The many wrong views (*mithyādṛṣṭi*) about the world are like tangled threads (*jāla*): whoever clings to them wanders in saṃsāra eternally. That is how to know the world.

What is the supraworldly path (*lokottaramārga*)? Knowing the world in conformity with reality is the supraworldly path. Why? The wise person has looked very hard for the world and the supraworld: these two things do not exist (*nopalabhyante*). Since they do not exist, we should know that the world and the supraworld are only denominations (*prajñapti*).

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[30] Pañcaviṃśati, p. 164, l. 8-9 (T 223, k. 4, p. 242c2-4; k. 8, p. 278c1-2). A pithy phrase often cited by the *Traité* (p. 676F, 938F, 1376F, 1621F, 1694F, 1703F, etc.).

We speak of the supraworld merely to destroy the world. The self-nature (*lakṣaṇa*) of the world is precisely the supraworld, and the latter is even more non-existent. Why is that? The nature of the world being non-existent, the supraworld is eternally empty (*śūnya*) of worldly nature, for any fixed nature (*niyatalakṣaṇa*) in things of this world is non-existent.

Thus the yogin does not find the world (*lokaṃ nopalabhate*) and does not cling to the supraworld either (*lokottaraṃ nābhiniviśate*). If he does not find the world, he is not attached to the supraworld. Having destroyed affection (*anunaya*) and aversion (*pratigha),* he does not debate with the world (*na lokena sārdhaṃ vivadati*).[31] Why? Because, knowing for a long time that the world is empty (*śūnya*), non-existent (*asat*) and deceptive (*mṛṣā),* the yogin no longer has memory (*anusmaraṇa*) or thought construction (*vikalpa*).

By world (*loka*) we mean the five aggregates (*skandha*). But even if the Buddhas of the ten directions looked for the nature (*lakṣaṇa),* they would not find it, for the aggregates are without a starting point *(āgamasthāna*), without a resting point (*stitisthāna*) and without a point of departure (*nirgamasthāna*). The impossibility of finding the natures of coming, staying and departing in the five aggregates constitutes the supraworld (*lokottara*). <1743>

From then on, the yogin considers the world and the supraworld as being really invisible. He does not see any connection (*saṃyoga*) between the world and the supraworld nor any connection between the supraworld and the world. Beyond the world, he sees no supraworld, and beyond the supraworld, he sees no world. Thus he does not produce the twofold idea of world and supraworld. Rejecting the world without adopting the supraworld, this is the supraworld.

But the bodhisattva who knows this can, in the interest of beings, make distinctions between worldly path and supraworldly path. Nevertheless, whether they are impure (*sāsrava*) or pure (*anāsrava),* the paths of all dharmas come together in a single nature (*ekalakṣaṇa*), [namely, the absence of nature]: this is what is called the knowledge of the aspect of the paths (*mārgakārajñatā).*

Second Section WINNING OMNISCIENCE AND THE KNOWLEDGE OF ALL THE ASPECTS

The bodhisattva aspires to omniscience (*sarvajñatā),* the knowledge of all dharmas, conditioned and unconditioned, isolated or grouped, existent or non-existent, true or false.

There are two kinds of omniscience, perfect or imperfect:

1. Perfect omniscience cognizes all dharmas under their general characteristics (*sāmānyalakṣaṇa*) and their specific characteristics (*svalakṣaṇa*). The general characteristics of dharmas are three or four in number: all dharmas are impermanent (*anitya*), suffering (*duḥkha*), empty (*śūnya*) and selfless (*anātman*). The specific characteristics are

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[31] Canonical reference: Saṃyutta, III, p. 138; Madh. vṛtti, p. 370. See above, p. 42F, note.

infinite in number: these are, for example, the solidity (*khakkhatva*) of the earth element, the moistness (*dravatva*) of the water element, etc., etc.

Perfect omniscience belongs only to the Buddhas: it is called omniscience (*sarvajñatā)* in the full sense of the word or also knowledge of all the aspects (*sarvākārajñatā)* to show that it extends to the specific characteristics of the dharmas.

2. As well, there are imperfect or incomplete omnisciences that bear upon only the general characteristics of the dharmas and a restricted number of the specific characteristics. They are the exploits of the first two Vehicles, the śrāvakas and the pratyekabuddhas. It is wrong that they are sometimes called 'omniscient' (*sarvajñā):* the proof of this is that the wisest of them ere unable to answer all the difficult questions they were asked.

Buddha, arhat and pratyekabuddha have access to their respective omnisciences or bodhis by using the paths or Vehicles of their choice. Each having attained their final goal, they no longer use the knowledge of the paths (*mārgajñatā)* or the knowledge of the aspect of the paths (*mārgākārajñatā*). Indeed, they say: "The path already practiced by me is no longer to be practiced" (*mārgo me bhāvito na pounar bhavitavyaḥ):* cf. above, p. 1359F.

This is not the case for the bodhisattvas who, from their first *cittotpāda* until their arrival at buddhahood, are in the course of their career. <1744> The path or the paths that they have to travel, particularly the *bodhipākṣikadharmas*, the *pāramitā*s, the *balas*, the *vaiśāradyas*, etc., include all the good dharmas. They know them by practicing them, and this experimental science finally ends up in the perfect enlightenment which is that of the Buddhas.

Śastrā. –

I. DIFFERENCE BETWEEN OMNISCIENCE AND THE KNOWLEDGE OF ALL THE ASPECTS

Question. – What are the differences between *sarvajñatā* 'knowledge of everything' and *sarvakārajñatā*[32] 'knowledge of all the aspects'?

Answer. – Some say there is no difference and that [either] sarvajñatā or sarvākārajñatā is said. [**259a**]

Others say that sarvajñatā is the knowledge of the general characteristics (*sāmānyalakṣaṇa*) and sarvākārajñatā is the knowledge of the specific characteristics (*svalakṣaṇa*).

Sarvajñatā is cause (*hetu*); sarvākārajñatā is effect (*phala*).

Sarvajñatā is a concise expression *(saṃkṣepeṇokti*); sarvākārajñatā is a verbose expression (*vistareṇokti*).

Sarvajñatā generally destroys the ignorances (*avidyā)* about all the dharmas; in regard to multiple statements of the Dharma (*dharmaparyāya*), sarvākārajñatā destroys the ignorances. Thus for example, there is sarvajñatā when one preaches the four truths (*catuḥsatya*); there is sarvākārajñatā when one preaches the implications (*artha*) of the four truths. <1745>

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[32] *Sarvākārajñatā* has already been defined above, p. 640-642F.

There is sarvajñatā when one preaches the truth of suffering (*duḥkhasatya*); there is sarvākārajñatā when one preaches the eight characteristics of suffering (*duḥkhalakṣaṇa*).

There is sarvajñatā when one preaches the suffering of birth (*jātiduḥkha*); there is sarvākārajñatā when one preaches the various places of the birth (*jātisthāna*) of beings.

Furthermore, by 'all dharmas', [the twelve bases of consciousness *(āyatana*)] from eye (*cakṣus*) and colors (*rūpa*) up to mind (*manas*) and things (*dharma*) is understood.

The arhats and pratyekabuddhas know the general characteristics (*sāmānyalakṣaṇa*):[33] impermanence (*anityatā),* suffering (*duhḥkha*), emptiness (*śūnya*) and selflessness (*anātman*), and, since they know these twelve bases *(āyatana*), they are said to be 'omniscient'.

The śrāvakas and pratyekabuddhas do not know the specific characteristics (*svalakṣaṇa*) in an exhaustive manner; they do not know the place of birth (*jātisthāna*) of a given being, his beauties and his uglinesses, the exact number of his actions, [not only in the past] but also in the future (*anāgata*) and the present (*pratyutpanna*). How then would they not be ignorant of those of *all* beings?

They do not know the names used to designate gold (*suvarṇa*) in a single Jambudvīpa. How then would they know the many sounds used to designate a single thing in the *trisāhasramahāsāhasralokadhātu*, and in the languages of the gods, in the language of the nāgas, etc.? Not knowing the many sounds used to designate gold, how then would they know the causes and conditions (*hetupratyaya*) of the various aspects] of gold, the various deposits of gold, their qualities or their respective values? How would they know the causes required to gain merit (*puṇya*), commit sin *(āpatti*) or find the Path? Not being able to cognize things that are so obvious, how then would they cognize the minds (*citta*) and mental events (*caitasikadharma*), such as the trances (*dhyāna),* absorptions (*samāpatti*), wisdom (*prajñā)* and the other [invisible] dharmas?

The Buddha, on the other hand, cognizes the general characteristics (*sāmānyalakṣaṇa*) and the specific characteristics (*svalakṣaṇa*) of all <1746> the dharmas in an exhaustive manner. This is why he is called 'knower of all the aspects' (*sarvākārajñatā).*

Finally, in a later chapter [of the Prajñāpāramitāsūtra], the Buddha himself says: "Omniscience (*sarvājñatā)* is the concern of śrāvakas and pratyekabuddhas; knowledge of the paths (*mārgajñatā)* is the concern of bodhisattvas; knowledge of all the aspects (*sarvākārajñatā)* is the concern of the Buddhas."[34]

The śrāvakas and pratyekabuddhas have general omniscience (*sāmānyasarvajñatā)* only and do not have the knowledge of all the aspects (*sarvākārajñatā*).

Moreover, although they have a partial knowledge of specific characteristics (*svalakṣaṇa*), śrāvakas and pratyekabuddhas do not know them fully. It is because of their knowledge of the general characteristics (*sāmānyalakṣaṇa*) that they are called omniscient (*sarvajña*). In the Buddhas, sarvajñatā and sarvākārajñatā

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[33] The śrāvakas and pratyekabuddhas know all the general characteristics plus some specific characteristics; only the Buddha knows all the specific characteristics.

[34] Pañcaviṃśati, *San-houei-p'in*, T 223, p. 375b25-27.

are real knowledges, whereas in the śrāvakas and pratyekabuddhas they are just the name. Their omniscience is like a lamp drawn[35] [on the wall]: it has the name only of a lamp but does not fulfill the function of a lamp. So it is for the śrāvakas and pratyekabuddhas.

When objections are put to them, often they are unable to reply and cannot cut through doubts. Thus, when the Buddha questioned Śāriputra three times, the latter was unable to answer.[36] If he had had real omniscience, why did [**259b**] he not reply? It is because he had only the name of omniscient, as he did not surpass ordinary people (*pṛthagjana*), [37] but he did not have true omniscience. Thus the Buddha [alone] has true omniscience and knowledge of all the aspects. He has innumerable epithets of this kind: sometimes he is called *sarvajña* and sometimes *sarvākārajña*,

In summary (*saṃkṣepeṇa*), this sets forth sarvajñatā, sarvākārajñatā and their many differences.

II. KNOWLEDGE OF THE PATHS LEADING TO OMNISCIENCE

Question. – The [Prajñāpāramitā]-sūtra has said that by practicing certain dharmas such as the six perfections (*pāramitā),* the thirty-seven auxiliaries of enlightenment (*bodhipākṣika*), the ten powers (*bala*), the four fearlessnesses (*vaiśāradya*), etc., omniscience (*sarvajñatā)* is obtained.[38] Why does it say here that it is only by using the knowledge of the aspect of the paths (*mārgākārajñatā)* that [the bodhisattva] obtains omniscience?

Answer. – The six perfections, etc., of which you speak are precisely the Path. By knowing these paths, by practicing these paths, the bodhisattva obtains omniscience. Why do you doubt that?

Furthermore, all the good dharmas (*kuśaladharma*) included between the first production of the mind of awakening (*prathamacittotpāda*) and sitting on the seat of enlightenment (*bodhimaṇḍaniṣadana*) together comprise the Path. Practicing these Paths by distinguishing them and meditating on them constitutes the knowledge of the paths. The [Prajñāpāramitā]-sūtra will say later that this is the concern of the bodhisattva.

Question. – I understand that there is no question of knowledge of the paths in the Buddha where the business of the Path has already ended. But all the qualities are not yet complete among the arhats and pratyekabuddhas. Then why not recognize the knowledge of the paths in them?

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35 Adopting the variant *houa teng*.

36 Śāriputra was unable to reply to the Buddha's question about the past and future existences of a pigeon found at the edge of a road: see above, p. 647-649F, the Avadāna of the pigeon.

37 Actually, in knowledge Śāriputra surpassed not only ordinary people but also all the arhats; only the Buddha was superior to him. Cf. Comm. on the Dhammapda, III, p. 228 seq., and Comm. on the Suttanipāta, II, p. 570 seq.

38 Pañcaviṃśati, T 223, k. 5, p. 247c12-15.

Answer. – The arhats and pratyekabuddhas have also completed the practice of their own paths.[39] This is why for them there is no question of knowledge of the paths, for the nature of the Path (*mārga*) is practice (*caryā).*

Furthermore, the sūtra in question speaks of the śrāvakas and the pratyekabuddhas, and [the path] of the śrāvakas does not consist of three Vehicles.[40] This is why [knowledge of the paths] is not their concern. Being great, <1748> the path of the Buddhas [and that of the bodhisattvas] includes the knowledge of the paths; those of the śrāvakas and the pratyekabuddhas, being small, does not include it.

Finally, the bodhisattva-mahāsattva himself practices the paths and also teaches beings the paths for each of them to practice. This is why the [Prajñāpāramitāsūtra] says here that by practicing the knowledge of the paths the bodhisattva obtains omniscience.

III. DHARMAS KNOWN BY OMNISCIENCE

Question. – What are all these dharmas cognized by omniscience?

Answer. –

1. The two bases of consciousness

[*Sabbasutta*]. – The Buddha said to the bhikṣus: "I will teach you 'all dharmas' (*sarvam* = *sarve dharmāḥ).* What are all these dharmas? The eye *(cakṣus*) and colors (*rūpa*); the ear (*śrotra*) and sounds (*śabda*); the nose (*ghrāṇa*) and smells (*gandha*); the tongue (*jihvā)* and tastes (*rasa*); the body (*kāya*) and tangibles (*spraṣṭavya*); the mind (*manas*) and things (*dharma*). These twelve bases of consciousness *(āyatana*) are all dharmas."[41]

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[39] By at least virtual possession of nirvāṇa, the arhat has nothing more to follow or to know.

[40] The śrāvaka knows and practices only the path of his own Vehicle; the Buddhas and the great bodhisattvas know the three Vehicles experientially and use them to convert beings based on the needs and the dispositions of the latter.

[41] Sabbasutta of the Saṃyutta, IV, p. 15, corresponds to the sūtra no. 319 of the Tsa a han, T 99, k.13, p. 91a24-91b3. The latter may be restored by the citations of the Kośabhāṣya (p. 4, l. 2-3) and the Abhidharmadīpa (p. 271, l. 17-272, l. 2), but the individuals are different and the sūtra in entitled Hastatāḍipama.

Pāli: *Sabbaṃ vo bhikkhave dessissāmi, taṃ suṇātha. Kiñca bhikkhave sabbaṃ. Cakkhuṃ ceva rūpa ca, sotañca saddā … kissa hetu. Yathā tasṃ bhikkhave avisayasmin ti.*

Sanskrit: *Sarvam astīti brāhmaṇa yāvad eva dvāsaṣāyatanāni. Etāvat sarvaṃ yaduta cakṣū rūpaṃ … uttare vā saṃmoham āpadyeta. Yathāpi tad aviṣayatvāt*.

Transl. of the Pāli. – Monks, I will teach you 'everything'. Listen then. What is everything? The eye and colors, the ear and sounds, the nose and odors, the tongue and tastes, the body and tangibles, the mind and dharmas. That, O monks, is called everything. Monks, the person who says: "Dismissing all that, I propose another

2. Names and forms (or five aggregates)

Furthermore, 'all dharmas' are names and forms (*nāmarūpa*).[42]

[*Arthavargīyāṇi sūtrāṇi*] – Thus in the Li-tchong king (Arthavargīyāṇi sūtrāṇi)[43] the Buddha spoke these stanzas:

> For the person who seeks right seeing
>
> There are only names and forms.
>
> The person who wants to consider and know truly
>
> He too will know only names and forms.[44]

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everything", that, on his part, would be a pointless statement; if he were to be questioned, he would be unable to stick to it and, furthermore, he would fall into confusion. Why? Because, O monks, it would not be objective.

[42] In the expression *nāmarūpa, nāman* represents the four formless skandhas (*vedanā, saṃjñā, saṃskāra, vijñāna*), and *rūpa* represents the *rūpaskandha*: cf. Kośa, III, p. 94-95.

The expression 'all dharmas' designates that which has it own nature (*svabhāva*) and its own characteristics (*svalakṣaṇa*), whether these dharmas are classified into five skandhas, twelve āyatanas or eighteen dhātus. The Commentary on the Anguttara, II, p. 259, l. 4-5 says: *Sabbadhammā vuccanti pañcakkhandhā dvādasāyatanāni aṭṭhārasa dhātuyo*.

[43] The Sanskrit sources place the *Arthavargīyāṇi sūtrāṇi* in the Kṣudrakāgama or Kṣudrapiṭaka "Minor Texts" (cf. Lamotte, *Histoire du bouddhisme indien*, p. 174-176); the Pāli sources incorporate the *Aṭṭhakavagga* in the Suttanipāta, the fifth book of the Khuddakanikāya.

In his translation of the *Traité*, Kumārajīva designates the *Arthavargīyāṇi sutrāṇi* under various names: *Tchong-yi king* (see above, p. 39F), *A t'a p'o k'i king* (p. 65F), *Yi-p'in* (p. 1089F) and also here, *Li-tchong king*, a translation which will be adopted later (k. 31, p. 295c; k. 45, p. 389a, where *Li-chong-chen king* should be read as *Li-tchong king*).

[44] Cf. *Aṭṭhakavagga* of the Suttanipāta, v. 909, p. 177 and Yi-tsou king, T 198, k. 2, p. 183b3-4:

> *Passaṃ naro daakkhiti nāmarūpaṃ,*
> ` *disvāna vāññassati tāni-,-eva*
> *kāmaṃ bahuṃ passatu appakaṃ vā,*
> *ma hi tena suddhiṃ kusalā vadanti.*

"The clear-sighted man sees names and forms and, having seen them, just recognizes them. Supposing he sees a very great number of them od a small number of them, no valid proof of them will happen: th8is iswhat the experts say."

But this translation departs notably from the explanations given by the Mahānidesa, II, p. 325 and the Commentary on the Suttanipāta, II, p. 560. E. M. Hare, *Woven Cadences of Early Buddhists*, London, 1944, p. 133 translates it as:

When a foolish mind multiplies notions

And is attached to distinguishing many dharmas,

He will never have anything

But names and forms. <1750>

3. Groups of two dharmas[45]

'All dharmas' is also dharmas with form (*rūpin*) and without form (*arūpin*); visible (*sanidarśana*) and invisible (*anidarśana*); resistant (*sapratigha*) and [**259c**] non-resistant (*apratigha*); impure (*sāsrava*) and pure (*anāsrava*); conditioned (*saṃskṛta*) and unconditioned (*asaṃskṛta*); mind (*citta*) and non-mind (*na citta*); associated with mind (*cittasaṃprayukta*) and non-associated with mind (*na cittasaṃprayukta*); coexisting with mind (*cittasahabhū*) and non-coexisting with mind (*na cittasahabhū*); resulting from mind (*cittānuparivartin*) and not resulting from mind (*na ciitānuparivartin*); taking its origin from mind *(cittasamutthāna*) and not taking its origin from mind (*na cittasamutthāna*). Numberless similar groupings of two dharmas contain all the dharmas. See the Abhidharma, in the *Chö-fa p'in* (Dharmasaṃgrahaparivarta).[46]

4. Groups of three dharmas

'All dharmas' is also the good (*kuśala*), the bad (*akuśala*) and indeterminate (*avyākṛta*) dharmas; the dharmas to be destroyed by seeing <1751> the truths (*satyadarśanaheya*), to be destroyed by meditation (*bhāvanāheya*) and not to be destroyed (*aheya*); the dharmas with retribution (*savipāka*), without retribution (*avipāka*), neither with nor without retribution. Innumerable similar groups of three dharmas comprise all the dharmas.

The man with eyes will see both 'name'and 'form',

And having seen, will know them just as such:

Let him see much or little as he lists,

No cleansing comes by that the experts say.

[45] These groups of two dharmas have been mentioned above, p. 644F, 1101F.

[46] The *Traité* refers here to the Abhidharmaprakaraṇapāda, in the beginning of chapter VI, entitled *Fen-pie-chö p'in* in Guṇabhadra's version (T 1541, k. 4, p. 644b5-644c23) and *Pien-chö-teng p'in* in Hiuan-tsang's version (T 1542, k. 5, p. 711b6-711c26). A note added to Guṇabhadra's translation (T 1541, k. 4, p. 644c23) mentions 216 groups of two dharmas (see above, p. 1101F). For the author of the *Traité*, chapters V to VIII of the Prakaraṇapāda were not the work of Vasumitra but that of the arhats of Kaśmir (cf. 0. 111-112F).

5. Groups of four dharmas

‘All dharmas’ is also dharmas past (*atīta*), future (*anāgata*), present (*pratyutpanna*), neither past, future nor present ; dharmas belonging to the world of desire (*kāmadhātvavacara*), belonging to the world of form (*rūpadhātvavacara*), belonging to the formless world *(ārūpyadhātvavacara*), not having any membership (*anavacara*); dharmas coming from a good cause (*kuśalahetusamutthāna*), coming from a bad (*akuśala*) cause, coming from an indeterminate (*avyākṛta*) cause, and coming from a cause that is neither good, bad nor indeterminate; dharmas that are object condition *(ālambanapratyaya*), that are non-object condition, that are both object and non-object condition, that are neither object nor non-object condition. Innumerable similar groups of four dharmas comprise all the dharmas.

6. Groups of five dharmas

‘All dharmas’ is also the dharmas that are material (*rūpa*), mind (*citta*), mental (*caitasika*), a formation dissociated from mind (*cittaprayuktasaṃskāra*) or unconditioned (*asaṃskṛta*); the four truths (*satya*) and the indeterminate-unconditioned (*avyākṛtasaṃskṛta*). Innumerable similar groups of five dharmas comprise all the dharmas.

7. Groups of six dharmas

‘All dharmas’ is also the five aggregates (*skandha*) and the unconditioned (*asaṃskṛta*); the dharmas to be destroyed by the truth of suffering (*duḥkhasatya*), by the truth of the origin (*samudayasatya*), by the truth of cessation (*nirodhasatya*), by the truth of the path (*mārgasatya*), by meditation (*bhāvanā),* or not to be destroyed (*aheya*). Innumerable similar groups of six dharmas comprise all the dharmas. <1752>

8. Other groups of dharmas

Groups of seven, eight, nine, ten dharmas, etc., are analyzed in the Abhidharma in the chapter of the [Dharma]-vibhaṅga.[47]

‘All dharmas’ is thus all existing (*sat*) or non-existing (*asat*), empty (*śūnya*) or real (*satya*), objects *(ālambana*) or subjects *(ālambaka*), united or scattered, etc., dharmas.

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47 Prakaraṇapāda, T 1541, k. 4, p. 645b28 seq.; T 1542, k. 5, p. 712c17 seq.

‘All dharmas’ is thus existent, non-existent, existent and non-existent; false, not false, false and not false; false, true, neither false nor true; arising, perishing, arising and perishing; neither arising nor perishing; and so on, dharmas.

‘All dharmas’ is also existent, non-existent, existent and non-existent, [**260a**] neither existent nor non-existent dharmas.

Apart from these tetralemmas (*catuṣkoti*), such as ‘empty (*śūnya*), non-empty (*aśūnya*), arising and perishing, neither arising nor perishing’ dharmas, there are also pentalemmas of the same kind.[48]

All the dharmas are included in these innumerable and incalculable groupings. Knowing the said dharmas in an exhaustive and complete way with unhindered wisdom (*apratihātaprajñā)* is called omniscience and knowledge of all aspects (*sarvākārajñatā).*

IV. TRUE OMNISCIENCE BELONGS TO THE BUDDHA[49]

Question. – All beings seek wisdom (*prajñā).* Why is the Buddha the only one to attain sarvajñatā?

Answer. – Since the Buddha is foremost (*agra*) of all beings, he is the only one to obtain sarvajñatā.

[*Pasādasutta*.] – Thus the Buddha said: “Of all beings without legs, with two legs, with four legs, with many legs, with a body or without a body, conscious, unconscious, neither conscious nor unconscious, etc., the Buddha is the foremost of all.”[50]

Just as Mount Sumeru is foremost among the mountains, just as fire (*tejas*), of all the four great elements (*mahābhūta*) has the power to illuminate and to burn, so, of all beings, the Buddha is foremost. This is why he obtains sarvajñatā.

Question. – Why is the Buddha alone the foremost of beings?

Answer. – As I have just said, because he possesses sarvajñatā. But I must repeat myself here.

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[48] For the Madhyamaka method, which uses and abuses reduction to absurdity (*prasaṅga*), the tetralemma (*catuṣkoti*) and fivefold argumentation, see J. May, *Candrakīrti*, p. 16, 51 (n. 7), 66 (n. 68), 183 (n. 597), 221 (n. 761).

[49] This subject has already been discussed above, p. 146-161F.

[50] Beginning of the *Pasādasutta* of the Anguttara, II, p. 34 (Tseng-yi-a-han, T 125, k. 12, p. 602a1-3) often reproduced in other suttas (Anguttara, III, p. 35; V, p. 21; Itivuttaka, p. 87):

Yāvatā bhikkhave sattā apadā dipadā vā catuppadā vā bahuppadā vā rūpino vā arūpino vā saññino vā asaññino vā nevasaññināsaññino vā Tathāgato tesam aggam akkhāyati arahaṃ sammāsambuddho.

The corresponding Sanskrit formula is in Divyāvadāba, p. 154, and Avadānaśataka, I, p. 49, 329:

Ye kecit sattvā vā dvipadā vā [catuṣpadā vā] bahupadā vā rūpino vā arūpino vāsaṃjñino vā asaṃjñiono vā naivasaṃjñino nāsaṃjñinas Tathāgato ‘rhan samyaksaṃbuddhas teṣāṃ sattvānām agra ākhyāyate.

The Buddha, who assures both his own good (*svahita*) and the good of others (*parahita*), is the foremost of beings.

Thus, the sun *(āditya*) is the foremost of all lights (*prabhā);* the noble cakravartin king is the foremost of all humans; the blue lotus (*nīlotpala*) is the foremost of the lotuses; the jasmine (*sumanā)* is the foremost of all flowers growing on land; the ox-head sandalwood (*gośīrṣa candana*) is the foremost of all perfumed wood; the wish-fulfilling pearl (*cintāmaṇi*) is the foremost of jewels (*maṇi*); the morality of the saints *(āryaśīla*) is the foremost of moralities; the indestructible deliverance (*abhedyavimukti*) is the foremost of the deliverances (*vimukti*); the liberations (*vimokṣa*) are the foremost of the purities (*viśuddhi*); the consideration of emptiness (*śūnyatānupaśyana*) is the foremost of all considerations (*anupaśyanā);*[51] <1754> nirvāṇa is foremost of all dharmas.[52]

Thus there are numberless primacies of all kinds, and as the Buddha also is the foremost of all beings, he is the only one to obtain sarvajñatā.

Furthermore, from his first production of the mind of bodhi (*prathamacittotpāda*), the Buddha is adorned with great vows (*mahāpraṇidhāna*) and, in order to save all beings in decline, he has practiced all the good paths (*kuśalamārga*) in a complete and exhaustive way. There are no merits that he has not accumulated or sufferings that he has not undergone. He has gathered into himself all the qualities (*guṇa*) of the Buddhas. For these many and numberless reasons, the Buddha alone is the foremost of all beings.

Question. – But all the Buddhas of the three times and the ten directions have the same qualities. Why do you say that the Buddha alone is foremost?

Answer. – I said that, among beings other than the Buddhas, the Buddha [**260b**] alone is supreme. The Buddhas have equal and identical qualities.[53]

V. ETYMOLOGY OF SARVAJÑATĀ

In the expression '*sarva-jña-tā*', *sarva* in the language of the Ts'in means 'all', *jñā* in the language of the Ts'in means 'to know', and *tā* in the language of the Ts'in means 'the fact of'.[54] As I have said above, *sarva* designates all dharmas, with form (*rūpin*), etc. The Buddha knows all these dharmas in their characteristics, single or diverse, impure (*sāsrava*) or pure (*anāsrava*), conditioned (*saṃskṛta*) or unconditioned (*asaṃskṛta*), etc.

Each of these dharmas has their characteristics (*lakṣaṇa*), their power (*bala*), their causes and conditions (*hetupratyaya*), their fruit of retribution (*vipākaphala*), their nature (*prakṛti*), their acquiring (*prāpti*) and

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[51] Adopting the variant *kouan*.

[52] Similar lists of 'statements of primacy' (*agraprajñapti*) in Majjhima, III, p. 6-7; Saṃyutta, III, p. 156; Anguttara, III, p. 364-365; V, p. 21-22.

[53] Adopting the variant *teng-yi*.

[54] A Chinese gloss incorporated into the translation.

their loss (*vināśa*). It is by the power of sarvajñātā that one cognizes them in a full and exhaustive way, at all times and in all their aspects *(ākāra*). That is why [the Prajñāpāramitāsūtra] says here: "The bodhisattva who wants to fulfill omniscience completely by means of the knowledge of the aspect of the paths (*mārgākārajñatā)* should exert himself in the Prajñāpāramitā. If he wants to fulfill completely the knowledge of all the aspects (*sarvākārajñata*), he should exert himself in the Prajñāpāramitā."

VI. THE KNOWLEDGE OF ALL THE ASPECTS IS PRACTICED AFTER OMNISCIENCE

Question. – But as soon as he acquires complete enlightenment *(saṃbodhi*), the Buddha completely fulfills both omniscience (*sarvajñatā*) and the knowledge of all the aspects (*sarvākārajñatā)* by means of his knowledge of the paths (*mārgajñatā).* Why does [the sūtra] say here that he uses omniscience to perfect the knowledge of all the aspects?

Answer. – It is true that, as soon as he attains enlightenment, the Buddha completely fulfills omniscience and completely fulfills the knowledge of all the aspects by means of his knowledge of the paths. He could be compared to the king of a great country: at the time when he ascends his throne, he enters into possession of his territories (*viṣaya*) and his treasuries (*kośa*), but he has not yet opened them and used them.

Third Section DESTROYING THE TRACES OF THE CONFLICTING EMOTIONS

Canonical Buddhism makes the destruction of the conflicting emotions (*kleśaprahāna*), the elimination of love, hate and ignorance (*rāgadveṣamohakṣaya*), the final goal of the religious life. It constitutes arhattva, sainthood (S. IV, p. 252), amṛta, immortality (S. V, p. 8), Nirvāṇa (S. IV, p. 251, 261). The destruction of the conflicting emotions is the result of a certain supramundane prajñā which is not the same in all the saints, but it involves the disappearance of the conflicting emotions for all. The Buddha said: "In those who possess it, there is no difference between deliverance and deliverance" (Majjhima, II, p. 129; Saṃyutta, V, p.410; Anguttara, III, p. 34: *Ettha kho nesahaṃ na kiñci nānākaraṇam vadāmi, yadidaṃ vimuttiyā vimuttiṃ).*

The enlightenment of the Buddha has been the object of many accounts (cf. E. Waldschmidt, *Die Erleuchtung des Buddha*, in Festscrift Krause, 1960, p. 214-229). They say that Śākyamuni attained anuttarā samyaksaṃbodhi and broke through his last *kleśa* at the end of the third watch of the night. For the Sarvāstivādins who have carefully worked out the timing of the night of the enlightenment (Vibhāṣā, T 1545, k. 153, p. 780b29-c6; Kośa, II, p. 205-206; VI, p. 177; *Traité*, p. 1036), it was at the thirty-fourth <1756> mind-moment that the Sage acceded to saṃbodhi and detached himself from the ninth category of

conflicting emotions of the summit of existence (*bhavāgra*). For these early sources, one line was enough to define the succession to sainthood of a disciple of the Buddha: “While this religious instruction was being given, the Venerable One’s mind was liberated from impurities by means of detachment.”

At the beginnings of Buddhist speculation it is only a question of passions and destruction of the passions: this is the same in all the saints, arhat, pratyekabuddha and Buddha, and results immediately in enlightenment.

However, on simply reading the canonical and paracanonical texts, we notice that most of the disciples of the Buddha, even after having destroyed the conflicting emotions and attaining sainthood, often still acted as impassioned men subject to love, hate and ignorance. In this regard, the *Traité* has gathered together some rather significant anecdotes (cf. p. 117-123F, 1659-1661F) and will return to them later (k. 84, p. 649c). It must be noted that the saints who no longer have conflicting emotions still carry out apparently impassioned actions. These lapses of behavior do not constitute faults and do not involve their responsibility; they are the unfortunate consequence of inveterate habits. The saints retain the traces, the impregnations (*vāsanā*) of their emotions like sesame seeds retain the perfume of the flowers that perfumed them (*vāsita* or *bhāvita*) long ago, long after the flowers have disappeared.

Anantavarman, a commentator on the Mahāvibhāṣā, defined the *kleśavāsanā* in these words: “In every śrāvaka who previously was subject to an emotion, a special potentiality is created by this emotion in his mind which is the cause of a distortion in his physical and vocal conduct: this potentiality is called ‘trace’ (*vāsanā).* The trace is a mind of a special kind, morally undefined (*avyākṛta*): (Kośavyākhyā, p. 647: *Śrāvakāṇāṃ yo hi yatkleśacaritaḥ pūrvaṃ tasya tatkṛtaḥ kāyavākceṣṭāvikārahetusāmarthyaviśeṣaś citte vāsanety. avyākṛtaś cittaviśeṣo vāsaneti*.

Innocent though they are, these actions are out of place in the saints and make them appear ridiculous. But there is something more serious. Some exegetists think they have found in the biographies of Śākyamuni a whole series of not very edifying episodes: an exaggerated kindness, insulting words, or even ignorance unworthy of the Great Sage. The authors of the Vibhāṣā (T 1545, k. 16, p. 77b4-c9) and the *Traité* (above, 1661F seq.) have not attempted to evade these “embarrassing” episodes, but have washed away any suspicion of the Teacher by justifying his somewhat bold initiatives by excellent reasons. Moreover, they have not failed to reveal irrefutable proof in the life of the Buddha of his unshakeable calmness in no matter what circumstance, pleasant or unpleasant (T 1509, k. 27, p. 260c27-261a22). The conviction spread that the śrāvakas do not eliminate the traces of the emotions whereas the Buddhas are easily freed of them. A stock phrase reproduced in some lives of the Buddha (T 156, k. 6, p. 155c13-17) or commentaries on the Vinaya (T 1440, k. 1, p. 504c3-7) says: “In the Buddhas, the *vāsanās* are destroyed; in the [adepts] of the two Vehicles, [śrāvaka and pratyekabuddha], they are not. Thus the bhikṣu Gavāmpati was always chewing the cud because from existence to existence he had been a cow; although he had destroyed his impurities (*kṣīṇāsrava*) the bhikṣu (Nanda?) was always admiring himself in the mirror because from lifetime to lifetime he had been a courtesan; yet another bhikṣu (Madhuvāsiṣṭha?) leapt over walls and climbed up <1757> towers because he had been a monkey from lifetime to lifetime. Those are not called ‘Bhagavat’.“

On the other hand, the absence of *vāsanās* of emotions in the Buddhas, which the early biographies mention in passing, take on the weight of dogma in some Hīnayānist sects strongly marked by supernaturalistic and docetic tendencies. Here the evidence of Mahāvibhāṣā (T 1545, k. 173, p. 871c2-7; k. 44, p.229a17-20; k. 76, p. 391c27-392a3) may be called upon: "For the Vibhajyavādins and the Mahāsāṃghikas, the body of birth (*janmakāya*) of the Buddha is without impurities (*anāsrava*). Why do they say that? Because they depend on the sūtra (Samyutta, III, p. 140; Anguttara, II, p. 39) where it is said: 'The Tathāgata, born into the world, having grown up in the world, transcends the world and is not defiled by the world' (*Tathāgato loke jāto saṃvaḍḍho lokaṃ abhibhuyya viharati anupalitto lokena*). In dependence on this text, they say that the body of birth of the Buddha is without impurity. These teachers also say: 'The Buddha has completely and definitively destroyed all the *kleśa*s and their traces (*vāsanā);* how then could his body of birth have impurities?' "

The Mahāyānists have resolutely adopted the lokottaravāda of the Vibhajyavādins and the Mahāsaṃghikas and try to define more precisely the relationship between the *kleśa*s and the *kleśavāsanas* and the conditions of their respective eliminations.

The kleśas are bad dharmas that pollute the mind; the vāsanās are the natural results of emotional actions. Unpleasant or ridiculous though they may be, the vāsanās are morally undefined (*avyākṛta*) and do not involve any responsibility.

Affecting the mind, kleśa and vāsanā can be destroyed only by a wisdom (*prajñā*), a certain form of omniscience (*sarvajñatā*).

A wisdom of a lower class that is essentially concerned with the general characteristics (*sāmānyalakṣaṇa*) of things and that belongs to the śrāvakas and pratyekabuddhas suffices to destroy the kleśas. A higher wisdom concerned with the specific characteristics (*svalakṣaṇa*) as well and, for this reason, called 'knowledge of all the aspects', destroys the kleśas and the vāsanās. This wisdom is an attribute exclusive to the Buddha.

Finally, in contrast to what the early sources would have one believe, the destruction of the kleśas and the destruction of the vāsanās are not simultaneous but are separated in time by a rather long interval.

This system which the *Traité* will describe in detail in the following pages is directly inspired by concepts developed in the Mahāyānasūtras and especially in the Mahāprajñāpāramitāsūtra of which some extracts are given here.

Vol. VI, no. 220, k. 363, p. 872a7-19; vol. VII, no. 220, k. 525, p. 695b27-c11: There is no difference between the different destructions of the conflicting emotions (*kleśaprahāna*). However, the Tathāgatas, arhats and samyaksaṃbuddhas have entirely and definitively cut all the conflicting emotions (*kleśa*) and the traces that result from them (*vāsanānusaṃdhi*). The śrāvakas and pratyekabuddhas themselves have not yet definitively cut the *vāsanānusaṃdhi*… These vāsanās are not really kleśas. After having cut the kleśas, the śrāvakas and pratyekabuddhas still retain a small part of them: semblances of love (*rāga*), hate (*dveṣa*) and ignorance (*moha*) still function in their body (*kāya*), speech (*vāc*) and mind (*manas*): this is what is called *vāsanānusaṃdhi*. In foolish worldly people (*bālapṛthagjana*), the vāsanās call forth disadvantages

(*anartha*), whereas among <1758F> the śrāvakas and pratyekabuddhas they do not. The Buddhas do not have all these *vāsanānusaṃdhi*."

But where in the career of the bodhisattva is the destruction of the kleśas and the destruction of the vāsanās located? Are they simultaneous or consecutive? The question lends itself to controversy, but the Pañcaviṃśatisāhasrikā, as it appeared in the Chinese version by Kumārajīva (T 223, k. 6) gives a precise answer:

T 223, k. 6, p. 257b16-17 and 259a25: Twenty dharmas must be perfectly accomplished by the bodhisattva who is on the seventh level: … notably the 15th, the overcoming of the passions (*kleśavivarta*). – What is the overcoming of the passions by the bodhisattva? It is the destruction of all the passions (*sarvakleśaprahāṇa*).

T 223, k. 6, p. 259c8-10: The bodhisattva who completely fulfills the knowledge of all the aspects (*sarvākārajñatā)* and has destroyed all the traces (*sarvakleśavāsanā)* is a bodhisattva-mahāsattva who is on the tenth bhūmi and should be considered simply as a Buddha (*tathāgata eva veditavyaḥ).*

Sūtra (Pañcaviṃśati, p. 21, l. 9-11; Śatasāhasrikā, p. 67, l. 8-10). – The bodhisattva-mahāsattva who wants to destroy the traces of all the conflicting emotions by means of knowledge should exert himself in the perfection of wisdom. It is thus, O Śāriputra, that the bodhisattva-mahāsattva should practice the perfection of wisdom (*Sarvākārajñatayā kleśavāsanāḥ prahātukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ yogaḥ karaṇīyaḥ. Evam eva Śāriputra bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

I. THE KNOWLEDGE OF THE ASPECTS LEADS IMMEDIATELY TO THE DESTRUCTION OF THE TRACES OF CONFLICTING EMOTIONS

Question. - The bodhisattva obtains omniscience (*sarvajñatā),* the knowledge of all the aspects (*sarvākārajñatā)* and destroys all the traces of conflicting emotion (*sarvakleśavāsanā)* in one and the same moment of mind. Why does [the Prajñāpāramitāsūtra] say here that he uses omniscience to completely fulfill the knowledge of all the aspects and that he uses the knowledge of all the aspects to destroy the traces of the passions?

Answer. – It is true that all these knowledges[55] are acquired simultaneously, but here [the Prajñāpāramitāsūtra] expresses itself in this way in order to bring people to believe in the Prajñāpāramitā.

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[55] Adopting the variant *yi ts'ie tche.*

Besides, in a <1759> following chapter, the *Tch'a-pie p'in*[56] (Viśeṣaparivarta), he wants beings to acquire pure mind (*viśuddhacitta*) and this is why he expresses himself in this way.

Moreover, although that is all acquired in a single mind-moment, there is, nevertheless, a succession with a beginning, a middle and an end, for every mind involves three characteristics: production (*utpāda*) which conditions duration (*sthiti*) and duration which conditions disappearance (*vyaya*).[57] And this is so for the mind (*citta*), mental events (*caitasikadharma*), formations dissociated from the mind (*viprayktasaṃskāradharma*), physical actions (*kāyakarman*) and vocal actions (*vākkarman*).

By means of the knowledge of the paths (*mārgajñatā),* the bodhisattva completely fulfills (*paripūrayati*) omniscience *(sarvajñatā);* by means of omniscience, he completely fulfills the knowledge of all the aspects (*sarvākārajñatā);* by means of the knowledge of all the aspects, he destroys the traces of the passions (*kleśavāsanāḥ prajahāti*).

I said above (p. 1744F) that the knowledge of all the aspects (*sarvākārajñatā)* is the same as omniscience (*sarvajñatā).* The knowledge of the paths (*mārgajñatā)* is synonymous with the diamond concentration (*vajrasamādhi*).[58] [In possession of the latter,] the Buddha first[59] produces a mind which is none other than omniscience or the knowledge of all the aspects and immediately his traces of the passions (*kleśavāsanā*) are destroyed. <1760>

II. CONFLICTING EMPTIONS AND THE TRACES OF CONFLICTING EMOTIONS

The characteristics of omniscience and the knowledge of all the aspects have been described above (p. 1744F). What is destroying the traces of all the conflicting emotions (*sarvakleśaprahāṇa*)? [**260c**]

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56 Adopting the variant *Tch'a-pie p'in*. This is the LXXXIVth chapter of the Chinese Pañcaviṃśati (T 223, k. 26, p. 411b15), the chapter *entitled Tch'a-pie p'in* (Viśeṣaparivarta) in the Korean edition adopted by the Taisho, *Sseu-ti p'in* (Catuḥsatyaparivarta) in the editions of the Yuan and the Ming. On pg. 411b19-25, the Buddha actually says to Subhūti: "The attributes of the bodhisattva are also the attributes of the Buddha. To know all the aspects is to acquire the knowledge of all the aspects (*sarvākārajñatā)* and to destroy all the traces of the passions (*kleśavāsanā).* The bodhisattva will attain this attribute whereas the Buddha, by means of a wisdom associated with a single moment of mind (*ekakṣaṇasamprayuktaprajñā),* already knows all the dharmas and has acquired *anuttarā samyaksaṃbodhi*. This is the difference (*viśeṣa*) between the bodhisattva and the Buddha. It can be compared to the difference between the candidate for the [first] fruit of the Path (*phalapratipannaka*) and the holder of this same fruit (*phalaprāpta*): both are āryas, but there is a difference between the holder and the candidate."

57 These are the characteristics of every conditioned dharma: cf. p. 1163F, n. 1.

58 Concentration also called vajropamasamādhi: cf. p. 242F, n. 1, 1068F, 1325F, 1341F, 1503F.

59 Adopting the variant *tch'ou fa*.

In brief, the passions (*kleśa*) are the three poisons (*triviṣa*) – [desire (*rāga*), hatred (*dveṣa*), ignorance (*moha*)]; at length, these are the ninety-eight perverse tendencies (*anuśaya*) of the three worlds. The traces of the passions (*kleśavāsanā)* are the residual emanations of passion.

If certain physical or vocal actions are not in accordance with wisdom (*na jñānānuparivartin*), they seem to come from the passions (*kleśa*), and those who do not know the minds of others (*paracitta*) see them as such and experience a feeling of horror (*aśuci*). In reality, it is not truly a matter of passion, but those who have given themselves up to the passions for a long time carry out actions of this kind.

Thus a prisoner who has been laden with chains for a long time, once he is liberated, moves with a hesitant walk even though he no longer is in chains. A nurse's clothes that have been stained for a long time, even though they are washed and scrubbed with pure ash, still remain impregnated with the smell of the stains. In the same way, the stains of the mind (*cittamala*) in the saint are like the passions and, even though he has washed his passions with the water of wisdom, the traces (*vāsanā)* remain in him.

III. THE TRACES OF PASSION PERSIST IN THE SAINTS

The saints (*bhadrārya*) other [than the Buddha] destroy the passions but do not destroy the traces.

Thus, although he had attained the bodhi of the arhats, *Nan-t'o* (Nanda),[60] as a result of the traces of lust (*rāgavāsanā),* in the presence of a large assembly of men and women, first stared at the women and then, raising his voice, preached the Dharma.

Out of traces of anger (*krodhavāsanā*), when the Buddha accused him of eating impure food, *Chö-li-fou* (Śāriputra) spat out his food <1761> and never again accepted an invitation.[61] Śāriputra then added this stanza:

> It is a habitual offender, a false mind,
>
> An ignorant and lazy person.
>
> Never again will I allow him
>
> To come in and stay near me.[62]

Out of traces of hatred (*dveṣavāsanā),* after the Buddha's nirvāna when the Dharma was being compiled, *Mo-ho-kia-chö* (Mahākāśyapa) ordered Ānanda to confess six *duṣkṛta* misdeeds, then, taking him by the

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[60] Saundarananda: see p. 117-118F, 286-287F, 1545F.

[61] This incident has been told in full above (p. 118-122F, 1632F) supported by a jātaka. See also Vibhāṣā, T 1545, k. 16, p. 77b1-2.

[62] This stanza concerns the vaiśya who had inconsiderately reserved some fancy tidbits for Śāriputra.

hand, he expelled him from the assembly, saying: “We cannot compile the Dharma with you, unclean man, whose impurities have not been destroyed.”[63]

Pi-ling-kia-p’o-ts’o (Pilindavatsa) was always insulting the deity of the Ganges treating her like a slave (*vṛṣala*).[64]

Out of traces of monkey antics, *Mo-t’eou-p’o-ho-tcha* (Madhuvāsiṣṭha) sometimes leapt from coat-rack to beam, from beam to shed and from shed to the tower.[65]

Out of bovine traces (*govāsanā), Kiao-fan-po-t’i* (Gavāmpati) was always spitting up his food and then swallowing it back again.[66]

While having destroyed their impurities (*kṣīṇāsrava*), saints such as these still have the traces of passion. Thus when [ordinary] fire has burned the fuel, there remain the ashes and charcoal, for the strength of the fire is so weak that it cannot consume them.

IV. THE TRACES OF PASSION ARE DESTROYED IN THE BUDDHA

At the end of the kalpa, the [cosmic] fire consumes the *trisāhasramahāsāhasralokadhātu* of which nothing remains, for the strength of this fire is very great. The fire of the Buddha’s omniscience is also very great: it consumes the passions without leaving any trace (*vāsanā).* <1762>

Thus, when a brāhman addressed five hundred harmful words (*pāruṣyavāda*) to the Buddha in the full assembly, the Buddha neither changed color nor feeling. And when the same brāhman, his mind having been tamed, retracted and praised the Buddha with five hundred eulogies, the Buddha [**261a**] manifested neither pleasure (*prīti*) nor satisfaction *(āttamanas*).[67] <1764> In blame (*nindā)* as in praise (*praśaṃsā),* his feelings and his color remain unchanged.

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[63] On the wrangles between Mahākāśyapa and Ānanda during the First Council, see above, p. 93-97F.

[64] Pilindavatsa: cf. p. 121-122F, 1439F, 1661F, and later, k. 84, p. 649c14-17.

[65] Madhuvāsiṣṭha: cf. p. 1659-1660F and later k. 84, p. 649c10-13.

[66] Gavāmpati: cf. p. 1659F. See also Tch’ou tch’ou king, T 730, p. 527a2-4.

[67] This concerns a young brāhman of the Bhāradvāja clan whose name was *Piṅgika* or *Paiṅgika* in Sanskrit, *Piṅgiyānin* in Pāli and whose surname was *Ākrośaka*, the insulter. The *Traité*, which will speak of him again at k. 84, p. 649c18-21, tells that he spoke five hundred insults and five hundred praises to the Buddha in succession. It repeats the version of the Vibhāṣā (T 1545, k. 76, p. 392a28-b2) where it is said: “The Buddha was insulted directly in five hundred strophes by a Bhāradvāja brāhman: example of blame (*nindā*); and this same brāhman, at the same time, returned these five hundred strophes and directly praised the Buddha: example of praise (*praśaṃsā*).” But for the canonical sources, blame and praise were pronounced at two different occasions ans were the object of two distinct sūtras, the *Akkosasutta* of the Saṃyutta and the *Piṅgiyānisutta* of the Anguttara.

I. *Akkossasutta* of the Saṃyutta, I, p. 161-163:

The Buddha was dwelling at Rājagaha at the Veḷuvana in the Kalandakanivāpa. Akkosaka-Bhāradvāja came to find him and, furious to learn that his brother Samaṇa had just entered the bhikṣu community, he insulted and outraged the Blessed One with coarse and harmful words (*bhagavantam asabbhāhi pharusāhi vācāhi akkosati paribhāsati*). The Buddha's only response was to ask him if sometimes he welcomed friends and relatives at his home and if, in the affirmative, he offered them food. Akkosaka acknowledged that sometimes that happened. And if the guests refuse the food that you offer them, said the Buddha, to whom does this food belong? – It returns to me, answered the brāhman. In the same way, continued the Buddha, by not responding to your insults by means of insults, we let you take them into account: it is to you that they return, O brāhman (*tav-ev-etaṃ brāhmaṇa hoti*).

Akkosaka thought that the Buddha would be angry with him, but the latter set him straight by addressing four stanzas to him (also mentioned in the Theragāthā, v. 441-444) which say in substance: From where would anger come to the man without anger? Not answering anger with counter-anger is to win a difficult victory.

At these words, Akkosaka expressed his admiration for the Buddha, took refuge in the Three Jewels and asked to leave the world (*pabbajjā)* and for ordination (*upasampadā).* In a short while he reached the summit of religious life and attained arhathood.

For the Commentary to the Saṃyutta, I, p.229, Akkosaka-Bhāradvāja had come to insult the Buddha in five hundred strophes (*pañcagāthāsatehi Tathāgataṃ akkosanto āgato*), which means that he insulted the Buddha 'by means of the ten bases of insults' (*dasahi akkosavatthūh akkosati*) the details of which are in Vin. IV, p. 7 and the Commentary to the Dhammapada, I, p. 211-212: "You are a thief (*cora*), a fool (*bāla*), a silly thing (*mūḷha*), a camel (*oṭṭha*), an ox (*goṇa*), an ass (*gadrabha*), a hell being (*nerayika*); you have only a bad destiny in view (*duggati yeva tuyhaṃ pāṭikaṅkhā)."*According to the Anguttara, III, p. 252, a bhikṣu who pronounces such insuolts would be guilty of the five heinous crimes.

The Pāli *Akkosasutta* has its Sanskrit correspondents in the Āgamas: Saṃyukta, T 99, no. 1152, k. 42, p. 307a10-b9, and T 100, no. 75, k. 4, p. 400b10-c10. Both Sanskrit sūtras differ considerably from the Pāli suttanta. They place the event not at Rājagṛha, but at Śrāvastī in the Jetavana in the garden of Anāthapiṇḍada; they designate the brāhman not by the name Ākrośaka but under his personal name: the māṇava *Pin-k'i-kia* (Piṅgika) or *Pei-yi* (Piṅgiya); finally and in particular, they are silent about the conversion of the brāhman, his entry into religion and his reaching arhathood. In T 99, *l.c*., the brāhman is pardoned only for his coarseness by the use of the commonplace phrase: *atyayo Gotama yathā bālo yathā mūḍho, yatjāvyakto yathākuśalo*…

II. *Piṅgiyānisutta* of Snguttara, III, p. 239-240:

One day the Blessed One was dwelling at Vesālī at Mahāvana in the Kūṭāgārasālā and five hundred Licchavis came to pay their respects to him. Among them, the brāhman Piṅgiyānin (var. Piṅgiyāni) had a sudden illumination (*paṭibhā)* and the Buddha asked him to explain it. The brāhman then addressed a stanza of homage appropriate to the occasion to the Lord:

Padumaṃ yathā kokanadaṃ sugandhaṃ
pāto siyā phullam avītagandhaṃ /
aṅgīrasaṃ passa virocamānaṃ
tapantam ādiccam iv' antalikkhe //

When the brāhmiṇa *Tchan-tchö* (Ciñcā) attached a wooden disk to her belly (*udare dārumaṇḍalikāṃ baddvā),* [pretending to be pregnant], and slandered the Buddha, the latter did not redden with shame (*hrī)* and, once the trick was revealed, did not redden with joy (*prīti*).[68]

"As the red lotus flower with sweet perfume expands in the morning without having lost its perfume, see how the Aṅgīrasa shines and how he glows like the sun in the firmament." [Stanza also cited in Saṃyutta, I, p. 81; Jātaka,I, p. 116; Visuddhomagga, ed. Warren, p. 326.]

Then the Licchavis covered the brāhman Piṅgiyānin with their five hundred lower cloaks (*uttarāsaṅgha*) and the latter in turn covered the Buddha with them.

Finally, the Buddha revealed to the Licchavis the five jewels (*ratana*) rarely appearing in the world.

The episode told here by the *Piṅgiyānisutta* is reproduced with a some variants in many Sanskrit-Chinese sources:

a. Sanskrit Mahāparinirvānasūtra, ed. E. Waldscmidt, p. 182.

b. Dīrghāgama, T 1, k. 2, p. 14a11-25.

c. Fo pan ni yuan king, T 5, k. 1, p. 164a13-20.

d. Pan ni yuan king, T 6, k. 1, p. 179b15-c2.

e. Mahīśāsaka Vin., T 1421, k. 20, p. 135c18-136a2.

f. Dharmaguptaka Vin., T 1428, k. 40, p. 856b3-18.

g. Mūlasarv. Vin., T 1448, k. 7, p. 28c14-29a2.

h. Ibid., T 1451, k. 36, p. 386b10-22.

In all these texts, the brāhman is called *Paiṅgika* or *Piṅgika*. Source *a* reproduces it literally; sources *b* to *f* designate it by transliteration by means of the Chinese characters *Ping-ki, Pin-tseu, Ping-ki, Pin-k'i-ye, Pin-k'i-yang-t'ou*; sources *g* and *h* translate it as *Kouang-che* 'Vast ornament' and *Houang-fa* 'Yellow hair' respectively.

In the same texts, *Piṅgika* addresses several stanzas to the Buddha whereas the *Piṅgiyānisutta* mentions only one.

III. *Pañcarājānosutta* of the Samyutta, I, p. 79-81:

This sutta takes place in Sāvatthi. Five kings, led by Pasenadi, entered into a discussion in regard to the five objects of sense enjoyment (*kāmaguṇa*), viz., color, sound, smell, taste and touch, and they wondered which was the best. They went to consult the Buddha who told them that it was necessary to take into account the tastes and preferences of each one: the sense-object that called forth the most pleasure is the best.

The upāsaka Candanaṅgalika present in the assembly reproduces exactly the same words and gestures of Piṅgiyānin described in the preceding sutta: he pronounces the same stanza and covers the Buddha with five cloaks that had been offered to him by the five kings.

Two Sanskrit sūtras incorporated in the Saṃyuktāgama correspond to this Pāli sutta: *i*) T 99, no. 1149, k. 42, p. 306a21-c1; *ii*) T 100, no. 72, k. 4, p. 399b28-c29. But whereas the first sūtra also has the upāsaka *Tchen-t'an* (Candana), the second substitutes the brāhman *Pei-yi*, i.e., Piṅgiya.

In addition, the Ekottara (T 125, k. 25, p. 681c13-683a5) contains a developed version of the same sūtra of the five kings, but it has neither Candana nor Piṅgiya.

[68] On the trick and punishment of Ciñcā, see p. 123F, 509F.

When the Buddha turned the Wheel of Dharma (*dharmacakra*) and a cry of admiration arose from the ten directions, the mind of the Buddha was not thrilled.[69]

At the death of *Souen-t'o-li* (Sundarī), when evil rumors were spread in regard to the Buddha, his mind knew no despondency.[70]

In the land of *A-lo-p'i* (Āḷavi), a cold wind (*śītavāta*) was blowing and there were many thorny broom plants, but the Buddha satand lay down there without feeling any discomfort.[71]

During the summer retreat (*varṣa*) when he was staying in the [Trāyastriṃśa] heaven in the *Houan-hi-yuan* (Nandanavana), he was seated on the *Kien-p'o-che* (Kambalaśilā), soft and pure like the gods' silk ribbons, but he felt no pleasant sensation (*sukhavedanā).*[72] <1766> And when the great devarājas, on their knees, offered him celestial foods (*divyāni bhakśyabhojyāni),* he did not consider them to be exquisite.

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[69] After the sermon at Benares, the terrestrial yakṣas uttered a cry of joy that was taken up by all the deities of the desire realm and the form realm, from the Caturmahārājikas up to the Brahmakāyikas: cf. Pāli Vin., p. 11-12; Mahīśāsaka Vin., T 1421, k. 15, p. 104c; Dharmagupta Vin., T 1428, k. 32, p. 788b-c; Mūlasarv. Vim., T 1450, k. 6, p. 128a; Catuṣpariṣatsūtra, p. 154-156; Lalitavistara, p. 401; Mahāvastu, III, p. 334-335.

The Vibhāṣā, T 1545, k. 76, p. 392a23-26, also comments: At the moment of the Buddha's birth, his name went up to the Paranirmitavaśavartins; at the moment of his enlightenment, up to the Akaniṣṭha gods; at the time of turning the Wheel, up to the palaces of the Mahābrahmas.

[70] On the murder of Sundarī falsely imputed to the Buddha, cf. p. 507F, 1572-73F; later, k. 84, p. 649c23-25.

[71] Āḷavaka sutta of Anguttara, I, p. 136-138 (Tseng-yi-a-han, T 125, k. 20, p. 650a20-c11): *Evaṃ me sutaṃ. Ekaṃ samayaṃ Bhagavā Āḷaviyaṃ viharati Gomagge Siṃsapāvane paññsanthāre. Atha kho Hatthako Āḷavako jañghāvihāraṃ … sukhaṃ senti ahaṃ tesaṃ aññataro ti.*

Transl. – Thus have I heard. Once the Blessed One was staying in Āḷavi at the Ox Path in the Śiṃśapa (*Dalbergia sisu*) forest, on the ground strewn with leaves.

Then Hastaka of Āḷavi who was walking about saw the Blessed One at the Ox Path in the Śiṃśapa forest seated on the ground strewn with leaves. Having seen him, he came near the Blessed One and, having approached, he bowed to the Blessed One and sat down to one side. Sitting down at one side, Hastaka of Āḷavi said to the Blessed One:

"Tell me, sir, is the Blessed One sitting comfortably?"

"Yes, my prince, I am sitting comfortably. I am one of those who are comfortable in this world."

"Nevertheless, sir, the winter nights are cold; the fifteenth of the month is the time of snowfall; the ground trodden by the cows' hoofs is hard; the layer of leaves is thin; the leaves of the trees are scattered; the saffron robes are cold and the Vairambhaka wind is blowing."

Then the Blessed One answered: "Nevertheless, my prince, I am comfortable. I am one of those who, im this world, is comfortable."

- At k. 84, p. 649c27-28, the *Traité* will come back to this episode. For Hastaka Āṭavika, see above, p. 562-565F and notes.

[72] In the seventh year of his public ministry, the Buddha, who has just carried out the great miracle at Śrāvastī, following the example of his predecessors, went to preach the Dharma (some texts specify the Abhidharma) in the

Trāyastriṃśa heaven where his mother Māyā had taken rebirth. In the shadow of a *Pārikāta kovidāra* tree (Erythrina indica), seated on Śakra's throne, the *Pāṇḍukambalaśilā* (Stone of white wool), he prolonged his teaching for the three months of the summer season (*varṣa*). Seven days afterwards, escorted by Brahmā on his right and Śakra on his left, he descended from the heavens of the Trāyastriṃśas by way of a wondrous triple staircase and set foot on earth at Sāṃkāsya, in the Āpajjura forest, at the foot of the *Udumbara* tree (Ficus glomerata).

All these details are summarized in the Avadānaśataka, II, p. 89, l. 4-6; 94, l. 15-16.

The second part of this miracle designated in the texts by the name *Devāvatara* "Descent from the gods" or *Saṃkassanagare orohaṇaṃ* "Descent into the city of Sāṃkāśya" has already been studied above (p. 634-636F and n.), but we must return to the first part, the Sermon to the Trāyastriṃśa gods.

All these details are summarized in the Avadānaśataka, II, p. 89, l. 4-6; 94, l. 15-16: *Buddho bhagavān… deveṣu trayastriṃśeṣu varṣā upagataḥ pāndukambalaśilāyāṃ …nagare Āpajjure dāve Ūdumbaramūle*.

The second part of this miracle designated in the texts under the name of *Devāvatāra* 'Descent from the gods' has already been studied above (p. 634-636F and n.), but we should return to the first part, the Sermon to the Trāyastriṃśa gods.

The suttas of the Pāli Vinaya do not mention it. The Saṃyutta, V, p. 367, mentions an appearance of the Buddha in the Trāyastriṃśa heaven but without giving the circumstances. On the other hand, the Ekottarāgama (T125, k. 29, p. 346a14-347b26) dedicates lengthy pages to this miracle of which the Saṃyuktāgama also was aware. The Arthapadasūtra (T 198, k. 2, p. 184c24-186c26), which is part of the Basket of the Kṣudrakas, has the nun Utpalavarṇa welcoming the Buddha on his descent from the heaven, and cites a few stanzas which have their correspondents in verses 955 to 964 of the Pāli Suttanipāta.

The postcanonical literature gives a prominent place to the occasion with which we are concerned. Among the Sanskrit-Chinese sources may be mentioned the *Légends d'Aśoka* (Divyāvadāna, p. 394, l. 3-5; T 99, k. 23, p. 169c22-24; T 2042, k. 2, p. 104a23-24; T 2043, k. 2, p. 138a9-10) and especially the Avadānaśataka, II, p. 89-97 and its abridged Chinese translation in T 200, k. 9, p. 247a-b. Among the Pāli sources may be mentioned the Mahāniddesa, II, p. 447-448; the commentaries of the Suttanipāta, p. 570, the Jātakas, IV, p. 265 and especially the Dhammapada, III, p. 216-223 (tr. Burlingame, III, p. 47-52).

Most of these sources insist on the enormous dimensions of the Pāṇḍukambakaśīla, Śakra's throne, on which the Buddha was sitting. The Commentary of the Dhammapada (III, p. 217) attributes sixty leagues in length and fifty leagues in width, but when the Buddha occupied it, it was reduced to the size of a drum (*nīcapīṭhaka*). The unusual shape of this throne has permitted A. Foucher (*Art gréco-bouddhique du Gandhāra*, I, p. 483-486) to recognize, on a bas-relief of the Sikri stūpa, a representation of the Sermon to the Trāyastriṃśa gods: the Buddha, seated in *padmāsana*, his right hand raised in *abhayamudrā,* is sitting in the shade of the *Pārijāta* on the Kambalaśilā. He is surrounded by six individuals who may be recognized, from bottom to top, as two orants, Vajrapāṇi and Māyā, Brahmā and Śakra. Much more numerous are the representations of the Descent into Sāṃkāśya. A few have been noted above (p. 634F, n.): a scuplture at Butkara may be added (D. Facenna, II, 2, pl. CCXXXIII) reproducing the three staircases, the gods Brahmā and Śakra, the nun Utpalavarṇā and three leafy trees on three superimposed levels: the Pārijata nd the Kovidāda adorning the Trāyastriṃḷsa heaven, and the Udumbara growing at Sāṃkāśya.

When he ate oats *(yava*) at *P'i-lan-jo* (Vairaṃbhya, Verañja), he did not find that to be painful.[73] And when the great kings presented him with superior food, he did not consider that to be a godsend.

Coming into the village of the brāhmans (*brāhmaṇagrāma*), he had to return with an empty bowl (*dhautena pātreṇa*), but he did not consider that to be a loss.[74]

When *T'i-p'o-to* (Devadatta) pushed a rock down from the height of Gṛdhrakūṭaparvata to crush the Buddha, he did not feel any hatred (*pratigha*).[75] At that time, *Lo-heou-lo* (Rāhula) praised the Buddha with a mind of respect, but the Buddha felt no gratitude for it.

A-chö-che (Ajātaśatru) unleashed drunken elephants intending to kill the Buddha, but the latter was not afraid and tamed the mad elephants.[76] Their respect doubled (*gurukāra*), the inhabitants came out with perfumed flowers and ornaments *(ābharaṇa*) to offer to the Buddha, but the latter experienced no joy.

- During the *t'ai-che* period (265-274), Dharmarakṣa translated a long sūtra of clearly Mahāyānist tendency entitled in Chinese *Fo cheng t'ao li t'ien wei mou chouo ha king* 'The Buddha went up to the Trāyastriṃśa gods and preached the Dharma to his mother' (T 815). Later (k. 32, p. 3012b16-c5), the *Traité* refers to it under the name of *San-che-san-t'ien-p'in king* 'Sūtra on the section of the gods of the Thirty-three', and will cite a long extract.

[73] To the references given above (P. 124F, n. 1), add the Mūlasarv. Vin. in Gilgit Manuscripts, III, part I, p. 24, l. 8-48, l. 4 and its Chinese version in T 1448, k. 10-11, p. 45a-48c9.

[74] See above (p. 457-463) the detailed story of the Buddha's alms-round at Śāla.

[75] Cf. p. 874, n. 3.

[76] A brief allusion to the miracle of the subjugation of the elephant Nālāgiri or Dhanapāla. The stories of this miracle can be arranged into three groups: 1) the sources that present it as a miracle of loving-kindness; 2) those that make it into a miracle of magic; 3) the late versions, somewhat aberrant, where the meaning of the miracle does not appear clearly.

I. *The subjugation as a miracle of loving-kindness*

The earliest sources have it that the Buddha converted the animal by means of the radiation of his loving-kindness (*maitrī*). There is an old belief that fierce animals, especially snakes, are sensitive to the good feelings expressed towards them.

1. Pāli Vinaya, II, p. 194-196:

In Rājagṛhā at that time there was the elephant Nālāgiri, fierce (*caṇḍa*) and a killer of men (*manussaghātaka*). Devadatta went to find its mahouts and, taking advantage of his influence over king Ajātaśatru, ordered them to loose the animal against the Buddha when the latter entered Rājagṛha. This was done. The next day, surrounded by many monks, the Buddha came to the city to beg his food. The elephant was unleashed and, with its trunk erect (*saṇḍaṃ ussāpetvā),* ears and tail rigid (*pahaṭṭhakaṇṇavāla*), rushed against the Teacher. The monks begged the Buddha to go back, but the latter reassured them that no aggression coming from the exterior could deprive him of his life.

Frightened, the population of Rājagṛha took refuge on the roof-tops and made wagers as to who would win, the man-elephant (the Buddha) or the animal-elephant (Nālāgiri).

Then the Blessed One penetrated Nālāgiri with a mind of loving-kindness (*Nālāgiriṃ mettena cittena phari*) and, lowering its trunk (*soṇḍaṃ oropetvā),* the animal stopped in front of the Buddha who caressed its forehead with his right hand (*dakkhiṇena hatthena hatthissa kumbhaṃ parāmasanto*), saying:

O elephant, do not attack the Elephant; this attack would be shameful.
There can be no good destiny in the beyond for the one who kills the Elephant.
Flee from drunkenness (*mada*) and laziness (*pamāda*); the lazy miss the good destinies.
Act in such a way as to attain a good destiny.

At these words, Nālāgiri gathered the sand-grains covering the feet of the Blessed One in his trunk and spread them on top of its head; then, still kneeling, it backed away, always keeping the Buddha in sight.

It was on this occasion that the people chanted the following stanza (see also Majjhima, II, p. 105; Theragāthā, v. 878):

Some tame them with blows of the stick, with pitchforks or with whips;
With neither stick nor weapon was the elephant tamed by the Great Sage.

2. Jātaka, V, p. 333-337:

The *Cullahaṃsajātaka* (no. 533) reproduces the preceding source, not without adding numerous details. When the Buddha made his entry into Rājagṛhā, he was accompanied by many monks coming from the eighteen monasteries situated in the neighborhood of the city. Seeing the rush of the elephant, the eighteen great abbots, Śāriputra, etc., suggested that they would tame the animal, but the Buddha refused thir offer and asked them to remain in their place. The good Ānanda insisted on staying beside the Blessed One in order to be killed before him, and the Blessed One had to use his magical powers to put him back beside his colleagues.

The sources that follow have it that, at the approach of the elephant, all the arhat monks except for Ānanda fled shamefully, and they will contrast their cowardice with the complete devotion of the preferred disciple, It is possible that this not very edifying incident was part of the original story but that the Pāli texts passed over it in silence so as not to cause any trouble in the Saṃgha. However, the Ceylonese Theravādins were aware of it by way of an indiscretion (?) of the Milindapañha, the Pāli version of an original Prakrit seemingly coming from the north-west of India. In this version (p. 207-208), king Milinda (Menander) asked Nāgasena how it was possible that arhats supposed to be free of all fear took flight before the elephant.

3. Mahīśāsaka Vinaya, T 1431, k. 3, p. 19b24-c26:

This source is very close to the Pāli Vinaya, but here it is King Ajātaśatru himself who urged the mahouts to loose the mad elephant after having made it drunk. All the disciples abandoned the Buddha with the exception of Ānanda.

4 and 5. Kaśmirian Vinaya, T 1464, k. 5, p. 871c20-872b17; Sarvāstivādin Vinaya, T 1435, k. 36, p. 262a11-263a6: A longer version than the preceding ones. Warned by Devadatta seven days in advance, the mahout watched for the Buddha's coming and was warned of his approach by a series of wonders which are usual whe the Blessed One enters the gates *(indrakīla*) of a city: the elephants trumpet (*hastinaḥ kroñcanti*), the horses neigh (*aśvā heṣante*), the bulls bellow *(ṛṣabhā garjanti*), etc., etc. This is a stock phrase occurring frequently in the texts (Divyāvadāna, p. 250-251; 364-365; Avadānaśataka, I, p. 109; Mahāvastu, I, p. 308). To convert the elephant Dhanapāla, the Buddha entered into the concentration on loving-kindness (*maitrīsamādhi*), caressed its forehead and taught it the Dharma. Finally, for the edification of the crowd who were cheering him, he entered into the

concentration of the brilliance of fire (*tejodhātusamādhi*) and, emitting all kinds of rays, he accomplished the twin miracle (*yamakaprātihārya*) of water and fire. This miracle, accomplished by the Buddha in other circumstances, is described here in stereotyped terms: see, e.g., Catuṣpariṣatsūtra, p. 318; Divyāvadāna, p. 161; Mahāvastu, III, p. 115-116; Sumaṅgalavilāsinī, I, p. 57.

For the Theravādins, only the Buddhas are able to perfom the *yamakaprātihārya*: it is a privilege they do not share with the śrāvakas: *asādhāraṇaṃ sāvakehi* (Comm. of the Dhammapada, III, p. 213, l. 18; Jātaka, IV, p. 265, l. 12-13; Visuddhimagga, p. 331, l. 14) and actually, in the Pāli sources, we never see a disciple accomplish this miracle. For the Sarvāstivādins, on the other hand, the *yamakaprātihāra* is common to the Tathāgata as well as all the śrāvakas: *Tathāgatasya sarvaśrāvakasādharaṇā ṛddhiḥ* (Divyāvadāna, p. 161, l. 13; Mūlasarv. Vin., T 1451, k. 26, p. 332a27, and in the Sanskrit sources, many disciples accomplish it: Yaśas or Yaśodha (Mahāvastu, III, p. 410, l. 5-10), Kālodāyin (P'ou yao king, T 186, k. 8, p. 534c6-15), Urubilvākāśyapa (Saṃyukta, T 99, k. 38, p. 279b29-c5; Catuṣpariṣatsūtra, p. 348), Panthaka (Divyāvadāna, p. 494, l. 18-23), the five hundred co-sisters of Mahāprajāpati (Ekottara, T 125, k. 50, p. 822a3-9).

- Returning to Dhanapāla, the Kaśmir Vinaya, *l.c.*, has it that once it was converted, it abstained from eating grass for seven days and, after its death, it was reborn among the Cāturmahārājikas.

6 and 7. Buddhacartita by Aśvaghoṣa (T 192, k. 4, p. 40a2-41b3; E. H. Johnson, *The Buddha's Mission and Last Journey*, Acta Orientalia, XV, 1937, p. 57-60) and Buddhacarita compiled by Saṃgharakṣa (T 194, k. 2, p. 136a21-c5).

In their poetic tales of the deeds of the Buddha, these two authors, supposedly contemporaries of Kaniṣka, again insist on the miraculous power (*prabhāva*) of the Buddha's loving-kindness.

II. *The subjugation as a miracle of magic*.

In his *Vie du Buddha*, 1949, p. 289, A. Foucher makes the following comment: "Count on the devotees to spoil all the charm (of this episode) while claiming to embellish it. According to the informants of Hiuan-tsang, as also according to the Nepali miniatures and the Chinese drawings, it was the five lions that sprang from the outstretched fingers of Śākyamuni that were charged with keeping the elephant at bay. Neither can the deeds and the mind of the Great Being be basely betrayed nor be exalted."

I [Lamotte] share the indignation of my illustrious teacher, but I am somewhat less severe in respect to the humble cicerones of Rājagṛha who, by informing Hiuan-tsang in this way were only repeating a lesson based on a long literary tradition.

Indeed, there are numerous texts that have it that Śākyamuni tamed Dhanapāla, not so much by his spiritual power, but by the brute force of his magic. To support this new version of the facts, it sufficed for them to use a banal cliché in the words of which the Blessed One tamed wild animals "by making five hairy maned lions appear, with two masses of fire on the right and on the left and above a huge iron rock" or else a fiery ditch. The cliché often appears in the Sanskrit collections of tales such as the Avadānaśataka, I, p. 331, l. 12-13: *Tato bhagavatā purastāt pañca keśariṇaḥ saṭadhāriṇaḥ siṃhā nirmitā vāme dakṣine ca pārśve dvāv agniskandhāv upariṣṭān mahaty ayomayī śīlā*.

The sources that exploit this cliché - mostly Sarvāstivādin in origin - do not fail to insist on the flight of the arhats and on Ānanda's devotion; they are also interested in the fate of the elephant after its conversion.

1) Mūlasarvāstivādin Vinaya. – The episode of Dhanapālaka in its original text appears in the manuscript of the Saṅghabhedavastu (fol. 491b-493b) found by G. Tucci in Pakistan in 1957. He was kind enough to send me [Lamotte] a copy prepared by the care of Prof. Raniero Gnoli, to both of whom I am indebted for their kindness. The essence of the story has been translated into Italian by G. Tucci, *Il trono di diamante*, 1967, p. 265-266. See also the Chinese translation by Yi-tsing in T 1450, k. 19, p. 197b28-198c6.

At the invitation of a wealthy householder, the Buddha accompanied by five hundred monks went to Rājagṛha. He was challenged from the heights of the ramparts by Ajātaśatru and Devadatta who had plotted his death. The Teacher announced to them that he was going to manifest his marvelous power. When the elephant Dhanapālaka rushed against him, the Blessed One on the palm of his right hand created by magic five maned lions with ribbons on their heads; having smelled their scent, the elephant began to flee, releasing urine and excrement. By virtue of the Blessed One, all the directions in space began to flare up into one great mass of fire with the exception of the spot where the Blessed One was standing where there was perfect calm. After a moment of panic, Dhanapālaka approached the Blessed One slowly and the latter caressed his head with his hand marked with the marks of the wheel and the svastika, a hand resulting from many hundreds of merits and capable of reassuring the frightened. Speaking to the elephant in stanzas, the Buddha reproached him for his past behavior and taught him the three seals of Dharma*, sarvasaṃskārā anityāḥ,* etc.

The Buddha then entered into the house of the householder who had invited him. The elephant who was following him tried to enter as well but only succeeded in demolishing the house. The Blessed One changed the house into rock crystal so that the elephant could see him without difficulty.

When the meal was over, the Blessed One left the walls of Rājagṛha to go back to his monastery. Dhanapālaka tried to follow him but was seized by the mahouts (*hastidāmaka*) and put into iron chains. Thus deprived of the sight of the Buddha, the animal crushed its trunk with its foreleg and died asphyxiated (*sa bhagavantam upaśyam pādena śuṇḍām avaṣṭabhya kālagataḥ).*

Dhanapālaka was reborn aming the Cāturmahārajika gods and, in this paradise, went to the Veṇuvana to meet the Buddha again and covered him with flowers. The Blessed One preached the Dharma to him and this 'son of the gods who had been an elephant' (*nāgapūrvī devaputraḥ)* saw the noble Truths and obtained the srotaāpattiphala.

2) Mahāvibhāṣā, T 1545, k. 83, p. 429a12-b2:

On the invitation of a vaiśya, accompanied by a crowd of monks, the Blessed One came down from Gṛdhrakuṭaparvata and went to Rājagṛha. King Ajātaśatru, instigated by Devadatta, loosed the mad drunken elephant Dhanapāla against him. The Tathāgata extended his right hand and, from the ends of his five fingers, there sprang forth five lions. At the sight of them, the elephant looked about, took fright and fled. At once the Buddha created magically a deep ditch five hundred cubits in width. Seeing this, the astonished elephant looked from right to left, but from right to left the Buddha magically created high walls ready to collapse. The panic-stricken elephant then looked upward, but the Buddha created magically in the air a huge flaming rock threatening to fall down. Seeing this, the terrified elephant looked everywhere, but the Buddha everywhere magically created burning fires. Only near the Buddha was there any coolness and calm. (*tato bhagavatā dakṣiṇe karatale pañca siṃhāḥ kesariṇaḥ paṭṭadhāriṇo … pādamūlaṃ śantaṃ śantībhūtam adhiṣṭhiṭam*). . The elephant awoke from its drunkenness, approached slowly and the Buddha made the five lions disappear. The elephant rubbed the Buddhas feet with its

trunk, the Buddha caressed its forehead and, borrowing the language of elephants, preached the Dharma to it: *sarvasaṃskārā anityāḥ,* etc.

Dhanapāla became disgusted with its animal destiny and abstained from eating and drinking. He died and was reborn among the Trāyastriṃśa gods. Remembering the benefits of the Buddha, he went to him: the Blessed One preached him the Dharma and the new god saw the four noble Truths.

[For the punishment of the flaming wheel of fire (*jvalitānalaṃ cakram āyasam*) armed with double-edged swords (*asidharam*) turning above the head of the guilty, see the legend of Maitrakanyaka (Maitrāyajña) in Divyāvadāna, p. 605; Mahākarmavibhaṅga, ed. S. Lévi, p. 54; Avadānaśataka, I, p. 202, etc.]

3) Ekottarāgama, T 125, k. 9, p. 590a8-591a7:

The Buddha was at Rājagṛha in the Kalandaka Veṇuvana and was expecting to go the next day into the city on his begging-round. Devadatta proposed to king Ajātaśatru to loose the fierce elephant Nālāgiri against him. The king agreed and proclaimed that the animal would be loosed the next day and that consequently traffic in the city would be forbidden. Devadatta commented to the king that if the Buddha were truly omniscient he would be careful not to leave his monastery.

Buddhist sympathizers went in a crowd to the Veṇuvana; they warned the Buddha of the plot and begged him not to enter the city. The Teacher reassured them: “Let the upāsakas not be worried. The body of the Tathāgata is not an ordinary body. Nothing can harm him.” And the Buddha went into a long explanation of cosmography where he described the entire cosmic system from the Caturdvīpaka up to the Trisāhasramahāsāhasralokadhātu. He concluded: “If the Airavaṇa elephants, equal in number to that of all the plants and trees, filled all these universes and came to attack the Tathāgata, they would be unable to shake a single hair on his body. The magic power *(ṛddhibala*) of the Tathāgata is inconceivable.

The next day, accompanied by five hundred monks, the Buddha went on his alms-round to Rājagṛha. Thousands of myriads of deities came to join him: the four Caturmahārājikadevas (Dhṛtarāṣṭra, Virūḍhaka, Virūpakṣa, Vaiśravaṇa), Śakra and Brahmā Devarāja, accompanied by their respective entourages. The fourfold community of Rājagṛha went to welcome him and the sound of their shouts reached the king’s ears. When the Buddha enterd the city gate, the heaven and the earth trembled and from the skies the deities threw flowers.

However, the elephant Nālāgiri, drunk on arack and holding a sword in its trunk, rushed against the Buddha. The five hundred monks fled headlong and the good Ānanda, not keeping to his place, took refuge behind the Buddha. To the left and right of Nālāgiri, the Buddha made lions appear by metamorphosis, (the number is not given) and behind him, a fiery pit. The animal urinated and dropped excrement, but not finding any way to escape, approached the Buddha who addressed a stanza to it. At once, Nālāgiri dropped the sword, bent its knees, prostrated on the ground and with its trunk, licked the Buddha’s feet.

Myriads of men and women were converted by this prodigy. As for the drunken elephant, it contracted the sickness of ’cutting winds’ (in Pāli, *satthakā vātā*), died and was reborn in the palaces of the Cāturmahārājakāyikas.

[In the present sūtra, the Ekottarāgama once again betrays its Mahāyāna attachments or interpolations by means of the dizzying perspectives of its cosmogony and the luxuriance of its theophanies.]

III. *Late versions*

It is not to the texts examined hitherto that the *Traité* seems to be referring in its brief allusion to the miracle of Rājagṛha, but to shorter and later sources where the original meaning of the miracle of maitrī seems to

have become blurred and where the rôle of the individuals is modified noticeably. Henceforth the responsibility for the plot against the Buddha's life rests mainly, no longer on Devadatta, but on king Ajātaśatru. He unleashes not just one elephant (Nālāgiri or Dhanapāla) but a number of elephants, the number of which is usually given as five hundred. In order to tame them, the Buddha magically creates five hundred lions. At the approach of the elephants, the five hundred arhats accompanying the Buddha again take flight, but the good Ānanda, instead of exposing his master, remains nailed in place by fear. Finally king Ajātaśatru, impressed by the magic miracle, excuses himself to the Buddha by placing the blame onto Devadatta.

1) Ta feng pien fo pao ngen king (Chinese translation made under the Heou (Han), T 156, k. 4, p. 147b23-c7:

At that time, a messenger from king Ajātasatru came to invite the Tathāgata. The Buddha and five hundred arhats accepted the king's invitation and entered the city of Rājagṛha. Then the king loosed five hundred drunken elephants. They attacked savagely, breaking trees, upsetting walls and, with loud bellows, they rushed towards the Tathāgata. Seized by great fear, the five hundred arhats flew up into the air and whirled about the Buddha. Ānanda, who was accompanying the Buddha, was so frightened that he could not move. Then by the power of his loving-kindness and compassion, the Buddha raised his right hand from the fingers of which sprang five lions that opened their throats and roared. The five hundred elephants, panic-stricken, fell face down to the ground. Then surrounded by the great assembly, the Tathāgata entered into the king's palace. King Ajātaśatru came out respectfully to meet him and begged the Buddha to be seated. When the Buddha sat down, the king asked for pardon and confessed his wrong-doing, saying: Bhagavat, it is not my fault but that of Devadatta. The Buddha said to the king: I too know that well. Devadatta has always wanted to harn me and not just today. Even before this he wanted to hurt me and I saved him by the [power of my loving-kindness and compassion].

2) Fa kiu p'i yu king (Chinese translation mad between 290 and 306), T 211, k. 3, p. 596a5-27 (passage reproduced by Pao-tch'eng of the Ming in the Che kia jou lai ying houa lou: cf. L Wieger, *Les vies chinoises du Buddha*, Cathasia, 1913, p. 139):

This source reproduces the preceding one in substance, but here it is five hundred lions that the Buddha makes appear ferom his finger-tips. Instigated by Devadatta, Ajātaśatru had prevented the inhabitanats of Rājagṛha from offering anything at all to the Buddha and the Saṃgha. Not receiving anything, Śāriputra, Maudgalyāyana, Subhūti, Prajāpati and their disciples had gone to foreign lands. But the Buddha and his five hundred arhats remained on Gṛdhrakūṭaparvata.

3) Tsa pao tsang king, T 203, k. 8, p. 488c25-489a2: Speaks about the elephant Dhanapāla, but five hundred lions were needed to tame it.

4-5) Fa hien tchouan, T 2085, p. 862c16, and Si-yu ki, T 2087, k. 9, p. 920c13-16. During their voyage to Rājagṛha, at the beginning of the 5th and the first part of the 7th century respectively, the two Chinese masters, Fa-hien and Hiuan-tsang, were able to visit the place where the miracle had taken place.

Figurative representations

At Gandhāra: A. Foucher, *AgbG*, I, p. 189, fig. 74; p. 543, fig. 267-269.

At Swat: G. Tucci, *Il trono di diamante*, p. 267.

At Amarāvatī and at Andhradeśa: A. Foucher, *AgbG*, II, p. 571, fig. 510, or Revue des arts Asiatiques, V, no. 1, pl. X, 2. – D. Barret, *Sculpture of Amarāvatī in the British Museum*, London, 1954, pl. XIVa. – A. H. Longhurst, *The*

Ninety-six heretics (*tīrthya*) once came together, all claiming to be omniscient (*sarvajñamānin*). They came to Śrāvastī to debate with the Buddha. Then the Buddha, using the bases of his miraculous powers (*ṛddhipāda*), sent forth many rays (*raśmi*) from his navel (*nābhi*) on each of which there appeared an emanated buddha (*nirmitabuddha*). The king of the land, Po sseu-ni (Prasenajit), also ordered the heretics to go to the top [of a building] but they were unable to move and still less debate with the Buddha. Seeing the heretics coming as enemies, the Buddha made no movement to turn back and destroyed the heretics. The gods and men redoubled their respect (*gurukāra*) and veneration (*satkāra*), but the Buddha felt no attraction.[77]

From all these stories (*nidāna*), it is evident that when someone wanted to harm him, the Buddha remained impassive. Just as the gold of the Jāmbhū river (*jāmbhūnadasuvarṇa*) does not change when it is beaten, melted or broken,[78] so the Buddha undergoes criticism, derision, denigration, slander and debates without moving or changing. This is how we know that the traces of the emotions (*kleśavāsanā)* have been destroyed in him without residue.

V. WHY THE BUDDHA ELIMINATES THE TRACES

Question. – But the śrāvakas and pratyekabuddhas likewise, having at their disposal pure wisdom (*anāsravajñāna*), eliminate the traces of the passions. Is this completely or incompletely?

Answer. – Previously (p. 1761F) I said that the power of their knowledge (*jñānabala*) is weak and only like ordinary fire, whereas the power of the Buddhas is great and like the [cosmic] fire at the end of the kalpa (*kalpoddāha*). Here I must repeat myself:

The śrāvakas and pratyekabuddhas have accumulated the qualities (*guṇa*) [**261b**] and the knowledges (*jñāna)* for a short time, one, two or three lifetimes. The Buddha, on the other hand, has cultivated the knowledges and practiced the qualities during innumerable incalculable periods (*asaṃkhyeyakalpa*); long ago he vaporized the perfume of the good dharmas (*kuśaladharma*): this is why he no longer has even a trace of *kleśavāsanā.*

Buddhist Antiquities of Nāgārjunakoṇḍa, MASI, no. 54, 1938, pl. XXXIIb. – T. N. Ramachandran, *Nāgārjunakoṇḍa*, MASI, no. 71, 1938, pl. VIIA5 (identification doubtful). – Idem, *Buddhist Sculptures from a Stūpa near Goli village*, Bull. Madras Gov. Museum, I, 1929, pl. IIIH.

Stela from Benares, Gupta style, representing the eight Great Miracles: A. Foucher. *AgbG*, p. 539, fig. 498; *Beginnings of Buddhist Art*, 1917, pl. XIX. – B Majumdar, *A Guide to Sārnāth*, 1937, pl. XIIId.

Stela from Magadha, Pāla style, showing the eight great amiracles: A. Foucher, *AgbG*, II, p. 545, fig. 500.

Nepali miniatures from the 11th century: A. Foucher, *Étude sur l'iconographie bouddhique de l'Inde*, I, 1900, pl. X 5.

[77] For the Great Miracle at Śrāvastī, see references above, p. 531-532F, n.

[78] Canonical image: compare *nekkhaṃ jambonadassa* of the Anguttara, I, p. 181; II, p. 8, 29.

Moreover, the Buddha has accumulated and exhausted all the qualities to the extent that the traces of passion have been eliminated definitively without residue. <1775> Why? Because the good dharmas and qualities make the passions melt. The arhats who have not fully obtained these qualities eliminate only their desire for the world (*lokatṛṣṇā)* and enter directly into nirvāṇa.

Finally, the Buddha has cut the fetters (*saṃyojana*) and the power of his knowledge (*jñānabala*) is very sharp (*tīkṣṇa*). He utilizes the ten powers (*daśabala*) like a great knife and his unhindered knowledges (*pratisaṃvid*) are superior. This is why he cuts the fetters completely and without residue.

When a man has committed a serious wrong-doing, the king, who is very angry, massacres his descendants down to the seventh generation so that there is nobody left. In the same way, the Buddha tears up and eradicates these powerful enemies that are the conflicting emotions so that there is nothing left.

This is why [the Prajñāpāramitāsūtra] says here that [the bodhisattva] who wants to destroy the traces of passion by means of the knowledge of all the aspects should exert himself in the perfection of wisdom.

VI. WHERE THE DESTRUCTION OF THE TRACES IS LOCATED

Question. – Is destroying the traces (*vāsanāprahaṇa*) also eliminating the passions (*kleśacchedana*)?

1. Report on and criticism of four wrong theories

[First theory: Destruction of the passions and destruction of the traces are simultaneous.] – Some say: When the passions (*kleśa*) are cut, the traces (*vāsanā)* disappear at the same time and, as has been said above, the traces disappear without residue. But the arhats and pratyekabuddhas cut just the passions and do not cut the traces whereas the Bodhisattva cuts all the passions and their traces which are eliminated without residue.

[Second theory: The passions are cut at the time of the Bodhisattva's meeting with the buddha Dīpaṃkara, at the end of the second asaṃkhyeyakalpa.] – Others say: already, The Buddha has long ago withdrawn from the desires (*rāga*). Thus the Buddha said: "When I saw the buddha *Ting-kouang* (Dīpaṃkara), I had already eliminated the desires."[79] Therefore it was by the power of his salvific skillful means (*upāya*) <1776> that he pretended [later] to take births and deaths, a wife, children and slaves.

[Third theory: Passions and traces are destroyed when *anutpattikakṣānti* is obtained.] - Others say: Starting from the time when the Bodhisattva obtained the certainty that things do not arise

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[79] In the course of an earlier lifetime, when he was the young brahmacārin Sumedha, Megha or Sumati, the future buddha Śākyamuni met the Buddha Dīpaṃkara and received from him the prediction that he would become buddha. This meeting took place at the end of the second asaṃkhyeyakalpa of his career: cf. p. 248F and n. 2.

(*anutpattikadharmakṣānti*)[80] and he found the true nature (*bhūtalakṣaṇa*) of things, all his passions and all the traces were destroyed.

[Fourth theory: Passions and traces are destroyed the night of the emnlightenment.] – Other say: When the [future] Buddha produced the mind of bodhi (*prathamacittotpāda*) for the first time, he had passions, but when he sat down on the seat of enlightenment (*bodhimaṇḍa*) and during the last watch of the night (*paścime yāme*), he destroyed all his passions and all the traces.

Question. - Which is the correct theory?

Answer. – All having come from the mouth of the Buddha (*kaṇṭhokta*), none of them is incorrect. [But they must be interpreted.]

[Criticism of the first theory.] – In the śrāvaka system, the Buddha, by the power of his skillful means (*upāya*), pretends to assume human qualities: he undergoes birth (*jāti*), old age (*jarā),* sickness (*vyādhi*), cold and heat (*śītoṣṇa*), hunger and thirst (*kṣutpipāsā),* etc.[81] As no human is born without passions, the Buddha must likewise conform to human qualities and [seem] to have passions. Under the king of trees, first outwardly, he crushed Māra's armies (*mārasenā);* then inwardly, he destroyed his enemies that are the fetters (*saṃyojana*). Having destroyed his external and internal enemies, he realized supreme complete emlightenment (*anuttarā samyaksaṃbodhi*). Everyone, seized by faith, [said to themselves]: "Here is a man who has accomplished great things; therefore we also should realize such things."

[Criticsm of the second and third theories.] – Some tell us: "For a long time already the Buddha is without passion. When he <1777> met the buddha *Jan-teng* (Dīpaṃkara) or acquired the conviction that things do not arise (*anutpādakṣānti*), he destroyed his passions completely."[82] But this is again skillful [**261c**] means (*upāya*) to lead bodhisattvas to rejoice. If the bodhisattva [Śākyamuni] had long ago destroyed all his passions, what more did he need to do at the time of his enlightenment (*saṃbodhi*)?

Question. – But the Buddha has all kinds of things to do. Cutting the fetters (*saṃyojanaprahāṇa*) is only one. He still has to purify the buddhafields (*buddhakṣetrapariśodhana*), ripen beings (*sattvaparipācana*), etc., all things that he has not yet done. When he has completely fulfilled all these things, he will be called Buddha.

Answer. – If that is so, why did the Buddha say [at the moment of his enlightenment]: "I have destroyed the fetters: this is my last existence"[83]? How can a man who no longer has any fetters be reborn?

Question. – When he acquired the conviction that dharmas do not arise (*anutpattikadharmakṣānti),* he always acquires a body born of the fundamental element (*dharmadhātujakāya*)[84] and becomes transformed.

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[80] This conviction is definitively acquired in the eighth bodhisattva bhūmi, the Acalā.

[81] Docetic theory advocated by some Hīnayāna schools, especially the Mahāsāṃghikas and their subsects. See *Histoire du bouddhisme indien*, p. 690-692.

[82] See above, p. 983F, the statements put into the mouth of the future Buddha Śākyamuni.

[83] *Ayaṃ antimā jāti, n'atthi dāni punabhavo*: Vinaya, I, p. 11, etc.

[84] On the *dharmadhātujakāya* as opposed to the *māṃsakāya*, see above, p. 392-393F, 711-712F and notes.

Answer. – As to transformation, it is the rule that first there is a master of emanstion (*nirmātṛ)* and only then an emanation. If [the future Buddha] cut all the fetters (*saṃyojana*) at the time when he acquires *anutpattikadharmakṣānti*, he would be abandoning his fleshly body (*māṃsakāya*) at the moment of death and would no longer have a real body. Who then would be transforming? This is how we know that after having acquired *anutpattikadharmakṣānti*, he has not eliminated the fetters.

[Criticism of the fourth theory]. – Furthermore, the śrāvakas say: "The Bodhisattva does not cut the fetters until after he has seated himself on the seat of enlightenment (*bodhimaṇḍa*). This is a serious error. Why? In your system, it is said that the Bodhisattva, after having traveled through the three asaṃkhyeyakalpas [of his career], must travel through a further [additional] hundred <1778> kalpas.[85] However, ever in possession of the knowledge of his former abodes (*pūrvanivāsajñāna*), he remembers that at the time of the buddha *Kia-chö* (Kāśyapa), he was the bhikṣu *Yu-to-lo* (Uttara) and was already practicing the attributes of the buddhas. [86] <1779>

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[85] According to the Sarvāstivādins, the career of the bodhisattva involves three asaṃkhyeyakalpas plus a hundred supplementary kalpas during which the bodhisattva accomplishes the acts that produce the thirty-two marks. This theory has been presented on pages 246-255F and refuted on pages 283-397F.

[86] This Uttara is none other than Śākyamuni himself in one of his earlier lifetimes where the Buddha Kāśyapa had made his prediction. Cf. Mūlasarv. Vin., in Gilgit Manuscripts, III, part 4, p. 47, l. 16-18 T 444, k. 2, p. 1030a5-7; Divyāvadāna, p. 347, l. 10-12, (the text of which is corrupt): *Bhagavatā Kāśyapena samyaksaṃbuddhenottaro nāma māṇavo vyākṛto bhaviṣyasi tvaṃ mānava varṣaśatāyuṣi prajāyāṃ Śākyamunir nāma tāthagato 'rhan samyaksaṃbuddha iti*. – "The blessed perfectly and fully enlightened Kāśyapa made the prediction to a young Brāhman named Uttara: 'Young man, when the life-span of creatures will be one hundred years, you, under the name of Śākyamuni, will be a tathāgata, saint, fully and completely enlightened' ".

Here is his story as the *Traité* will tell it (k. 38, p. 340c23-341a26):

Why did the buddha Śākyamuni, while he was still a Bodhisattva, have criticism and abuse in regard to the buddha Kāśyapa? I have already spoken about this affair above. The dharmakāya bodhisattvas transform themselves in many ways to save beings and sometimes adopt human shapes. They undergo hunger and thirst, cold and heat, old age and death; they have likes and dislikes, anger and joy; they praise and they blame: except for the grave wrong-doings, they commit all the others.

At that time, the bodhisattva Śākyamuni was the younger brother of the buddha Kāśyapa and was called Uttara. The older brother, whose wisdom was ripened, hated chatter; the younger, whose wisdom was incomplete, loved to debate. The people at that time considered the younger brother to be superior.

Later, the older brother left home and attained complete enlightenment; he was called Kāśyapa. The younger brother was the teacher of Kṛkin, king of Jambudvīpa. He had five hundred disciples. He taught the brāhmanical books to these brāhmins for the latter did not like the Buddhist doctrine.

There was at that time a master potter (*kumbhakāra*) named Nandapāla; he was a disciple of the buddha Kāśyapa; he was devoted to the fivefold discipline (*pañcaśīla*) and held the threefold path. He was the *kalyānamitra* of the chaplain Uttara for his mind was honest, pure and full of faith.

One day Uttara mounted a golden chariot drawn by four white horses and went out of the city with his disciples. Nandapāla met Uttara on the way, and asked him: "Where are you coming from?" Nandapāla replied

Now, during his practices of austerities (*duṣkaracārya*), why would he have followed the wrong path [of asceticism] for the duration of six years by eating only one sesame grain (*tila*) one single grain of rice

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"Your older brother has attained anuttarā samyaksaṃbodhi and I have just come from paying homage to him. You ought to go to see him with me. Let's go to meet him."

Uttara said to himself: "If I go to the Buddha, my disciples will mistrust me and will say: 'From the beginning, you have always been outstanding in your dialectic and your wisdom, and now you are going to pay homage out of family spirit. We certainly won't follow you.' "

However, fearing to miss the chance to see the Buddha, Uttara settled himself in the wisdom bearing on the true nature of things (*dharmāṇāṃ dharmatā*) and entered into the wisdom using supreme skillful means (*anuttaropāya*) in order to save his disciples. That is why, out of his mouth, he spoke an insult saying: "How could this man with the shaved head (*muṇḍaka*) be able to attain saṃbodhi?"

Immediately, Nandapāla, his kalyānamitra, pretending to be angry, seized him by the head and wrestled him down, saying: "It's of no use for you to resist." Then Uttara addressed his disciples, saying: "Things being as they are, I cannot resist."

Upon this, teacher and disciples together went to the Buddha and, seeing his radiance (*prabhālakṣaṇa*), their minds were purified. Prostrating to the feet of the Buddha, they sat down to one side. The Buddha preached the Dharma to them as appropriate. Uttara attained innumerable *dhāraṇīmukha*, and all the *samādhimukha* opened up for him; the five hundred disciples produced the mind of anuttarā samyaksaṃbodhi. Uttara arose from his seat and said to the Buddha: "I would like the Buddha to permit me to leave home and become a bhikṣu." The Buddha said to him: "That's good. Come!", and he became a śramaṇa,

Therefore it was out of skillful means (*upāya*) that Uttara hurled an insult, but it was not really true.

Space may be broken, water may be changed into fire and fire into water, but an *ekajātipratibaddha* bodhisattva cannot be angry with a worldly person, still less with a Buddha.

- Elsewhere *Uttara māṇavaka* is designated by the name *Jyotipāla* or *Jyotiṣpāla*, while Nandapāla, the potter, is also called *Ghaṭīkāra*. In any case, it is the same jātaka, well known to the canonical and postcanonical sources.

Sanskrit-Chinese sources: Madyamāgama, T 26, k. 12, p. 499a-503a; Mahāvastu, I, p. 317-335; Mūlasarv. Vin., T 1450, k. 11, p. 157a-b; Hing-k'i-hing king, T 197, k. 2, p. 172c-174b.

Pāli sources: Majjhima, II, p. 45-54; Buddhavaṃsa, XXV, v. 10 seq.; Jātaka, I, p. 43; Milindapañha, p. 221-224.

The village where the buddha Kāśyapa gave the prediction to Uttara, alias Jyotipāla, was called *Veruḍiṅga* in Sanskrit, *Vebhaḷinga* in Pāli, but was designated elsewhere as *Mārakaraṇda*. It was on the site of the presnt Sārnāth near Benares, and in the 7th century, Hiuan-tsang was still able to visit it. He was shown the exact spot on which the prediction had occurred (cf. Si-yu-ki, T 2087, k. 7, p. 905c14-18).

A bas-relief at Gandhāra shows Nandapāla (alias Ghāṭikāra) pulling his childhood froend Uttara (alias Jyoyipāla) by the hair to lead him to the buddha Kāśyapa (cf. A. Foucher, *AgbG*, II, p. 327, fig. 458 above).

(*taṇḍula*) every day?[87] The Bodhisattva in his last lifetime (*caramabhāvika*) cannot be deceived even for a single day; then how would he be so for six years?

It is the same for his reactions of hatred (*dveṣa*). In times gone by, the Bodhisattva was a venomous snake *(āśīviṣa*); hunters (*vyādha, lubdhaka*) flayed him without him feeling the least hatred.[88] How then would he have hated the group of five (*pañcavargīya*) in his last lifetime?

Thus we know that the śrāvakas interpret the mind of the Buddha wrongly. It is out of skillful means (*upāya*) that he wanted to destroy the heretics and that he gave himself up to austerities for six years. You claim that he was angry with the group of five: that too is skillful means; these were the traces of passions (*kleśavāsanā*) and not the passions (*kleśa*).

2. Report on the correct theory

Now we must speak truthfully. When the Bodhisattva attained the conviction that dharmas do not arise (*anutpattikadharmakṣānti*),[89] his passions (*kleśa*) have already been exhausted, but his traces (*vāsanā)* have not yet been eliminated. It is as a result of these traces that he assumes [a birth]. Obtaining a body born of the fundamental element (*dharmadhātujakāya*), he can transform himself at will. Out of loving-kindness (*maitrī*) and compassion (*karuṇā)* for beings and also in order to fulfill his earlier vows (*pūrvapraṇidhāna*), he returns to this world to <1781> perfect or acquire yet other Buddha attributes. Once the tenth bhūmi has been completed (*paripūrṇa*), he sits on the seat of enlightenment (*bodhimaṇḍa*) and, by the power of his unhindered liberation (*asaṅgavimokṣa*), he attains omniscience (*sarvajñatā),* the knowledge of all the aspects (*sarvākārajñatā*) and destroys the traces of the passions (*kleśavāsanā*).

3. Criticism of two Mahāyāna theories

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[87] As the *Traité* has explained above (p. 1512F), if for six years at Uruvilvā, Śākyamuni, in the course of his last existence, gave himself over to the practices of austerity, he did not, however, approve of the pernicious austerity practiced by the heretics. By giving himself over to the insane tortures of mortification, he was in a position to condemn with even more authority the excesses of ascetiscim as he did in the sermon at Benares.

At Uruvilvā, he began by stopping the inhalation and exhalation and fell into a state close to catalepsy. Then he gave himself over to the most severe fasting, going so far as to finally abstain from all food.

The detail of the grain of sesame seed and the grain of rice given here by the *Traité* appears in all the sources: see, e.g., Makkhima, I, p.245; Mahāvastu, II, p. 125-129; Lalitavistara, p. 254-255; Mūlasarv. Vin., T 1450, k. 5, p. 121a, etc.

[88] See the Jātaka of the flayed naga above, p. 853-855F.

The text says simply: 'the five men'. This concerns evidently the five mendicants, Ājñāta-Kaunṇḍinya, etc., who had been present at the mortifications of Śākyamuni and who later became the listeners privileged to hear his first sermon. Nevertheless, the Buddha was never irritated with them, even though it were for skillful means.

[89] The definitive attainment of this *kṣānti* is realized in the eighth bodhisattva *bhūmi*.

[First theory: Passions and traces are destroyed simultaneously on the obtaining of *anutpattikakṣānti*.] – Some Mahāyānists say: “At the moment when the Bodhisattva obtains the conviction that dharmas do not arise (*anutpattikadharmakṣānti*), all his passions (*kleśa*) and traces of passion (*kleśavāsanā*) are destroyed.” This also is wrong. In fact, if were all destroyed, the Bodhisattva would not be different from the Buddha and, furthermore, would not assume a body born from the fundamental element (*dharmadhātujakāya*). [**262a**] Why? Because it is at the moment when the Bodhisattva obtains the anutpattikadharmakṣānti that he abandons his body of birth (*janmakāya*) and obtains the body born of the fundamental element.

[Second theory: Passions and traces are destroyed simultaneously the night of enlightenment.] – If someone tells us: “The Bodhisattva should be seated on the seat of enlightenment (*bodhimaṇḍa*) for all his passions (*kleśa*) and traces of passion (*kleśavāsanā*) to be destroyed”, this statement would be wrong as well. Why? If, [at the moment of his enlightenment], the Bodhisattva still retained the three posisons (*viṣatraya*) [desire (*rāga*), hatred (*dveṣa*) and delusion (*moha*)], how could he have [previously] gathered innumerable Buddha attributes (*buddhadharma*)? He would be like a poisonous pot from which nobody eats even if it is filled with nectar (*amṛta*). In fact, the Bodhisattva accumulates the very pure qualities (*pariśuddhaguṇa*) at the moment when he becomes Buddha. If, [at that moment], he were still mixed with the three poisons, how would he be able to perfect the pure attributes of the Buddhas?

Question. – By contemplating the true nature (*bhūtalakṣaṇa*) of <1782> dharmas and by cultivating the mind of compassion (*karuṇācitta*), he ‘weakened’ the three poisons and then was able to accumulate the pure qualities.

Answer. – By weakening (*tanutva*) the three poisons, he could only obtain an existence *(ātmabhāva*) as a noble chakravartin king or king of the gods (*devarāja*), but that would be insuffucient to acquire the mass of Buddha qualities. It is necessary to destroy the three poisons but not to have eliminated the traces, in order to be able to accumulate the qualities.

Moreover, there is a weakening [of the three poisons] in the person detached from desire (*vītarāga*) who has destroyed the fetters related to the lower level (*avarabhāgīya saṃyojana*) but who still keeps the fetters relative to the higher levels (*ūrdhvabhāgīya saṃyojana*).[90] There is also weakening [of the three poisons] in the srotaāpanna who has suppressed the fetters to be destroyed by the seeing of the truths (*satyadarśanaheya saṃyojana*), but has not suppressed the fetters to be destroyed by meditation

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[90] There are ten *saṃyojana*. Five are *avarabhāgīya* “favorable to the lower part”, i.e., to Kāmadhātu; these are: *i*) the belief in the individual (*satkāyadṛṣṭi*), *ii*) the unjustified belief in the efficacy of observances and rituals (*śīlavrataparāmarśa*), *iii*) doubt (*vicikitsā*), *iv*) love of pleasure (*kāmacchanda*), *v*) maliciousness (*vyāpāda*). Five are *ūrdhvabhāgīya* ‘favorable to the higher part’, i.e., to rūpa- and ārūpyadhātu; these are: *i*) desire for the form realm (*rūparāga*), *ii*) desire for the formless realm (*arūparāga*), *iii*) pride (*māna*), *iv*) excitement (*auddhatya*), *v*) ignorance (*avidyā).* See Saṃyutta, V, p. 61, 69; Anguttara, V, p. 17; Kośa, V, p. 84-87.

The saint who has destroyed the five *avarabhāgīya* has simply ‘weakened’ and not ‘destroyed’ the three poisons (*viṣa*) or the three bonds (*bandhana*), namely, *rāga*, *dveṣa* and *moha*.

(*bhāvanāheya saṃyojana*).[91] Finally, as the Buddha said: "One is sakṛdāgāmin by means of the destruction of three fetters, desire, hatred and delusion (*rāgadveṣamohānāṃ ca tanutvāt*)."[92] But <1783> [in order to accumulate the Buddha attributes, it is not enough] to weaken [the three poisons] as you have said; they must be destroyed.

Thus, at the moment when the Bodhisattva obtains the conviction that dharmas do not arise (*anutpattikadharmakṣānti*), he destroys the passions (*kleśān prajahāti*), and at the moment when he becomes buddha, he destroys the traces of passion (*kleśavāsanāḥ prajahāti*): this is the correct theory.

Fourth Section ENTERING INTO THE ASSURANCE OF BODHISATTVA

As the *Traité* is going to explain, here the Prajñāpāramitāsūtra is trying to draw a parallel between the path of the bodhisattva and that of the śrāvaka of which the Sarvastivādin-Vaibhāṣika school had carefully laid out the stages. Once again we notice the considerable influence exerted by this school on the earliest Mahāyāna writers.

1. In the course of the preparatory path (*prayogamārga*), the śrāvaka, trained in the practice of the *smṛtyupasthāna*, cultivates the four wholesome roots favorable to penetration into the four noble Truths (*nirvedhabhāgīya kuśalamūla*): these are the heats (*ūṣmagata*), the summits (*mūrdhan*), the acquiescences (*kṣānti*) and the supreme worldly dharmas (*laukikāgradharma*). The old canonical texts make no mention of them, but the Sarvāstivādin Abhidharma attaches great importance to them (Vibhāṣā, T 1545, k. 34, p. 175b7; k. 65, p. 338c3; k. 127, p. 662c13; k. 176, p. 884a16-17; Abhidharmasāra, T 1550, k. 2, p. 818b;

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[91] In possession of the first fruit of the Path, the srotaāpanna has destroyed the first three *avarabhāgīya* (*satkāyadṛṣṭi, śīlavrataparāmarśa* and *vicikitsā*), in the sense that during the Darśanamārga that he has just traversed, he has abandoned a certain type of *kleśa* – the *kleśa* of 'wrong view', called *avastuka* – plus certain *rāga* immediately related to wrong view. But he still has to traverse the Bhāvanāmārga and eliminate the fetters to be destroyed by meditation (*bhāvanāheya*). Therefore he has 'weakened' the three poisons but not eliminated them completely.

[92] In possession of the second fruit of the Path, the sakṛdāgāmin has made some progress over the preceding. By means of the Darśanamārga, he has destroyed the first three *avarabhāgīya*; by means of the beginning of the Bhāvanāmārga, he has abandoned six categories of kleśa of kāmadhātu. He must still abandon three categories of *kleśa* of kāmadhātu plus all the *kleśa* that hold him tied to rūpa- and ārūpyadhātu. He too is far from having destroyed the three poisons completely.

This is the meaning of the canonical formula cited here by the *Traité*: *Tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī hoti, sakid eva imaṃ lokaṃ āgantvā dukass' antaṃ karoti*. It occurs in Dīgha, I, p. 156; II, p. 92, 93, 200, 201, 252; III, p. 107, 132; Majjhima, I, p. 34, 226, 465; III, p. 80; Saṃyutta, V, p. 357, 378; Anguttara, I, p. 232; II, p. 89, 238; IV, p. 380. – Sanskrit formula in Mahāparinirvāṇasūtra, p. 166; Divyāvadāna, p. 533-534 (with a lacuna).

Saṃyuktābhidharmasāra, T 1552, k. 5, p. 910a; Abhidharmāmṛtarasa, T 1553, k. 1, p. 972c-973a; k. 2, p. 976b; Kośa, p. 163-177.). These four roots of good, each of which includes a weak, medium and strong degree, have as object the four noble truths and take their sixteen aspects (cf. p. 641F, 1179F). These are right views (*samyakdṛṣṭi*), wisdoms (*prajñā*), in constant progression, but impure (*sāsrava*) wisdoms, of mundane order, which still involve traces of errors, e.g., the concept of self. The śrāvaka who practices them is still a worldly person (*pṛthagjana*).

The first two roots, heats and summits, are not fixed (*cala*) becase the ascetic may fall back from them: there is falling from the summits (*mūrdhabhyaḥ pāta*) when the śrāvaka becomes distracted from the contemplation of the truths by wrong judgments (Jñānaprasthāna, T 1544, k. 1, p. 918c25-919a1; Vibhāṣā, T 1545, k. 6, p. 27a29-c4: passages translated in Hobogirin, IV, p.346, s.v. *Chöda*). <1784>

The śrāvaka goes through the supreme worldly dharmas in the Path of seeing (*darśanamārga*) of the four noble Truths: suffering (*duḥkha*), its origin (*samudaya*), its cessation (*nirodha*) and the path (*mārga*) of its cessation. The full light rises up in him and he has the clear understanding of it (*abhisamaya*). It is now a matter of a pure (*anāsrava*) prajñā, supramundane (*lokottara*), free of any error (*viparyāsa).* Suddenly the ascetic sees purely the truth of suffering relative to dharmas of the desire realm (*kāmadhātu*). This first moment is followed by fifteen others which complete the pure seeing of the truths relative to the three realms of desire, subtle matter (*rūpadhātu*) and the formless *(ārūpadhātu*). The *Traité* has already alluded to these sixteen mind-moments (cf. p. 130F, n. 1; 214F; 1067F, n. 1; 1411F, n. 2; 1478-1480F). In the first one the śrāvaka ceases to be a worldly person (*pṛthagjana*) and becomes an ārya, a candidate for the first fruit of the religious life (*prathamaphalapratipannaka*). This first moment also constitutes entry into *samyaktvaniyāma* (in Pāli, *sammattaniyāma*), entry into the positions of salvation or, as L. de La Vallée Poussin translates it (Kośa, III, p. 137; VI, p. 181), entry into this 'absolute determination of the acquisition of salvation'. In his introduction to the edition of the Bodhisattvabhūmi, Leipzig, 1930, p. 28-31), U. Wogihara has dedicated a learned note to this expression to which de La Vallée Poussin has also added.

In the words of a canonical sūtra cited by the Kośabhāṣya, p. 157, *samyaktva* is the cessation of all the passions (*sarvakleśaprahāna*), i.e., nirvāṇa; for the Commentary to the Saṃyutta, II, p. 346, it is *ariyamagga*, the path of the āryas, in this case the path of the pure seeing of the Buddhist Truths. *Samyaktva*, salvation, is opposed to *mithyātva*, perdition, the falling into the bad destinies. In principle, the āryas are destined to *samyaktva*, whereas those guilty of misdeeds of immediate retribution *(ānantaryakārin*) are detined to *mithyātva* (Kośa, III, p. 137).

The term *niyāma* is difficult because the Sanskrit and Pāli texts spell it is three different ways: *niyāma, niyama* and *nyāma*, for which the Tibetan and Chinese versions propose distinct translations (cf. Mahāvyut., no. 6500-6502).

1. *Niyāma*, position, determionation, is a noun derived from the root *ni-yam*, and appears alone or in composition in many sources:

niyāma in Suttanipāta, p. 9. l. 14; Anguttara, I, p. 121, l. 27; Kathāvatthu, p. 317, l. 2; 480, l. 2; Daśabhūmika, p. 63, l. 14.

niyāmagata in Saṃyutta, I, p. 196, l. 17; Niyāmagamana, Kathāvatthu, p. 307, l. 24.

niyāmadassī in Suttanipāta, p. 65, l. 5.

niyāmāvakrānti, in Madhyāntavibhāga, p. 75, l. 3; *avakrāntaniyāma*, in Śikṣāsamuccaya, p. 270, l. 4.

bodhisattvaniyāma, in Pañcaviṃśati, p. 107, l. 8; Daśabhūmika, p. 11, p. 27.

samyaktvaniyāma, in Kośabhāṣya, p. 350, l. 6; Aṣṭasāhasrikā, p. 131, l. 10; *sammāttaniyāma*, in Saṃyutta, III, p. 225, l. 18.

Niyāma is given as *ṅes par ḥgyur ba* in Tibetan, as *kiue-ting* 'determination, fixation' in Chinese. Kumārajīva always gives *samyaktvaniyāma* – and undoubtedly also *samyaktvanyāma* – as *tcheng-wei*, 'correct position' (cf. T 223, p. 381a26; 405c24; T 1509, p. 192c12; 262c3), whereas Hiuan-tsang, who <1785> carefully distinguishes it from *samyaktvanyāma*, gives it as *tcheng-kiue-ting* 'position in uprightness' (cf. T 1558, p. 121b5; T 1562, p. 683a17).

2. *Niyama*, less frequent than *niyāma*, has exactly the same meaning and is also derived from the root *ni-yam*. It is usually rendered in Tibetan by *ṅes pa,* 'determination' and not by *mi ḥgyur ba,* 'non-transformation' as proposed by Mahāvyut., no. 6500. *Niyama* is just a grammatical variant of *niyāma* as Kośavyākhyā, p. 541 explains it: *Tatra niyamo niyāma iti. tatra samyaktve niyama ekāntībhāvaḥ. niyāmaiti ghañi rūpam. api tu niyama iti yamaḥ samupaniviṣu cety appratyayasya vibhāṣitatvāt*. – "Here, *niyama* is *niyāma*. The *niyama* of salvation is the absolute (*ekāntibhāva*) determination to salvation. To say *niyāma* is to apply [the suffix] *ghañ*, but we also say *niyama* when we opt for the rule [of Pāṇini, III, 3, 63]: *Yamaḥ samupaniviṣu ca*: [the suffix *ap* is in conjunction with *ghañ*] after the root yam preceded by the prefixes *sam, upa, ni, vi*."

3. *Nyāma* (sometimes wrongly corrected to *nyāya* in the editions at our disposal) seems itself to be an erroneous spelling for *niyāma* or *niyama*. It occurs often in the Sanskrit texts: cf. Lalita, p. 31, l. 20; 34, l. 10; Aṣṭasāhasrikā, p. 679, l. 6; Pañcaviṃśati, p. 21, l. 11; 66, l. 15; 119, l. 6; 182, l. 20; Śatasāhasrikā, p. 67, l. 11; 272, l. 8; 486, l. 4; 489, l. 3; Gaṇḍhavyūha, p. 320, l. 22; Bodh. bhūmi, p. 358, l. 2; Sūtrālaṃkāra, p. 171, l. 22.

An imaginary etymology proposed by the Indian writers themselves has modified the meaning profoundly. According to them, *nyāma* would come from *ni-āma* and would mean 'absence of coarseness' in the proper sense and 'absence of error' in the figurative sense. Hence the Tibetan translation *skyon med pa* 'absence of error' and the Chinese translation *li cheng* 'absence of coarseness'. In the texts of the Greater and of the Lesser Vehicle as well, Hiuan-tsang often comes upon the expression *samyaktvanyāma* and translates it faithfully and invariably by *tcheng song li cheng*, 'correctness abandonment of coarseness' (cf. T 1545, p. 7a3, 8c27, 13a2; T 220, vol. VII, p. 7c26, 19a21, 44b3).

For the Sarvāstivādins, *āma*, 'coarsenesses, defects', are the passions to be abandoned by seeing (*darśanaheyakleśa*), the belief in the indiviual (*satkāyadṛṣṭi*), the quality of the worldly person (*pṛthagjana*), etc.; *ny-āma*, 'rejection of coarsenesses', is the path of seeing the truths (*satyadarśanamārga*) that makes one go beyond these coarsenesses, which transforms the the pṛthagjana śrāvaka into an ārya and destines him for nirvāṇa: see Vibhāṣā, T 1545, k. 3, p. 13; Kośa, VI, p. 181, note.

For the śrāvakas and pratyekabuddhas, the *samyaktvaniyāmāvakrānti* leading to nirvāṇa is exclusively the work of a prajñā - made possible by *śīla* and maintained by *samādhi* – bearing upon the four noble Truths. For the Mahāyānists, the *bodhisattvaniyāmāvakrānti*, as we will see, opens up perspectives far more vast.

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The śrāvaka aspires to arhathood, to nirvāṇa, in order to realize his own benefit (*svahita*); the bodhisattva aspires to supreme perfect enlightenment (*anuttarā samyaksaṃbodhi*), to buddhahood, in order to assure his own benefit and that of others (*parahita*). The bodhisattva differs from the śrāvaka on two points: he tends toward a higher goal and is inspired by altruistic concerns..

To attain his ideal, he must practice the six perfections of his state (*pāramitā)* <1786> and convert beings (*sattvaparipācana*) over the course of a long career. The latter consists of ten stages or levels (*bhūmi*) to which the Prajñāpāramitāsūtra later will dedicate a lengthy section (Pañcaviṃśati, p. 214, l. 6 – 225, l. 19; Śatasāhasrikā, p. 1454, l. 1 – 1473, l. 18). It is content to enumerate them; only later did other Mahāyānasūtras, notably the Daśabhūmika, give each a name.

The Mahāyānist thinkers tried very early to establish a parallel between the path of the śrāvakas and that of the bodhisattvas. After many attempts, they came to a coherent account where they distinguished five phases in the respective careers of the śrāvakas, pratyekabuddhas and bodhisattvas: 1) a path of accumulating of merit (*saṃbhāramārga*), 2) a preparatory path (*prayogamārga*), 3) a path of seeing (*darśanamārga*), 4) a path of meditation (*bhāvanāmārga*), 5) a final path excluding any practice (*aśaikṣamārga*). A succinct account of this comparative study may be found in the remarkable paper of E. Obermiller, *The Doctrine of Prajñāpāramitā as exposed in the Abhisamayālaṃkāra of Maitreya*, Acta Orienatalia, XI, 1932, p. 1-133.

Here the Prajñāpāramitāsūtra envisages only the preparatory path and the path of seeing, the major importance of which has not escaped it.

1. The four wholesome roots favorable to penetration (*nirvedhabhāgīya kuśalamūla*), the heats, etc., constitutuing the preparatory path of the śrāvakas find their place in the preparatory path of thebodhisattvas as will clearly be shown in the subtitles introduced into the version of the Pañcaviṃśati intentionally revised to serve as commentary to the Abhisamayālaṃkāra (cf. Pañcaviṃśati, ed. N. Dutt, p. 119, l. 11-145, l. 19). But whereas the śrāvaka concentrates on the general characteristics (*sāmānyalakṣaṇa*) of the aggregates – impermanence (*anitya*), suffering (*duḥkha*), emptiness (*śūnya*) and non-self (*anātman*) – the bodhisattva disregards these distinctions and focuses on the true nature of dharmas (*dharmāṇāṃ dharmatā)* free of arising and cessation.

Every candidate who has attained the second of the four wholesome roots, namely, the summits (*mūrdhan*), can still retrogress from it. As we will see, the śrāvaka falls back from the summits when he ceases to contemplate the general characteristics of things and allows himself to be drawn into mental ranting (*ayoniśo manaskāra*). The bodhisattva falls from the summits when, hypnotized by the general characteristics of things, he loses the view of their true nature, non-arising and non-cessation. In this case,

he is not reduced to the level of the śrāvakas or pratyekabuddhas but he cannot accede to the definitive position (*niyāma*) of the bodhisattva.

In the following pages, the *Traité* will compare with the four *nirvedhabhāgīya kuśalamūla* of the śrāvakas a fourfold practice (*caryā)*: 1) the first production of the mind of bodhi (*prathamacittotpāda*), 2) carrying out practices (*caryābhāvanā* or *caryāpratipatti*), i.e., the practice of the six perfections (*pāramitā),* 3) great compassion (*mahākaruṇā),* 4) skillful means (*upāyakauśalya*) to convert beings. Only the second of these four points constitutes a 'practice' in the proper sense of the word.

From other sources, we know that the bodhisattva who has produced the mind of awakening begins his career only on entering the preparatory path extending over the first seven bhumis.

During the first six, the bodhisattva simultaneously cultivates the six *pāramitā*s <1787> but especially generosity (*dāna*) in the first, morality (*śīla*) in the second, patience (*kṣānti*) in the third, exertion (*vīrya*) in the fourth, meditation (*dhyāna*) in the fifth and wisdom (*prajñā*) in the sixth. But this wisdom is not that of the śrāvakas bearing upon the aspects of the noble Truths; it is a Mahāyānist wisdom for which the true nature of things is emptiness (*śūnyatā*), the non-arising (*anutpāda*) of dharmas. The bodhisattva who limits his efforts ceases to think, speak and act and is of no use to beings.

Thus, in the seventh bhūmi, animated by great compassion for beings, the bodhisattva resorts to skillful means to convert beings: this *upāyakauśalya* is the dominant qualityof the seventh bhūmi (cf. Daśabhūmika, p. 69, l. 6-7; Saṃgraha, p. 207; Siddhi, p. 623).

In conclusion, the prajñā of the bodhisattva is necessarily increased by *upāyakauśalya* which is sorely lacking in the śrāvaka and pratyekabuddha.

2. From the preparatory path, the śrāvaka penetrates into the path of pure seeing of the truths and at once is placed in the position of salvation (*samyaktvaniyāma*): he ceases to be an ordinary person (*pṛthagjana*) and becomes an ārya, with the certainty of some day reaching nirvāṇa. In a parallel manner, when the bodhisattva passes from the seventh to the sighth bhūmi, he enters into the 'position of the bodhisattva' (*bodhisattvaniyāma*) also called 'rightful or legal position' (*dharmaniyāma*). In his case and without exception, it is no longer a matter of position of salvation (*samyaktva*), for it is not nirvāṇa that is assured for him, but rather the state of Buddha, this supreme complete enlightenment that excludes the seeing of beings (*sattva*) and things (*dharma*) but at the same time being allied with great loving-kindness and great compassion.

In the pages that follow, the *Traité* sets forth up to seven definitions of the *bodhisattvaniyāma*, but it is far from exhausting the subject.

a. Primarily, this niyāma is characterized by the definitive attainment (*pratilābha, pratilambha, pratilambatā)* of the conviction that dharmas do not arise (*anutpattikadharmakṣānti*) or, as the Vajracchedikā explains, p. 58, l. 9, the conviction regarding dharmas without self and without birth (*nirātmakeṣu anutpattikeṣu dharmeṣu kṣāntiḥ*). Most texts place this final conviction in the eighth bhūmi, which later will be called Acalā (cf. Daśabhūmika, p. 64, l. 5; Sūtrālaṃkāra, p. 122, l. 2; 131, l. 17; Madhyāntavibhāga, p. 105, l. 11; Bodh. bhūmi, p. 350, l. 27; 351, l. 13-14).

b. The acquisition of this *kṣānti* is accompanied by the great prediction (*mahāvyākaraṇa*) about the final triumph of the bodhisattva: cf. Lalitavistara, p. 35, l. 21; Daśabhūmika, p. 71, l. 24; Saddharmapuṇḍ., p. 266, l.1-2; Sūtrālaṃkāra, p. 20, l. 15; 141, l. 27; 166, l. 12; Madhyāntavibhāga, p. 190, l. 18; 192, l. 1.

c. From now on, the bodhisattva is assured of his future buddhahood: *niyatipatito bhavati buddhatve* (Madhyāntavibhāga, p. 190, l. 20*); niyato bhavaty anuttarāyāṃ samyaksaṃbodhau* (Sūtrālaṃkāra, p. 83, l. 24); *tṛtīyaniyatipātapatito bhavati* (Bodh. bhūmi, p. 367. l. 12). – As a result, he is without regression (*avaivartika*), in possession of an irreversible conviction (*avaivartikakṣāntipratilabdha*: Saddharmapuṇḍ., p. 259, l. 13). Thus the eighth *bhūmi*, the Acalā, is also called Niyatabhūmi, 'determined level' (Bodh. bhūmi, p. 367, l. 11), Avivartyabhūmi, Avivartanīyabhūmi, Avaivartikabhūmi, 'Irreversible level' (Daśabhūmika, p. 71, l. 12; Sūtrālaṃkāra, p. 176, l. 22; Bodh. bhūjmi, p. 235, l. 18). It marks the beginning of the irreversible career (*avaivartacaryā, avivartanacaryā),* of the <1788> infallible career (*abandhyacaryā)* which will be pursued in the last three bhumis (cf. Mahāvastu, I, p. 1, l. 3; 63, l. 13-14; Bodh. bhūmi, p. 290, l. 21).

d. Starting from this eighth bhūmi, the bodhisattva's activity is practiced spontaneously, effortlessly, for it is no longer disturbed by objects and notions: this is why it is called *anabhisaṃskārānābhogavihāra* or *anābhoganirmittavihāra* (Madhyāntavibhāga, p. 105, l. 18-21; Sūtrālaṃkāra, p. 178, l. 3; Bodh. bhūmi, p. 367, l. 11; Saṃgraha, p. 202).

e. The bodhisattva strips off his fleshly body of birth-death (*cyutyupapadamaṃsakāya*) and takes on a body born of the fundamental element (*dharmadhātujakāya*): under various transformations, he is established in the universes, travels in and adorns the buddhafields and converts beings (cf. p. 392-393F, 711-712F and notes).

f. As we have seen in the preceding section, it is at the moment when the bodhisattva, having entered into niyāma, when he makes the turn-about (*vivarta*) definitively acquires *anutpattikadharmakṣānti*, that he is already *saṃbodhiprāpta* "in possession of perfect enlightenment". However, this enlightement does not bring about the complete destruction of the traces of conflicting emotions (*kleśavāsanā*): this results from the knowledge of all the aspects (*sarvākāraṇajñatā)* to which the bodhisattva accedes on the tenth level and which makes him like a Tathāgata (cf. p. 1780-1781F).

This brief summary far from exhausts all the virtues of the *bodhisattvaniyāma* coinciding with the bodhisattva's entry into the eighth bhūṃi. This, even more than the tenth level, constitutes the great victory of the bodhisattva where prajñā and upāya are perfectly balanced.

Sūtra (cf. Pañcaviṃśati, p. 21, l. 11-12; Śatasāhasrikā, p. 67, l. 11-13).

- Moreover, O Śāriputra, the bodhisattva-mahāsattva who wishes to enter into the position of bodhisattva must exert himself in the perfection of wisdom (*punar aparaṃ Śāriputra bodhisattvena mahāsattvena bodhisattvaniyām avakramitukāmena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

I. POSITION OF BODHISATTVA

1. The bodhisattvaniyāma 'position of bodhisattva' is the conviction that dharmas do not arise (*anutpattikadharmakṣānti*).[93] <1789> Having obtained this conviction in regard to dharmas, the bodhisattva considers the whole world as empty (*śūnya*) and his mind has no longer any further attachment *(abhiniveśeṣa*). Settled on the true nature (*bhūtalakṣaṇa*) of dharmas, the bodhisattva no longer loves the world.

2. Furthermore, the bodhisattvaniyāma is the concentration [visualizing the Buddhas] of the present (*pratyutpannasamādhi*).[94] In possession of this concentration of the present, the bodhisattva sees all the

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[93] From this equation it results that the *bodhisattvaniyāma* occurs in the eighth *bhūmi*. In fact, the *anutpattikadharmakṣānti* (cf. Vjaracchedikā, p. 58, l. 9: *nirātmakeṣu anutpattkikadharmeṣu kṣāntiḥ)* or the conviction that dharmas are without self and do not arise, occurs in three stages during the bodhisattva's career: it may be a purely verbal conviction (*ghoṣānuga*), preparatory (*anulomikī*) and finally be definitively acquired (*pratilabdhā*): cf. Samādhirāja, ed. N. Dutt, I, p. 76-82; Avataṃsaka, T 279, k. 44, p. 232b9; Sukhāvatīvyūha, p. 112, l. 12-13; Dhyānasamādhisūtra, T 614, k. 2, p. 285a-b; Manuṣyendraprajñāpāramitā, T 245, k. 1, p. 826b23-24.

1. At the beginning in the first five bhumis, the bodhisattva accepts the idea of the non-arising of dharmas, but it is only *adhimukti*, belief, agreement, verbal professing (*ghoṣānuga*): he is not in definitive possession of the conviction. Cf. Aṣṭasāhasrikā, p. 856, l. 25: *bodhisattvāḥ prajñāpāramitāyāṃ carantaḥ sarvadharmā anutpattikā ity adhimuñcanti na ca tāvad anutpattikadharmakṣāntipratilabdhā bhavanti*.

2. In the sixth bhūmi (Abhimukhī), examining emptiness of dharmas in every way, he possesses an intense preparatory conviction (*anulomikī kṣānti*), but has not yet made his entry into the real *anutpattikadharmakṣānti*. Cf. Daśabhūmika, p. 47, l. 17: *sa evaṃsvabhāvān sarvadharmān pratyavekṣamāno 'nusṛjann anulomayann avilomayan śraddadhann abhiyan pratiyann avikalpayann anusaran vyavalokayan pratipadyamānaḥ, ṣaṣṭhīm abhimukhīṃ bodhisattvabhūmim anuprāpnoti tīkṣayānulomikyā kṣāntyā. na ca tāvad anutpattikakṣāntimukham anuprāpnoti*.

Finally, the bodhisattva 'obtains' *(pratilabhate:* cf. Sad. puṇḍ., p. 266, l. 1; 437, l. 1; Lalitavistara, p. 36, l. 9; 440, l. 21) the *anutpattikadharmakṣānti*. This is what is called the definitive obtaining (*pratilābdha, pratilambha, pratilambhāta*) of *kṣānti*.

According to most sources, this attainment is realized in the eighth bhūmi, the Acāla: cf. Daśabhūmika, p. 64, l. 5; Sūtrālaṃkāra, p. 122, l. 2; 131, l. 17; Bodh. bhūmi, p. 350, l. 27; Madhyāntavibhāga, p. 105, l. 11.

At this third stage of the kṣānti, the bodhisattva enters into 'the position of bodhisattva' (*bodhisattvaniyāma*).

[94] *Pratyutpannabuddhasaṃmukhāvasthitasamādhi*, 'concentration where the Buddhas of the present appear face to face'. It is the object of a sūtra of the same name (T 418), first translated in 179 by Tche Tch'an and Tchou Fo-cho. It has already been noted above, p. 245F, 425F, 430F, 526F, 1023F, and the *Traité* will return to it below, p. 276a. Although the great bodhisattva samādhis are located in the tenth bhūmi, the *Traité* here places the Pratyutapannasamādhi in the eighth; the Śūrangamasamādhi, transl. p. 163, does the same. On the other hand, the Daśabhūmika, p. 82, l. 14-15, assigns it to the tenth.

Buddhas of the ten directions of the present, hears the Dharma preached by these Buddhas and cuts the net of his doubts (*saṃśayajāla*): henceforth the mind of the bodhisattva comes to a standstill. This is called bodhisattvaniyāma.

3. Furthermore, there is bodhisattvaniyāma when the bodhisattva, fully endowed with the six perfections *(ṣaṭpāramitāsaṃpanna*),[95] produces the <1790> knowledge of skillful means (*upāyajñāna*),[96] but without becoming fixated on the true nature (*bhūtalakṣaṇa*) of dharmas.[97] He knows it (*jānīte*) personally and attests it (*sākṣātkaroti*) personally without depending on the words of another. If Māra in the form of a buddha comes to him, his mind is not disturbed (*kāṅkṣā)* at all.

4. Furthermore, when he enters into the rightful position (*dharmaniyāma*)[98]of bodhisattva, he takes the name of non-regressing bodhisattva (*avaivartika* or *avinivartanīya*).[99]

5. Furthermore, the bodhisattva who has entered into this rightful position does not regress to the rank of ordinary person (*pṛthagjana*) and is said to be 'in possession of complete enlightenment' (*saṃbodhiprāpta*).[100] All the mundane things that could destroy his mind [of bodhi] cannot disturb him. [**262b**] He has closed the gates to the three unfortunate destinies (*durgati*); he is ranked among the bodhisattvas. For the first time he takes birth in the family of the bodhisattvas (*bodhisattvakula*).[101] His wisdom (*prajñā)* is pure (*viśuddha*) and ripe (*vipaka*).

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[95] The bodhisattva cultivates the six pāramitās in the course of the first six bhumis, generosity predominating in the first, morality in the second, and so on. Cf. Madh. avatāra, p. 23 (transl. Le Muséon, 1907, p. 272); Saṃgraha, p. 207.

[96] *Upāyakauśalya* is the dominant virtue of the seventh bhūmi: cf. Daśabhūmika, p. 60, l. 6-7; Saṃgraha, p. 207; Siddhi, p. 623.

[97] Dwelling on the true nature which is the non-arising of everything would be to interrupt the bodhisattva career and to enter nirvāṇa prematurely.

[98] Here *dharmaniyāma* is synonymous with *bodhisattvaniyāma*. The expression has nothing in common, it would seem, with the *dhammaniyāmatā,* 'the regularity of phenomena' of which the canonical sources speak (Saṃyutta, II, p. 25; Anguttara, I, p. 286).

[99] This is the *avaivartika* of the eighth bhūmi and not the first: see below, p. 1804F.

[100] In the Vehicle of the śrāvakas, the ascetic who penetrates into the darśanamārga by eliminating all doubt regarding the suffering of kāmadhātu (*duḥkhe dharmajñānakṣānti*) was qualified as ārya. Here, the bodhisattva who has entered the darśanamārga by being persuaded of the non-arising of dharmas is called *saṃbodhiprāpta* 'in possession of complete enlghtenment'. At this stage, śrāvaka and bodhisattva cease being ordinary persons (*pṛthagjana*).

[101] See below, p. 1919F.

6. Furthermore, the fact of being established on the summits (*mūrdhāvasthāna*) and not falling from them[102] is called bodhisattvadharmaniyāma. <1791> This is what is said in the *Hiue p'in* (Śikṣaparivarta):[103]

"The bodhisattva who has entered niyāma does not fall into the evil destinies, is not reborn into lowly families, does not regress to the level of śrāvaka or pratyekabuddha and does not fall backfrom the summits either."[104]

Question. – What is falling back from the summits (*mūrdhabhyaḥ pāta*)?

Answer. – As Subhūti said to Śāriputra: "When the bodhisattva-mahāsattva who is without skillful means (*anupāyakuśala*) but is practicing the six perfections has entered [the concentrations] of emptiness, signlessness and wishlessness, he cannot accede to bodhisattvaviyāma, but neither does he regress to the rank of śrāvaka or pratyekabuddha."[105] <1792>

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102 In the śrāvaka system, the preparatory path (*prayogamārga*) consists of the practice of the four wholesome roots favorable to penetration of the four noble Truths (*nirvedhabhāgīyakuśalamūla*): heats (*ūṣmagata*), summits or heads (*mūrdhan*), convictions (*kṣānti*) and supreme worldly dharmas (*laukikāgradharma*).

The ascetic is able to strip away the first two. The summits (*mūrdhan*) are the highest of the unfixed (*cala*) roots of good, i.e., from which one may still regress. <1991> Or else, one regresses from the summits (*mūrdhabhyaḥ pāta*) or one is established on the summits (*mūrdhāvasthāna*) in order to pass over them by penetrating into the convictions (*kṣānti*). The Kośabhāṣya, p. 343-344, explains it thus: *Ūṣmabhyo mūrdhāna utpadyate… yādṛśā ūṣmāṇaś cauḥsatyālambanāḥ ṣoḍaśākārāś ca. utkṛṣṭataratvāt nāmāntaraṃ calakuśalamūrdhatvāt mūrdhānaḥ. ebhyo ḥi pāto 'tikramo vā*. – Transl.: From the heats arise the summits. Like the heats, they have as object the four Truths of which they take the sixteen aspects. As a result of their superiority they receive another name and, as they are the summit of the unfixed roots of good, they are called summits. One can fall from these summits or one can also pass over them.

The Prajñāpāramitāsūtra takes inspiration from this system to elaborate a bodhisattva Path. In his progress towards entering into possession (*prāpti*) of *anutpattikadharmakṣānti*, the bodhisattva can attain certain summits close to this *kṣānti*, but he may regress from them if he speculates about the nature and characteristics of dharmas: these are non-existent, without arising or ceasing, are not to be wished for. Only the *niyāta* "determined, predestined" bodhisattva is sheltered from regressing from the summits.

103 Chapter VIII of the Pañcaviṃśati, entitled *K'iuan-hiue p'in* (Śikṣāparivarta) in Kumārajīva's translation (T223, k. 3, p. 232c), *Jou-li-cheng p'in* (Nyāmāvakrānti) in that of Hiuan-trsang (T 220, vol. VII, p. 43a).

104 Pañcaviṃśati, p. 118, l. 14-119, l. 2, amended by the Chinese versions (T 223, k. 3, p. 233a24-26; T 220, vol. VII, k. 408, p. 43c21-24): *Niyāmāvakrānto bodhisattvo mahāsattvo nāpayeṣūpapadyate na hīnakuleṣūpapadyate na ca śrāvakabhūmiṃ vā na ca pratyekabuddhabhūmiṃ vā patati na ca mūrdhabhyaḥ patati*.

105 Here the *Traité* is faithfully reproducing the Chinese translation of the Pañcavimśati (T 223m k. 3, p. 233a29-b3).

However, as I [Lamotte] have noted (p. 1785F), several Sanskrit versions, followed by the Chinese translators have here adopted the reading *nyāma* 'absence of coarseness' (in Chinese, *li-cheng*) in preference to

He becomes attached (*abhiniviśate*) to the qualities *(guṇa*) and the attributes; in the five aggregates (*skandha*) he grasps the characteristics (*nimittāny udgṛhṇāti*) of impermanence (*anitya*), suffering (*duḥkha*), emptiness (*śūnya*), non-self (*anātman*) and attaches his mind to them; he says: "This is the Path, that is not the Path; this should be practiced, that should not be practiced." When he grasps such characteristics in this way <1793> and makes such distinctions (*vikalpa*), the bodhisattva has "fallen from the summits" (*mūrdhabhyaḥ patitaḥ).*

What is it to become established on the summits (*mūrdhāvasthāna*)? As is said in the passage mentioned above, it is to destroy the thirst for dharmas (*dharmatṛṣṇāprahāṇa*),[106] and to no longer grasp these dharmas for which thirst has been destroyed.

Thus it is said in the explanation of *mūrdhāvasthāna*: "The bodhisattva-mahāsattva cultivating the perfection of wisdom does not see the emptiness of the external bases in the emptiness of the internal bases; he does not see the emptiness of the internal bases in the emptiness of the external bases; he does not see the emptiness of the internal and external bases in the emptiness of the external bases; he does not see the

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niyāma 'position, determination' (in Chinese, *wei*), and by *āma*, 'coarseness' (in Chinese, *cheng*), they mean *dharmatṛṣṇā,* thirst, attraction to things.

Pañcaviṃśati, ed. N.Dutt, p. 119, l. 4-9: *Yadāyuṣman Śāriputra bodhisattvo mahāsattvo 'nupāyakuśalaḥ ṣaṭsu pāramitāsu carann … ucyate bodhisattvasya mahāsattvasya dharmatṛṣṇā*.

Śatasāh., ed. P. Ghosa, p. 485, l. 18-486, l. 7: *Yadāyuṣman Śāradvatiputra bodhisattvo mahāsattvo 'nupāyakauśalena ṣaṭsu pāramitāsu carati … ucyate bodhisattvasya mahāsattvasya dharmatṛṣṇā.*

Transl. – Venerable Śāriputra, when the bodhisattva-mahāsattva unskilled in skillful means practices the six perfections, and when, without skill in skillful means, he penetrates the concentrations of emptiness, signlessness and wishlessness, then he does not fall to the level of śrāvaka or that of pratyekabyuuddha, but neither does he accede to the absence of coarseness (*ny-āma*) of the bodhisattva. This is called the coarseness of the summits in the bodhisattva… By coarseness *(āma*), O Śāriputra, is meant thirst for things.

- In brief, the bodhisattva who practices the six *pāramitā*s and the three *vimokṣamukha*s, but forgets skillful means (*upāyakauśalya*), does not fall to the level of śrāvaka or pratyekabuddha, but neither does he accede to the bodhisattvaniyāma. The summits (*mūrdhan*) to which he has climbed are not free of coarseness *(āma*) because he retains the *dharmatṛṣṇā.* This coarseness of the summits (*mūrdhāma*) which the bodhisattva does not succeed in passing over constitutes, in fact, a regression from the summits (*mūrdhabhyaḥ pāta*).

This appears clearly in the translation made by Hiuan-tsang (T 220, vol. V, k. 36, p. 200c14-18; vol. VII, k. 408, p. 43c26-44a1): If the bodhisattva without possessing skill in skillful means (*upāyakauśalya*) practices the six pāramitās, if without skill in skillful means he becomes established in the three gates of deliverance (*vimokṣamukha*), then he steps backward and falls [note here the absence of negation!] to the level of śrāvaka or pratyekabuddha and does not accede to bodhisattvasamyaktvanyāma. In the bodhisattva this is called falling from the summits (*mūrdhabhyaḥ pāta*)… By *āma* (in Chinese, *cheng*) we mean *dharmatṛṣṇā.*

For another interpretation of these passages, see Hßbßgirin, IV, p. 346, s.v. *Chöda*.

106 See preceding note.

emptiness of the external bases in the enptiness of the internal and external bases. And so on up to the emptiness (no. 18) of non-being and being itself (*abhāvasvabhāvaśūnyatā).”*[107]

7. Finally, the bodhisattva who accedes to niyāma attains the mind “equal to that which has no equal” (*asamasamacitta*) but does not take pride in it (*nātmāmam utkarṣati*). When we know [as he does] that the nature of the mind is integral emptiness, all the futile proliferation (*prapañca*) about existence (*astitā)* and non-existence (*nāstitā),* etc. disappears.

II. ‘POSITION’ AND ‘POSITION OF SALVATION’

Question. – In the system of the śrāvakas, why do they speak of samyaktvaniyāma ‘position of salvation’, whereas in the system of the bodhisattvas they speak only of niyāma ‘position’?[108]

Answer. – If the latter system spoke of samyaktvaniyāma, it would not be wrong (*doṣa*) either. Why? If it was a matter of a bodhisattva attribute, the latter would lead to salvation (*samyaktva*). But in the śrāvaka system, they speak only of ‘niyāma’ and not of ‘niyāma of the śrāvaka’. This is why [we specify] by saying samyaktvaniyāma, ‘position of salvation’.

Furthermore, the śrāvakas do not possess the mind of great loving-kindness (*mahāmaitrī*) and great compassion (*mahākaruṇā).* Their wisdom (*prajñā)* not being sharp (*tīkṣṇa*), they have no feeling of disgust (*nirvedacitta*) [for the world]; they especially seek out dharmas and multiply wrong views (*mityādṛṣṭi*), doubts (*vicikitsā)* and regrets (*vipratisāra*). The bodhisattva-mahāsattva, however, full of loving-kindness and compassion for all, seeks especially to free beings from the sufferings of old age (*jarā),* sickness (*vyādhi*) and death (*maraṇa*); he does not try to imagine or increase futile proliferation (*prapañca*). Like the wealthy man (*śreṣṭhin*) who dearly loves his only son: when this son gets sick, his father looks for only the best remedies (*bhaiṣajya*) capable of curing the sickness; he does not seek to distinguish the names of the remedies and, as soon as he has found them, he mixes them and administers them.

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[107] Pañcaviṃśati, p. 120, l. 17-121, l. 3 (T 223, k. 3, p. 233b23-c15); Śatasāhasrikā, p. 489, l. 8-490, l. 12 (T 220, vol. V, k. 36, p. 201a22-b25):

Ihāyuṣman Śāriputra bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran nādhyātmaśūnyatāyāṃ bahirdhāśūnyatāṃ ... bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carato bodhisattvanyāmaḥ.

[108] The objection is valid if one considers the text of the Pañcaviṃśati translated by Kumārajīva, but in the translation made by Hiuan-tsang, often there is the expression *bodhisattvasamyaktvanyāma* (T 220, vol. VII, k. 402, p. 7c26; k. 404, p. 19a20-21; k. 408, p. 43c28).

The answer is simple: When the śrāvaka enters the darśanamārga, he is destined for *samyaktva*, viz., destruction of *rāga, dveṣa* and *moha*, or nirvāṇa. When the bodhisattva enters into his darśanamārga, he is assured of some day attaining the complete omniscience of the Buddhas consisting of the knowledge of all aspects (*savākārajñatā).* The niyāma of the śrāvakas is a ‘position of salvation’; that of the bodhisatttvas is a ‘position of future Buddha’; therefore it is simply said ‘bodhisattvaniyāma’ or else ‘dharmaniyāma’).

Thus in order to consider the twelve-membered (*dvādaśanidāna*) [pratītyasamutpāda] the bodhisattvas start from the effects (*phala*); they do not start from the causes (*hetu*) in order to consider it. [The śrāvakas] assess according to the cause, whereas the bodhisattvas who are romantics (*tṛṣṇābahula*) assess according to the effect.[109] In the śrāvakas, the cause is

[**262c**] niyāma: this is why they are in the position of salvation (*samyaktvaniyāma*); in the bodhisattvas where the position of perdition (*mithyātvaniyāma*)[110] is minimal (*tanu*), we speak only of bodhisattvaniyāma. <1795>

III. PREPARATORY PRACTICES FOR THE BODHISATTVANIYĀMA

Question. – In the system of the śrāvakas, there is samyaktvaniyāma 'position of salvation' starting from the conviction producing a *dharmajñāna* concering suffering (*duḥkhe dharmajñānakṣānti*) up to the conviction producing a subsequent dharma concerning the path (*mārge 'nvayadharmajñānakṣānti*).[111] As it is said in a sūtra: "In the three evil destinies (*durgati*) three things cannot be found: 1) the position of salvation (*samyaktvaniyāma*), 2) the fruits of the saints *(āryaphala*), 3) the destruction of the impurities *(āsravakṣaya*), just as they cannot be found in immoral beings (*duḥśīla*), blinded by wrong views (*mithyādṛṣṭika*) or guilty of the five wrongdoings of immediate retribution *(ānantaryakārin*)."[112] Then, [in the bodhisattva system], starting from which dharmas is it a question of the bodhisattvaniyāma?

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[109] The śrāvakas preoccupied with their personal salvation are rationalists by the stopping of pratītyasamutpāda; the bodhisattvas who aim above all for the benefit of others are the romantics.

[110] The sources distinguish three categories of beings: 1) *samyaktvaniyatarāśi*, those who have netered into the path and will quickly reach nirvāṇa; 2) *mithyātvaniyatarāśi*, those who, having committed grave wrongdoings, will certainly go to the evil <1795> destinies and, havoing come out of them, will pass over I into the third *rāśi*; 3) *aniyatarāśi*, those who do not belong to either the first or the second *rāśi* and can enter into either of them. Cf. Dīgha, III, p. 217; Tseng-yi a-han, T 125, k.13, p. 614b23-24; k. 27, p. 698c; kathāvatthu, p. 611; nettippakaraṇa, p. 96; Lalitavistara, p. 400, l. 2-3; Mahāvastu, III, p. 318, l. 5; Mahāvyut., no. 1737-39.

[111] The sixteen moments of mind of the darśanamārga: see above, p. 130F, n. 1; 214F; 1067F, n. 1; 1411F, n. 2; 1478-80F. In the first moment, the ascetic becomes an ārya, destined for sainthood (*samyaktvaniyata*) and candidate for the first fruit of the Path (*prathamapannaka*). In the sixteenth moment, which coincides with the first moment of the bhāvanāmārga, the ascetic takes possession of the first fruit, the fruit of srotaāpanna.

[112] Unidentified sūtra, the essential ideas of which are expressed in the Saṃyutta, III, p. 225 foll. The Buddha declares that all the elements of existence, eye, colors, visual consciousness, etc., are transitory (*anicca*), changing (*vipariṇāmin*) and destined to be altered (*aññathābhāvin*). After which, he continues:

Yo bhikkhave ime evaṃ saddahati adhimuccati, ayaṃ viccati, saddhānusārī, okkanto sammattaniyāmaṃ, sappurisabhūmiṃ okkanto, vītivatto puthujjanabhūmiṃ, abhabbo taṃ kammaṃ kātuṃ yaṃ kammaṃ katvā nirayaṃ vā tiracchānayoniṃ vā pettivisayaṃ vā uppajjeyya, abhabbo ca tāva kālaṃ kātuṃ yāva na sotāpattiphalaṃ sacchikaroti. – "He who believes in these teachings and adheres to them, O monks, is said to pursue [the truth] by

Answer. – In order to enter into the bodhisattvaniyāma, it is necessary to cultivate completely four dharmas: 1) the first production of the mind of bodhi (*prathamacittotpāda*); 2) the practice of <1796> meditation (*caryābhāvanā*); 3) great compassion (*mahākaruṇā);* 4) skillful means (*upāya*).[113]

Likewise, in the śrāvaka system, first the four roots of good (*kuśalamūla*)[114] must be completely fulfilled, viz., *i*) heats (*ūṣmagata*), *ii*) summits (*mūrdhan*), *iii*) patiences (*kṣānti*), *iv*) supreme worldly dharmas (*laukikāgradharma*), in order then to accede to *duḥkhe dharmajñānakṣaÌti* [constituting] the samyaktvaniyāma.

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faith. He has acceded to the determination of salvation; he has acceded to the level of a virtuous man; he has escaped from the level of the ordinary man. It is impossible for him to do an action by virtue of which he would take rebirth in hell, in an animal destiny or in the world of the pretas; it is impossible for him to die without having realized the fruit of entering into the stream."

[113] These four dharmas preliminary to the bodhisattvaniyāma are to be cultivated in the level of the practice of adhesion (*adhimukticaryābhūmi*) and in the first seven levels, the niyāma taking place only in the eighth. The four great Prajñās, which are also the earliest, distinguish four degress and ten levels in the bodhisattva's career:

1) The *prathamayānasaṃprasthita* having just embarked in the Greater Vehicle by means of the first production of the mind of bodhi (*prathamacittotpāda*). He is also called *prathamacittotpādika* and is in the preparatory stage, the adhimukticaryābhūmi.

2) The *caryāpratipanna*, endowed with practices, who for a long time has cultivated the six perfections and, in a mind of great loving-kindness, skill in skillfiul means (*upāyakauśalya*). He is in grounds one to seven.

3) The *avivarartanīya* or irreversible bodhisattva established 'in the position of bodhisattva' (*bodhisattvaniyāma*). He is in the eighth and ninth grounds.

4) The *ekajātipratibaddha*, separated fromBuddhahood by one lifetime only. He is on the tenth ground.

These four degress in the bodhisattva career, *prathamayānasaṃprasthita*, etc., are mentioned in the Prajñāpāramitās:

a. Aṣṭasāhasrikā, ed. U. Wogihara, p. 831, l. 10-15; T 227 (vol. VIII), k. 8, p. 575a19-21; T 220 (vol. VII), k. 553, p. 849a26-29; k. 564, p. 914c1-4.

b. Aṣṭādaśasāh., T 220 (vol. VII), k. 521, p. 666b9-12; k. 553, p. 849a26-29.

c. Pañcaviṃśatisāh., T 223 (vol VIII), k. 19, p. 358c10-13; T 220 (vol. VII), k. 456, p. 302a6-10.

d. Śatasāh., T 220 (vol. VI), k. 341, p. 752c28-753a2.

The four degrees are also cited and commented on in the Wen chou che li wen p'ou t'i king, T 464, p. 482b12-15; the Gayaśīrṣa, T 465, p. 485a5-7; T 466, p. 487c26-28; T 467, p. 490c1-4; and the Mahāsaṃnipātra, T 397, k. 10, p. 67a4-6.

Compare the four caryā of the Mahāvastu, I, p. 46, l. 6-7.

For the correpondence between the four degress and the six grounds, see the Āloka, p. 831,, l. 22-24: *Adhimukticaryābhūmau prathamayānasaṃprasthitāḥ. Pramuditādisaptabhūmiṣu caryāpratipannāḥ. Acalādibhūmidvitaye 'vinivartanīyāḥ. Daśamyāṃ bhūmav ejajātipratibaddhāḥ.*

[114] These are the four roots of good favorable to the penetration of the four noble Truths (*nirvedhabhāgīya kuśalamūla*); cf. p. 395F, n. 1; 1067F, 1077F, 1411F, 1462F, 1485F.

Question. – But carrying out the practices (*caryābhāvanā)* includes (*saṃgṛhṇāti)* the four dharmas [you have just mentioned]. Why do you distinguish four of them?

Answer. - <1797>

1. Production of the mind of bodhi

The first production of the mind of bodhi (*prathamacittotpāda*) indeed involves carrying out a practice (*caryābhāvanā),* but as it is not practiced for a long time, I do not call it 'carrying out a practice'. Thus, when a householder does not stay at home all day, he is not said, however, to be away on a journey (*carati*).

2. Carrying out practices

Furthermore, while at the moment when he produces the mind of bodhi (*cittotpāda*), the bodhisattva is only formulating a vow (*praṇidhāna*) in his mind, whereas at the time of the practices (*caryā),* he is really acting: he makes material gifts *(āmiṣa*) to people, he engages in rituals (*śīlāni samādadāti*), etc. Thus pratice of the six perfections (*pāramitā)* is called 'carrying out the practices' (*caryābhāvanā).*

3. Great compassion

Having carried out the practices, the bodhisattva, by means of the perfection of wisdom (*prajñāpāramitā*), knows the true nature (*bhūtalakṣaṇa*) of dharmas, and with a feeling of great compassion (*mahākaruṇā),* he has pity for beings who do not know this true nature of dharmas and who become attached the the deceiving systems of the world and thereby undergo all sorts of physical suffering (*kāyika duḥkha*) and mental suffering (*caitasika duḥkha*). This is called 'experiencing great compassion', but not 'carrying out the practices'.

4. Skillful means

As for skillful means (*upāya*), here is the following. Completely fulfilling the perfection of wisdom, the bodhisattva knows the emptiness (*śūnya*) of dharmas, and with great compassion, he pities beings.

Here are two things to be considered: 1) By the power of his perfection of wisdom,[115] the bodhisattva feels no attachment (*abhiniveśa*) for things; 2) although he knows the true nature of dharmas, <1798> the power of his skillful means (*upāya*) is such that he does not abandon beings. Without abandoning beings, he knows the true emptiness of dharmas. If the two things in him – prajñā and upāya – are balanced, then the bodhisattva can accede to bodhisattvaniyāma.

Similarly, the śrāvaka, in whom the two things – concentration (*samādhi*) and wisdom (*prajñā)* – are balanced, accedes at this moment to the position of salvation (*samyaktvaniyāma*).

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[115] The text has: "by the power of means", which is evidently a lapse.

Although they involve a [certain] ‘practice’ (*caryā*), these dharmas of the bodhisattva, [viz., production of the mind of bodhi, the carrying out of the practices, great compassion and skillful means] take on other names as well and, [except for the second], are not called ‘carrying out the practices’ (*caryābhāvanā).* All the practices carried out by the bodhisattva from his first production of the mind of bodhi (*prathamacittotpāda)* up to his sitting on the seat of enlightenment (*bodhimaṇḍaniṣadana*) are the carrying out of practice [under different names], but as there are a few slight differences, they are given different names to distinguish them more easily.

IV. SKILLFUL MEANS AND WISDOM

When someone produces the mind of supreme complete enlightenment for the first time, he wants to free all beings from physical and mental sufferings (*kāyikacaitasikaduḥkha*): old age (*jarā),* sickness (*vyādhi*), death, (*maraṇa*), etc. He formulates great vows (*mahāpraṇidhāna*) and is adorned with two things, qualities (*guṇa*) and wisdom (*prajñā),* as a result of which his wishes will all be fulfilled.

These two things involve a sixfold ‘carrying out of practices’ (*caryābhāvanā):* these are the six perfections (*pāramitā).* Generosity (*dāna*), morality (*śīla*) and patience (*kṣānti*) make up the guna part; exertion (*vīrya*), meditation [**263a**] (*dhyāna*) and wisdom (*prajñā)* make up the prajñā part. The bodhisattva practices these six perfections.

Knowing that the characteristics of these dharmas are very profound (*gambhīra*), subtle (*sūkṣma*), difficult to probe (*durvigāhya*) and difficult to understand (*duranubodha*), he has the following thought:

“Beings are attached (*abhiniviṣṭa*) to the dharmas of the threefold world. By what means can I lead them to find the natures of these dharmas? For that I must fullfil completely the qualities (*guṇa*) and be endowed with pure wisdom (*viśuddhaprajñā).* <1799>

“The Buddha’s body has thirty-two primary marks (*lakṣaṇa*) and eighty secondary marks (*anuvyañjana*); his radiance (*prabhā)* is perfect and his superknowledges (*abhijñā*) are immense, By means of his ten powers (*bala*), four fearlessnesses (*vaiśāradya*), eighteen special attributes *(āveṇikadharma*) and four unhindered knowledges (*pratisaṃvid*), he considers those who should be saved, preaches the Dharma to them and converts them.

“Thus [the garuḍa], the golden-winged king of the birds, when he finds some nāgas to be destroyed, strikes the sea with his wings and separates the waters; then he seizes them and devours them.[116] In the same way, the Buddha with his buddha-eye (*buddhacakṣus*) considers beings distributed in the universes of the ten directions and inhabiting the five destinies (*gati*), and he asks himself who should be saved. First he manifests the bases of his magical power *(ṛddhipāda*); then he uncovers the trains of thought of their minds (*cittavispandita*). Having removed the three obstacles *(āvaraṇa*) by these two things, he preaches the

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[116] This mythical bird called garuḍa or suparṇa has a wing-span of five hundred leagues and the beating of its wings brings on the tempests. It is the sworn enemy of the nāgas.

Dharma and saves beings of the threefold world. A being who thus holds the powers of the Buddha (*buddhabala*) and immense superknowledges (*abhijñā*) would merit belief even if he were lying, all the more so when he is speaking the truth. That is what is called skillful means (*upāya*)."

Furthermore, the bodhisattva, knowing the [True] nature (*bhūtalakṣaṇa*) and remembering his previous vows (*pūrvapraṇidhāna*) wants to save beings. He has the following reflection: In the True nature of dharmas, there are no beings to be found (*nopalabhyante*). Then how to save them?

He has the following thought: There are no beings to be found in the True nature of dharmas but, nevertheless, they are ignorant of this nature of dharmas. Therefore I wish that they should know this True nature.

Finally, this True nature of dharmas does not harm beings for it is defined as being without harm and without activity.

That is what is meant by skillful means (*upāya*). <1800>

The bodhisattva who completely fulfills (*paripūrayanti*) these four dharmas,[117] accedes to the bodhisattvaniyāma.

Fifth Section SURPASSING THE LOWER VEHICLES AND ACCEDING TO THE IRREVERSIBLE GROUND

This section does not add anything to the preceding section, but insists on the close relationship between the bodhisattvaniyāma and the quality of irreversible (*avaivartika*) bodhisattva: the latter is not really acquired until the ninth *bhūmi*.

Sūtra (cf. Pañcaviṃśati, p. 21, l. 12; Śatasāhastikā, p. 67, l. 13-16). – The bodhisattva-mahāsattva who wishes to surpass the stages of śrāvaka and pratyekabuddha and who wishes to take his place on the irreversible ground should exert himself in the perfection of wisdom *(Śrāvakapratyekabuddhabhūmim atikramitukāmena, avaivartikabhūmau sthātukāmena prajñāpāramitāyāṃ śikṣatavyam*).

Śāstra. –

I. SURPASSING THE STAGE OF ŚRĀVAKA AND PRATYEKABUDDHA

[117] The four preparatory practices, *prathamacittopāda*, etc., that are the subject of the present section.

Question. – At the moment when the bodhisattva acceded to dharmaniyāma, he had already surpassed the stage of the śrāvakas and pratyekabuddhas and was settled in the irreversible ground. Why return to that here?

Answer. – Although these three events are simultaneous and linked one to the other, they must be praised in order (*krameṇa*). Similarly, when in a single moment of mind, the ascetic simultaneously acquires the five pure faculties (*anāsravendriya*),[118] it is necessary to distinguish them and describe their characteristics each in turn.

When the bodhisattva accedes to dharmaniyāma, he destroys such and such fetters (*saṃyojana*), acquires such and such qualities (*guṇa*), surpasses such and such stages and becomes established on such and such a ground, but only the Buddha knows it. It is in order to guide (*upanayana*) the bodhisattvas that the Buddha celebrates all of that in many ways. Similarly, at the beginning of the present sūtra[119] it was said: "The Buddha was on the Gṛdhrakūṭaparvata with <1801> an assembly of five thousand bhikṣus: all were ārhat, had destroyed their impurities (*kṣīṇāsrava*), were accomplished and perfect (*kṛtakṛtya*),[120] etc. It was in [**263b**] order to guide other men and purify their minds that the Buddha multiplied these praises and there was no fault (*doṣa*) there. It is the same here: if the bodhisattva has acceded to dharmaniyāma, by that very fact he has "surpassed the stage of śrāvaka and pratyekabuddha" and has "become established on the irreversible ground". Furthermore, it is because he has acceded to the dharmaniyāma that the bodhisattva has surpassed the stage of the śrāvaka and pratyekabuddha and is established on the irreversible ground.

Question. – But in acceding to the dharmaniyāma, the bodhisattva also bypasses old age (*jarā),* sickness (*vyādhi*) and death (*maraṇa*), he cuts through the fetters (*saṃyojana*) and suppresses the three evil destinies (*durgati*) as has been said above (p. 1790F). Why then does [the Prajñāpāramitāsūtra] limit itself to saying that "he surpasses the stage of śrāvaka and prateykabuddha"? [By acceding to the dharmaniyāma] the bodhisattva is also established in many quakities (*guṇa*). Why does [the sūtra] say only that he 'is established on the irreversible ground'?

Answer. – The bodhisattva abandons bad things and acquires the qualities. Later, the sūtra will describe successively the qualities in which he is established. When the Dharma is explained, it is necessary to proceed in an orderly fashion (*krama*); it is impossible to speak of everything at the same time.

Furthermore, when the bodhisattva produces the mind of bodhi (*cittotpāda*) for the first time, he is afraid above all of not bypassing the stage of śrāvaka and pratyekabuddha. For him, to fall directly into hell (*niraya*) would be less formidable, for [such a fall] would not definitively cut the path of the Mahāyāna. On

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118 *Śraddhā, vīrya, smṛti* and *prajñā*: see p. 1125-1127F.

119 Cf. p. 198F.

120 Since Burnouf, *kṛtakṛtya* has been translated as 'having accomplished what they had to do', but see above, p. 213-215F.

the other hand, [to remain at the stage] of śrāvaka or pratyekabuddha consitutes a definitive loss for the Mahāyāna.[121] <1802>

[*The caution of the cotton-tree*.] – Thus there once was a cotton-tree (*śalmalī*) in a desert land. Its fruits and its branches were great and broad and birds in large numbers would gather there to pass the night. There came a day when one single pigeon (*kapota*) sat on a branch; the branch and the fruits brole off instantaneously.

The deity of the marsh (*kacchadevatā*) asked the deity of the tree (*vṛkṣadevatā*): When there are large numbers of birds, eagles (*garutmat*) or vultures (*gṛdhra*), you were able to sustain them; why could you not resist a little bird?

The deity of the tree ansaered: This bird was lately sitting on an enemy of mine, the banyan tree (*nyagrodha*) and, having eaten a seed of that tree, it came to perch on me. It will certainly let fall droppings and, from the seed that has fallen to the ground, there will grow another evil tree that will certainly do me a great wrong. Thus, with anger and fearful of this pigeon, I preferred to sacrifice one branch: that was better.

- The bodhisattva-mahāsattva does the same. He feels less afraid of the heretics (*tīrthika*), Māra's troops, the fetters (*saṃyojana*) and evil actions (*pāpakarman*) than of the arhats and pratyekabuddhas. Why? For the bodhisattva, the arhats and pratyekabuddhas are like the pigeon of the story for they destroy the spirit of the Mahāyāna and definitively ruin the work of the Buddha (*buddhakārya*). This is why [the Prajñāpāramitāsūtra] mentions, as the most important here, only the fact of "bypassing the stage of śrāvaka and pratyekabuddha and becoming established on the irreversible ground". <1803>

II. BECOMING ESTABLISHED ON THE IRREVERSIBLE GROUND

Question. – What is the irreversible gound (*avaivartikabhūmi*)?

Answer. – 1. The bodhisattva considers unborn (*anutopanna*), non-destroyed (*aniruddha*) neither unborn nor non-destroyed (*naivānutpannanāniruddha*), neither shared (*sāddhāraṇa*) nor unshared (*asādhāraṇa*) dharmas. Considering things thus, he is freed from the threefold world. Utilizing neither the empty (*śūnya*) nor the non-empty (*aśūnya*), he believes whole-heartedly in the wisdom of the True nature (*bhūtalakṣaṇa*) held by the Buddhas of the ten directions. Nothing can shake it or destroy it. It is called 'conviction that dharmas do not arise' (*anutpattikadharmakṣānti*), and this conviction constitutes the irreversible ground.

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[121] The Vimalakīrtinirdeśa, transl. p. 292, puts the following thought into the mouth of the arhat Mahākāśyapa: "It would be better to become guilty of the five sins of immediate retribution *(ānantarya*) than to be completely liberated as arhat as we are. Why? Because those who are guilty of the five *ānantaryas* still have the power to destroy these *ānantaryas*, to produce the mind of supreme complete enlightenment and to gradually realize all the dharmas of the Buddha. Whereas we, the arhats, who have destroyed our impurities, we will never be capable of that."

2. Furthermore, access to the bodhisattvaniyāma is the irreversible ground and the surpassing of the stage of śrāvaka and pratyekabuddha is also called irreversible ground.

3. Furthermore, the bodhisattva established on the irreversible ground obtains indestructible (*asaṃhārya*) and immutable (*acyuta*) superknowledges (*abhijñā*) from lifetime to lifetime as fruit of retribution (*vipālaphala*). Endowed with these two things and while grasping the True nature (*bhūtalakṣaṇa*) of dharmas, he uses his great compassion (*mahākaruṇā)* and does not abandon beings.

4. Furthermore, the bodhisattva possess two attributes: *i*) pure wisdom (*viśuddhaprajñā*); *ii*) the wisdom of skillful means (*upāyajñāna*). He possesses two other attributes: *iii*) high resolve (*adhyāśaya*) directed toward nirvāṇa; *iv*) activity (*kriyā)* that does not neglect the world (*loka*).

He is like a great nāga whose tail is deep in the great sea but whose head is in the sky;[122] he makes the lightning and the thunder but also makes the [beneficial] great rain to fall.

5. Finally, the irreversible bodhisattva who has acquired the wisdom of the True nature (*bhūtalakṣaṇa*) of dharmas retains it from one existence to <1804> the next without ever abandoning it, even temporarily. About the profound sūtras of the Buddha[123] he never has any doubt or difficulty. Why? He says: “I myself do not have omniscience (*sarvajñatā*); that is why I do not know by what skillful means and for what reason the sūtras are expressed in this way.”

By virtue of his deep aspiration (*abhyāśaya*), the irreversible (*avaivartika*) bodhisattva never does any harm (*pāpa*). In his deep aspiration, he accumulates good things (*kuśala*); superficially, he may do bad (*akuśala*) things.

III. THE TWO KINDS OF IRREVERSIBLE BODHISATTVAS

Question. – In his *avaivartika* quality, the bodhisattva has the conviction that dharmas do not rise (*anutpattikadharmakṣānti*). Why does he still do bad things by means of a superficial mind?

Answer. – There are two kinds of *avaivartika*: 1) the one who has obtained *anutpattiladharmakṣānti*; 2) the one who has not obtained *anutpattikadharmakṣānti* [but who has received the prediction].[124] The Buddha

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[122] The huge dimensions of the nāgas is well known. It is such that ‘the tail is still in Takṣaśilā while the head is already in Benares’: cf. Abiniṣkramaṇasūtra, T 190, k. 37, p. 828b17.

[123] By ‘profound sūtras’, the canonical sources already mean the sūtras associated with the teaching of emptiness. Cf. Anguttara, I, p. 72; III, p. 107; Saṃyutta, II, p. 267: *Suttantā Tathāgatabhāsitā gambhīrā gambhīratthā lokuttarā suññatāpaṭisaṃyuttā:* ‘Sūtras preached by the Tathāgata, profound, of profound meaning, supramundane, associated with emptiness’. They are also called sūtras of precise meaning (*nītārtha*): cf. Akṣayamatinirdeśa in Madh. vṛtti, p. 43, l. 4-9.

[124] Interpreting the Prajñāpāramitāsūtras faithfully, the *Traité* distinguishes the two kinds of *avaivartika*s, i.e., with regression, or without regression in their progress toward supreme bodhi.

knows that <1805> because of his past (*atīta*) and future (*anāgata*) karmic causes and conditions, this bodhisattva will necessarily become a buddha for the benefit and happiness of other beings (*parasattvānāṃ hitāya sukhyāya*) and gives him the prediction (*vyākaraṇa*).[125] With his body of birth-death (*cyutyupapadamāṃsakāya* or *saṃsāramāṃsakāya*), this bodhisattva has not yet cut the fetters (*saṃyojana*),

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1. There is an *avaivartika* in deed and rightfully, showing all the characteristics of the *avaivartika* described by the Prajñāpāramitā (see above, p. 243-245F) and having notably the conviction that dharmas do not arise. This conviction, definitively realized in the eighth bhūmi, the Acalā, determines or predestines the bodhisattva to supreme bodi: he cannot fall back, and this is called the *niyāma*.

2. There is an *avaivartika* in deed only. He does not show the characteristics of an *avaivartika* and would be able, in principle, to fall back. In fact, he will go directly to supreme enlightenment of the Buddhas, but only the Buddha knows this. This bodhisattva is *avaivartika* in the prescience of the Buddha and it happens that the Buddha gives him the prediction of it (*vyākaraṇa*). This is what is said in the Pañcaviṃśati, p. 66, l. 15-16 and the Śatasāhasrikā, p. 272, l. 7-9: *Santi bodhisattvā mahāsattvā ye prathamacittotpādenaiva bodhisattvaniyāmam avarÎanty avinivartanīyabhūmau vāvatiṣṭhante.* – "There are bodhisattvas who, just through the first production of the mind of bodhi, enter into the determination of bodhisattva or become established in the irreversible ground."

Here another passage of the *Traité* must be cited (k. 74, p. 579c21-580a11) already mentioned and translated by L. de La Vallée Poussin in Siddhi, p. 738-739:

"What must the bodhisattva obtain to receive the name of *avaivartika*?

"According to the Abhidharmavibhāṣā, when the bodhisattva, having crossed through three incalculable periods (*asaṃkhyeyakalpa*), plants the causes that will produce the thirty-two marks, starting from this moment, he is called *avaivartika* (see above, p. 246-249F; Kośa, IV, p. 222-223).

"According to the Vinaya-Avadāna, since he saw the buddha Dīpaṃkara, threw the five flowers, spread out his hair on the ground, received from the Buddha the 'prediction of *avaivartika*', rose up into the air and prased the Buddha: starting from that moment, he is called *avaivartika*.

"But in the Prajñāpāramitā, when the bodhisattva possesses the practice of the six pāramitās, obtains *jñāna* and *upāya*, is no longer attached to the pāramitās which are absolutely empty, sees that all dharmas are without birth-cessation-increase-decrease, defilement, purity, coming-going-unity-multiplicity-permanence-impermanence-existence-non-existence, without any dualities whatsoever; then, as a result of this *jñāna*, he sees and crushes any note of impermanence after having crushed any note of permanence; abandons the view of nonarising-cessation, the view of impermanence; is not attached to nonarising-cessation… he is called 'bodhisattva who has obtained the *anutpattikadharmakṣānti'*, he enters into the determination of bodhisattva, he is called *avaivartika*.

"Undoubtedly, since the first production of the mind of bodhi (*prathamacittotpāda*), the bodhisattva is called *avaivartika*; but he is not endowed with the *avaivartika* characteristics."

[125] The *Śūraṃgamasamādhi* (transl. p. 20-213) distinguishes four kinds of predictions (*vyākaraṇa*): *i*) prediction concerning the one who has not yet produced the bodhi mind (*anutpāditabodhicittavyākaraṇa*), *ii*) prediction conferred on the one who has just produced bodhi mind (*utpāditabodhicittavyākaraṇa*), *iii*) prediction made secretly (*rahovyākaraṇa*), *iv*) prediction made in the presence of the one who has obtained the conviction that dharmas do not arise (*anutpattikadharmakṣāntilabdhasaṃmukhavyākaraṇa*). – Here it is a matter of a bodhisattva who has not yet obtained the *kṣānti* but whose progress toward bodhi will be irreversible. The Buddha knows it and predicts it.

but of all ordinary people (*pṛthagjana*), he is by far the foremost, and he too is described as *avaiavartika*. When he obtains *anutpattikadharmakṣānti* and cuts all the fetters (*saṃyojana*), he will be purified (*pariśuddha*). His last fleshly body (*paścima māṃsakāya*) having disappeared, he will obtain a body born of the fundamental element <1806> (*dharmadhātujakāya*); rid of the fetters, he will no longer need a teacher. He will be like a ship *(nau*) on the great Ganges river that does not need a pilot and by itself ends up in the great ocean.

Furthermore, since his first production of the bodhi mind (*prathamacittotpāda*), he has made the great resolution of cutting all the conflicting [**264a**] emotiona (*kleśa*) and knowing the True nature (*bhūtalakṣaṇa*) of dharmas: then he will become [truly] *avaivartika*.

By practicing the perfection of generosity (*dānapāramitā)* alone, the bodhisattva perfects (*paripūrayati*) the six perfections; the same [by practicing the other perfections] up to and including the perfection of wisdom.[126] But by practicing the six virtues, the bodhisattva does not yet become *avaivartika*: it is at the moment when he produces a feeling of great compassion (*mahākaruṇācitta*) toward beings that he becomes *avaivartika*.

Endowed with this feeling of compassion, he has the following thought: "Dharmas all being empty (*śūnya*), there are no beings (*sattva*); who then is there to be saved?" At that moment, his feeling of compassion weakens. But it happens that, in the face of the great misery of beings, the vision he has of the emptiness of dharmas (*dharmaśūnyatāsamanupaśyanā*) weakens in turn. If he has the power of skillful means (*upāyabala*), the two things [viz., the feeling of compassion and the seeing of emptiness] are in balance, without struggling against each other. The feeling of great compassion does not hinder [the seeing] of the True nature (*bhūtalakṣaṇa*) of dharmas and [the seeing] of the True nature of dharmas does not prevent the arising of great compassion (*mahākaruṇā).*[127] That is skillful means (*upāya*), Then the bodhisattva 'accedes to the dharmaniyāma of the bodhisattva and is established on the irreversible ground'. <1807>

See what is said in the *Wang-cheng p'in* (Upapadaparivarta)[128], and in regard to the characteristics of the *avaivartika*, see later the two *A-pi-po-tche p'in* (Avaivartikaparivarta).[129]

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[126] The bodhisattva cultivates the six pāramitās during the first six *bhumi*s: generosity (*dāna*) in the first, morality (*śīla*) in the second, patience (*kṣānti*) in the third, exertion (*vīrya*) in the fourth, meditation (*dhyāna*) in the fifth and wisdom (*prajñā*) in the sixth. Nevertheless, the fact of specially cultivating one pāramitā brings about the perfecting of the other five since the pāramitās are inseparable. Generosity, cultivated preferentially in the first ground, brings about morality, patience, exertion, meditation and wisdom: see above, p. 750-769F. For the mutual inclusion of the six pāramitās, cf. Sūtrālaṃkāra, p. 115-116; Saṃgraha, p. 195; Siddhi, p. 630.

[127] The *Vimalakīrtinirdeśa* (transl., p. 233-234) makes the entire edifice of the bodhisattva rest on two pillars: the wisdom assumed by skillful means (*upāyapāttaprajñā)* and the skillful means assumed by wisdom (*prajñopāttopāya*).

[128] Chapter IV of the Pañcaviṃśati, T 223, k. 2, p. 225a-229c.

[129] Chapter LV of the Pañcaviṃśati, also called *Pou-t'ouei p'in*, T 223, k. 16, p. 239a-341b.

CHAPTER XLIII (p. 1809F) **THE PURSUIT OF THE SIX SUPERKNOWLEDGES**

First Section BECOMING ESTABLISHED IN THE SIX SUPERKNOWLEDGES

NOTE ON THE ABHIJÑĀS

The superknowledges (Sanskrit, *abhijñā*; Pāli, *abhiññā*; Chinese, *t'ong* or *chen-t'ong*; Tibetan, *mṅon par śes pa*) are six in number and are usually presented in the following order:

1. *Ṛddhividhijñāna* (Pāli*, iddhividha*) or *ṛddhiviṣayajñāna*, the knowledge of magical processes.

2. *Divyaśrotra* (*dibbasota*), divine hearing.

3. *Cetaḥparyāyajñāna*, also called *paracittajñāna*, the knowledge of another's mind.

4. *Pūrvanivāsānusmṛtijñāna*, (*pubbe nivāsānussatiñāṇa*), the memory of [one's] former abodes (or existences).

5. *Cyutupapādajñāna* (*sattānaṃ cutūpapātañāṇa*), the knowledge of the death and rebirth of beings, also called *divyacakṣus* (*dibbacakkhu*), the divine eye.

6. *Āsravakṣayajñāna (āsavakkhayañāṇa*), the knowledge of the destruction of the impurities.

1. Canonical definition of the abhijñās

Pāli recension. – Dīgha, I, p. 78-84; III, 281; Majjhima, I, p. 4-36, 494-496; II, p. 18-22; III, p. 11-12, 98-99: Saṃyutta, II, p. 212-214; V, p. 264-266; Anguttara, I, p. 255-256; III, p. 17-19, 28-29, 280-281, 425-426; V, p. 199-200.

Sanskrit recension. – Catuṣpariṣatsūtra, p. 432-434; Pañcaviṃśati, p. 83-87; Śatasāhasrikā, p. 301-308; Daśabhūmika, p. 34-36; Kośavyākhyā, p. 654. Among these various recensions there are numerous variations in detail, and here two of them will be reproduced.

Dīgha, I, p. 78-84:

I. *so anekavihitaṃ iddhividhaṃ paccanubhoti.*

1) *eko pi hutvā bahudhā hoti …*

2) *… parimajjati yāva brahmalokā pi kāyena vasaṃ vatteti.*

VI. *... brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyā ti pajānati /*

Daśabhūmika, p. 34-36:

I. *so 'nekavidhām ṛddhividhiṃ* (var. *ṛddhiviṣayaṃ*) *pratyanubhavati /*

1. *pṛthivīm api kampayati. ...*

8*.... brahmalokam api kāyena vaśaṃ vartayati.*

VI. (Kośavyākhyā, p. 654) …*kṛtaṃ karaṇīyaṃ nāparam asmād bhavam iti prajñānāti /*

Translation of the Sanskrit:

I. – He practices various magical processes: 1. he shakes the earth; 2. being one, he becomes many; 3. being many, he becomes one; 4. he manifests appearances and disappearances; 5. he passes through walls, ramparts and mountains unimpededly as though it were through space; 6. he moves through space with crossed legs like a bird with wings; 7. he dives into the earth and emerges from it as though it were water; 8. he walks on the water without sinking as though it were on the earth; 9. he smokes and flames like a great mass of fire; 10. he emits currents of water from his body, like a great cloud; 11. he strokes the sun and the moon, so prodigious and so powerful, touches them with his hand and exerts his will physically as far as the world of Brahmā.

II. By the faculty of the pure and superhuman divine hearing, he hears the two kinds of sounds, divine and human, subtle and coarse, distant or near, including those of horseflies, mosquitoes, insects and flies.

III. With his mind, he recognizes precisely the minds of other beings, of other people; he recognizes precisely a loving mind as a loving mind, a mind free of love as a mind free of love, a hateful mind as a hateful mind, a mind without hate as a mind without hate, a disturbed mind as a disturbed mind, a mind free of disturbance as a mind free of disturbance, an impassioned mind as an impassioned mind, a mind without passion as a mind without passion, a small mind as a small mind, a vast mind as a vast mind, an elevated mind as an elevated mind, an immense mind as an immense mind, a condensed mind as a condensed mind, a concentrated mind as a concentrated mind, an unconcentrated mind as an unconcentrated mind, a liberated mind as a liberated mind, a non-liberated mind as a non-liberated mind, a stained mind as a stained mind, a stainless mind as a stainless mind, a coarse mind as a coarse mind, a mind without coarseness as a mind without coarseness. This is how, by means of his mind, he recognizes precisely the mind of other beings, of other people.

IV. He remembers his many earlier abodes: one lifetime, two, three, four five, ten, twenty, thirty, forty, fifty lifetimes, several hundred lifetimes, several hundreds of thousand lifetimes, a period of disappearance (of the world), a period of creation, several periods of disappearance, a hundred periods, a thousand periods, a hundred thousand periods, a million periods, a hundred million periods, a thousand million periods, a hundred thousand million periods, up to many hundreds of thousands of millions of *koṭiniyuta* of periods. He thinks: "At that time, I had such and such a name, such and such a clan, such and such a family,

such and such food, such and such a lifespan; I experienced such and such happiness and such and such suffering. When I left this place, I was reborn over there and from that place I was reborn here." This is how he remembers his many earlier bodes with their aspects, their location and their details.

V. With his divine eye, purified, superhuman, he sees beings dying and being reborn and recognizes them according to reality, handsome or ugly, of good or bad destiny, excellent or vile, according to the consequences of their actions. He thinks: "These beings full of bodily misdeeds, full of vocal misdeeds, full of mental misdeeds, slandering the saints, having wrong views, acting badly as a result of their wrong views, for this cause and this reason, at the dissolution of the body after death, are born in a miserable state, in a bad destiny, in an abyss, in the hells. On the other hand, these beings endowed with good bodily actions, endowed with good vocal actions, endowed with good mental actions, not slandering the saints, having right views, acting well as a result of their right views, for this cause and this reason, at the dissolution of the body after death, are born in the good destinies, in the heavens, in the god realms. Thus with his divine eye, pure, superhuman, he sees, with their aspects, their location and their details, beings dying or being born, and he recognizes them in conformity with reality.

VI. He recognizes properly the noble truths: this is suffering, this is the origin of suffering, this is the destruction of suffering, this is the way leading to the destruction of suffering. While he knows this and sees this, his mind is liberated from the impurities [of the realm] of desire (*kāmadhātu*) is freed from the impurities of the two higher realms (*bhavāsrava*) and the impurities of ignorance (*avidyāsrava*). When he is liberated, the knowledge and the vision of being liberated arise in him. He recognizes: "Birth is exhausted for me; there is no further existence for me."

- Whereas the Pāli Nikāyas remain faithful to the order followed in the wording of the abhijñās, the Sanskrit Āgamas depart from it frequently: as we will see later, they may place *divyacakṣus* or *divyaśrota* at the head of the list.

The first five abhijñās which occur among worldly people (*pṛthagjana*) as well as among the saints (*arhat*) are within the range of human powers and consequently are of mundane order (*laukika*). In contrast to the *āsravakṣayajñāna* strictly reserved for the saints, they form a separate group: that of the five abhijñās often mentioned in the texts: cf. Saṃyutta, II, p. 121-122; mahāvastu, I, p. 284, l. 3; II, p. 33, l. 11; 96, l. 1; Divyāvadāna, p. 321, l. 3; Saddharmapuṇḍ., p. 134, l. 11; 141, l. 9; 254, l. 14; Śikṣāsamuccaya, p. 243, l. 13.

Abhijñā is rendered in French sometimes as 'pouvoir naturel' (supernatural power), sometimes as 'supersavoir' (superknowledge): the second translation seems preferable for abhijñā; as its name indicates, it is indeed an awareness of superior order which does not necessarily means an intuitive awareness. The earliest sources already insist on the fact that they are the fruit of samādhi: they appear only "in a concentrated mind, very pure, very clean, without fault, free of stains, supple, ready to act, stable, having reached impassivity." (Dīgha, I, p. 77 seq.).

2. The Abhijñās in the Abhidharma

Pāli scholasticism (Paṭisambhidā, I, p. 111-118; Visuddhimagga, ed. H. C. Warren, p. 328-368) reproduces fully the canonical definition of the abhijñās cited at the beginning of the present note, comments on it word by word and illustrates it with numerous examples.

Scholars have taken into account that the canonical definition of *ṛddyabhijñā* refers above all to miraculous movement and does not embrace the entire group of magical processes. They have, therefore, completed the list by distinguishing ten kinds of *iddhi* (Paṭisambhidā, II, p. 207-214; Visuddhimagga, p. 318-323; Atthasālini, p. 91; see also S. Z. Aung, *Compendium of Philosophy*, p. 61):

1. *Adhiṭṭhānā iddhi*, magic by virtue of an act of will, to which the canonical formula exclusively refers: "Being one, he becomes many", etc.

2. *Vikubbanā iddhi*, magic of bodily transformation.

3. *Manomayā iddhi*, creation of a physical body, the double of oneself.

4. *Ñāṇavipphārā iddhi*, magic resulting from an intervention of knowledge.

5. *Samādhivipphārā iddhi*, magic resulting from an intervention of the mind in concentration.

6. *Ariyā iddhi*, noble magic, permitting the seeing of pleasant things as unpleasant and vice versa. This was already discussed by the canonical sūtras (Dīgha, III, p. 112-113, etc.).

7. *Kammavipākajā iddhi*, magic resulting from the retribution of actions.

8. *Puññavato iddhi*, magic belonging to the deserving person.

9. *Vijjāmayā iddhi*, magic of the scientific order, resulting from progress in the sciences.

10. *Tattha tattha sammāpayogapaccayā ijjhanaṭṭhena iddhi*, magic the success of which is assured by a correct undertaking in such and such a realm. Thus the destruction of the impurities has, as cause, the efforts employed in the course of the career of the arhats.

The abhijñās are placed neither among the dharmas of the Path studied in chapters XXXI to XXXVIII nor among the attributes of the Buddhas mentioned in chapters XXXIX to XLII, but they present many traits in common with them. They form a special category which fits into the Buddhist system poorly and whose job seems to have been done already. As the *Traité* has already commented (p. 1557F), there is only a difference of intensity of knowledge between *abhijñā, vidyā* and *bala*. All of this poses some difficult problems over which the Abhidharmas and the śāstras of the Sarvāstivādins have struggled for a long time: cf. Saṃgītiparyayā, T 1536, k.15, p.432b17-c8; Mahāvibhāṣā, T 1545, k. 102, p. 530; k. 141, p. 727b22-728c1: T 1546, K. 53, p. 383b-c; Abhidharmasāra, T 1550 k. 3, p. 824a27-28; Abhidharmāmṛtarasa, T 1553, k. 2, p. 975c22-976a17.

Kośa, VII, p. 98-112, comes to the following conlusions:

In their nature (*svabhāva*), the abhijñās are wisdoms of the path of deliverance (*vimuktimārgaprajñā*).

Abhijñās 1, 2, 4 and 6 are *saṃvṛtijñāna*; abhijñā 3 involves jñānas 1, 2, 3, 4 and 8 (see above, p. 1472F); abhijñā 6 is similar to *bala* 10 and like it, involves six or ten *jñānas* (cf. p. 1508F).

Abhijñās 1 to 5 have as their support *(āśraya*) the four dhyānas but not the four ārūpyasamāpattis. As domain or object (*viṣaya*), they have their level (*bhūmi*) or a lower level. Already cultivated in an earlier existence, they are acquired by detachment (*vairāgya*); if not, by effort (*prayoga*).

Abhijñā 3 includes the *smṛtyupasthānas* 2, 3 and 4 (cf. p. 1121-1122F); abhijñās 1, 2 and 5 are the *kāyasmṛtypasthāna*; abhijñās 4 and 6 have as nature the four *smṛtyupasthānas*.

Abhijñās 2 and 5 and indeterminate (*avyākṛta*); the others are good (*śubha*).

Abhijñās 4 to 6 are knowledges (*vidyā)* because they cause the non-knowledge relating to the past, future and present to cease. Abhijñā 6 belongs to the arhat alone.

Abhijñā 1 corresponds to the magical miracle *(ṛddhiprātihārya*) that converts beings; abhijñā 3 corresponds to the miracle of the statement *(ādeśanāprātihārya*) that reads minds; abhijñā 6 corresponds to the miracle of the correct teaching (*anuśāsanīprātihārya*) that confers the fruits of salvation and happiness. We may remember that these pratihāryas are listed in the canonical texts: Dīgha, I, p. 212; III, p. 220, Anguttara, I, p. 170.

3. The Abhijñās in the Prajñāpāramitāsūtras

In the present passage, the sūtra envisages the case of a bodhisattva who, already possessing the first five abhijñās, "wishes to be established in the six abhijñās". But if he obtains the sixth abhijñā, he destroys his impurities (*kṣīnāsrava*) and enters into nirvāṇa. In this case, it is hard to see how he could pursue his ideal of bodhisattva and still dedicate himself to the welfare and happiness of beings.

This leads the *Traité* to distinguish two kinds of destruction of the impurities *(āsravakṣaya*):

1. Complete *āsravakṣaya* involving both the elimination of the afflictive emotions (*kleśa*) and the elimination of their traces (*kleśavāsanā).* It belongs to the fully and completely enlightened Buddhas alone, and the bodhisattva attains it only at the end of his career in the tenth bhūmi.

2. Incomplete *āsravakṣaya*, eliminating the afflictive emotions without eliminating their traces. As we have seen above (p. 1761F), it is characteristic of the śrāvakas who have reached the state of arhat as well as the bodhisattvas of the eighth bhūmi. But the results are quite different according to whether it is a matter of an arhat or a bodhisattva.

The *kṣīnāsrava* arhat, aspiring only to his personal deliverance, puts an end to suffering and escapes from saṃsāra.

The *kṣīnāsrava* bodhisattva, animated by great loving-kindness and great compassion, uses his traces of afflictive emotions to pursue his work of salvation and, without taking rebirth in the threefold world, assumes a body of the dharmadhātu for the service of beings.

Thus the bodhisattva "who wishes to become established in the six abhijñās" aspires above all to this incomplete *āsravakṣaya* where he retains the traces of emotions in a purely altruistic end.

If the sūtra submits to these subtleties, it is in order to maintain in its system the role of the abhijñās to which the canonical scriptures grant such an important place. Nonetheless, the practice of the abhijñās comes within conventional truth and loses any significance from the point of view of universal emptiness.

Coming back to the subject later, the sūtra (Pañcaviṃśati, p.83-33; Śatasāhasrikā, p. 301-306) will comment that by using the six abhijñās, the bodhisattva is under no illusion: he does not grasp them (*nopalabhate*), has no thought of either possessing them or knowing their object, because he is based on the emptiness (*śūnyatā)* and non-existence (*anupalabdhita*) of their self-nature; he doe not seek to produce them or to realize them if this is not in the spirit of omniscience.

[264b] *Sūtra* (cf. Pañcaviṃśati, p. 21, l. 13; Śatasāhasrikā, p. 67, l. 16). – The bodhisattva-mahÔattva who wishes to become established in the six superknowledges should practice the perfection of wisdom *(Ṣaḍabhijñatāyāṃ sthātukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

I. QUALITIES OF THE SIXTH SUPERKNOWLEDGE

In the *Tsan-p'ou-sa p'in* (Bodhisattvastutiparivarta) [above, p. 328-333F], the Prajñāpāramitāsūtra spoke of the 'bodhisattva possessing five abhijñās' (*bodhisattvāḥ pañcābhijñāḥ*). Why does it speak here of the 'bodhisattva wishing to become established in the six abhijñās' (*bodhisattvaḥ ṣaḍabhijñatāyāṃ sthātukāmaḥ*)?

Answer. – The [first] five Abhijñās are possessed by the bodhisattva, but here the six abhijñās in which the bodhisattva wants to be established are possessed by the Buddha. If the bodhisattva possessed the six abhijñās, he would be a Tathāgata.

Question. – However, in the *Wang-cheng p'in* (Upapadaparivarta),[130] the Prajñāpāramitāsūtra will say: "There are bodhisattvas established in the six abhijñās who go [from buddhafield] to buddhafield" (*santi bodhisattvā mahāsattvaāḥ ṣaṇṇām abhijñānāṃ lābhino ye buddhakṣetreṇa buddhakṣetraṃ saṃkrāmanti*).[131] Why then do you say that the bodhisattvas possess only five abhijñās?

[130] Chap. IV of the Pañcaviṃśati, T 223, k. 2, p.225a21-229c4.

[131] Pañcaviṃśati, p. 63, l. 7-9; Śatasāhasrikā, p. 271, l. 4-6.

Answer. – The sixth abhijñā, or knowledge of the destruction of the impurities *(āsravakṣayajñāna*), is of two kinds: *i*) simultaneous elimination of the impurities *(āsrava*) and their traces (*vāsanā); ii*) elimination of the impurities but not of the traces. The traces not being eliminated, we say that the bodhisattvas 'possess' five abhijñās; the traces being eliminated, we say that they 'are [**264b**] established' in the six abhijñās.[132]

Question. – How can the bodhisattva whose impurities are eliminated (*kṣīṇāsrava*) be reborn and assume a birth (*upapatti*)? Any taking of birth (*upapattiparigraha*) results from the flow of desires (*tṛṣṇāpravāha*). Just as rice (*dhyāna*), even though it is planted in good soil, does not germinate when moisture is lacking, so the saints *(āryapudgala*), once liberated from the husk of desire (*tṛṣṇātuṣa*), although still in possession of defiled actions (*sāsravakarman*), causes and conditions of birth (*upapattihetupratyaya*), cannot return to existence.

Answer. – As I have said earlier (p. 1801F), the bodhisattva reaches dharmaniyāma and becomes established in the avaivartikabhūmi. When his last fleshly body (*paścima māṃsakāya*) has disappeared, he obtains a body born of the fundamental element (*dharmadhātujakāya*). Although he has cut the passions (*kleśa*), he still retains their residues (*vāsanā*) and because of them, he takes on a body born of the fundamental element, not a birth in the threefold world (*traidhātuka*).

Question. – Among the arhats as well the passions are cut while the traces are not. Why are they not reborn?

Answer. – [Contrary to the bodhisattva], the arhats have neither great loving-kindness (*mahāmaitrī*) nor great compassion (*mahākaruṇā),* and they have not made the earlier vow (*pūrvapraṇidhāna*) to save all beings. Having realized the culminating point of reality (*bhūtakoṭiṃ sākṣātkṛtvā),* they abandon saṃsāra [definitively].

Furthermore, I said previously (p. 1817F) that there are two kinds of destructions of the impurities *(āsravakṣaya*). Here it is not a question of a bodhisattva possessing the abhijñā of the destruction of the impurities but of a bodhisattva 'wishing to become established in the six abhijñās' and, to this end, to practice the perfection of wisdom.

On the meaning (*artha*) of the six abhijñās, see what the Buddha will say in the following chapters.[133] Above (p. 328-333F), in the *Tsan-p'ou p'in* chapter (Bodhisattvavastutiparivarta), I have also explained the meaning of the five abhijñās of the bodhisattva.

II. ORDER OF THE SUPERKNOWLEDGES

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[132] For a bodhisattva to be truly established in the six abhijñās in the example of the Buddha, it is necessary that *all* his impurities *(āsrava*) be destroyed, not just the afflictive emotions (*kleśa*) that make up the ā*srava* proper, but also the traces (*vāsanā)* that are the result of them.

[133] See especially Pañcaviṃśati, p. 83, l. 7 - 88, l. 16; Śatasāhasrikā, p. 301, l. 11 – 306, l. 9.

Question. – What is the order (*krama*) of the abhijñās?

Answer. –

1. Order generally accepted by the canonical sūtras[134]

A. Abhijñā of magical power*[135]*

[*a. Gamanaṛddhi*]. – The bodhisattva detached from the five objects of enjoyment (*pañcakāmaguṇa*), possessing the trances (*dhyāna*), endowed with loving-kindness (*maitrī*) and compassion (*karuṇā),* takes the abhijñā in the interest of beings and manifests wondrous (*adbhuta*) and marvelous *(āścarya*) things so

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[134] Namely, 1) *ṛddhividhi*, 2) *divyaśrotra*, 3) *cetaḥparyāya* or *paracitta*, 4) *pūrvanivāsa*, 5) *cyutupapāda* or *divyacakṣus*, 6) *āsravakṣaya*. This order is followed scrupulously by the Nikāyas and the Pāli Abhidhammas and a significant portion of the Sanskrit Āgamas: cf. Dīrgha, T 1, k. 9, p. 54b9-11; 58a24-26; Saṃyukta, T 99, k. 29, p. 209c27-28; k. 41, p. 302a25-26.

[135] As has already been noted, the canonical definition of *ṛḍdhividhijñāna* is concerned with a part only of magical operations. Later sources tried to complete it. Pāli scholasticism distinguishes ten magical operations (cf. p. 1815F) whereas the Sarvāstivādin Abhidharma speaks of several kinds of magic:

Vibhāṣā. T 1545, k. 141, p. 725b23-c4: There are three types of *ṛddhi*: 1) that which moves the body (*śarīravāhinī*), 2) that which comes from a volition *(ādhimokṣiskī*), 3) that which is fast like the mind (*manojavā).*

The *śarīravāhinī* raises the body up and moves it in the air like a bird flying or a flying ṛṣi painted on the wall.

The *ādhimokṣikī* makes what is far becomes near (*dūrasyāsannādgimokṣeṇa*). By the power of this volition, one can touch the sun and the moon while staying on this very continent. Or, as well, one can reach the Akaniṣṭha heaven in the time it takes to bend or stretch one's arm.

The *manojavā* is the visual consciousness (*cakṣurvijñāna*) reaching the summit of rūpadhātu; or else it is reaching the Akaniṣṭha heaven or also traveling through infinite universes.

How many people realize these three *ṛddhis*? The śrāvakas realize the first one; the pratyekabuddhas realize two with the exception of *manojavā;* only the Buddha Bhagavats realize all three.

The Abhidharmāmṛtarasa, T 1553, k. 2, p. 975c24-25 speaks of three *ṛddhipāda* (taken in the sense here of *ṛddhividhi* or *ṛddhiviṣaya*): 1) displacement by flying (*utpatanaganmana*), 2) creation (*nirmāṇa*), 3) the abhijñā of the saints *(ārya*).

This classification is retained by the *Traité* which, here and in other places, (cf, p. 329-330) also mentions three kinds of *ṛddhi; gamana-, nirmāṇa-, āryaḍdhi*.

For the Kośa, VII, p. 113-114, and the Abhidharmadīpa, p. 400*, ṛḍdhi* is displacement (*gati*) and creation (*nirmāṇa*). Displacement itself is of three kinds: *śarīravāhinī, ādhimokṣikī* and *manojavā.* Creation is of two types: of the realm of kāma and of the realm of rūpa.

For the abhijñās in the Vijñānavāda system, see especially Bodh. bhūmi, p. 58-71; Sūtrālaṃkāra, p. 185; Saṃgraha, p. 294-295; Abhidharmasamuccaya, ed. Pradhan, p. 97.

that the minds of beings may be purified. Why? If he did not perform miraculous things, he would not be able to lead many beings to find salvation.

Having thought thus, the bodhisattva-mahāsattva fixes his mind on [the element] of space *(ākāśadhātu*) inherent in his own body and eliminates the idea of coarse-heavy (*audārikarūpa*) matter. Constantly noting [within himself] the nature of emptiness-lightness (*laghutvanimitta*), he produces great minds of vigorousness (*chanda*), energy (*vīrya*), wisdom (*prajñā)* and examination (*mīmāṃsa*)[136] which have the power to raise the body. Before any examination, he knows himself that the power of his mind is so great that it can raise up his body as one does when walking. Destroying any idea of the heaviness of matter and always cultivating the notion of lightness, he then can fly.

[*b. Nirmāṇaṛddhi*]. - Secondly, the bodhisattva can also transform things. He makes the earth (*pṛthivī*) become water (*ap*) and water become earth, wind (*vāyu*) become fire (*tejas*) and fire become wind: he is able to transform all the great elements (*mahābhūta*). He makes gold (*suvarṇa*) change into gravel (*kaṭhalla*) and gravel change into gold: he can transform all these things. To change earth (*pṛthivī*) into water (*ap*), he thinks of water unceasingly and increases it until he no longer thinks of earth. At that moment, the earth becomes water in accordance with his mind, The bodhisattva can transform all these kinds of things.

Question. – If that is so, how are the superknowledges different from the spheres of totality (*kṛtsnāyatana*)?

Answer. – The kṛtsnāyatanas are the first path of the abhijñās. Preliminary [**264c**] to the kṛtsnāyatanas, the vimokṣas and the abhibhvāyatanas make the mind flexible; then it is easy to enter the abhijñās. Moreover, in the kṛtsnāyatanas, there is only a single person to notice that the earth has been changed into water; other people do not see it at all.[137] This is not so in the abhijñās: the ascetic himself really sees water and other people really see the water as well.

Question. – However, the kṛtsnāyatanas are great concentrations (*samādhi*) also. Why are they unable to give real water, seen by both the ascetic and other people as well?

Answer. – The kṛtsnāyatanas have a very vast field of vision. What happens is that *everything* takes on just the characteristics of water but does not truly become water. The abhijñās, on the other hand, do not include everything, but what happens is that the earth changes into water and that is real water. The result is that these two concentrations (*samādhi*) each have their own special power.

Question. – [One of two things]: the things transformed (*nirmita*) by these two samādhis are either true or false. If they are true, how does stone (*śilā)* become gold (*suvarṇa*) and how does earth become water? If they are false, how can the āryas become free of these fallacious practices?

Answer. – All these practices are true and the āryas are not in error for they have eliminated the threefold poison (*viṣatraya*). No dharma has a fixed nature (*niyatalakṣaṇa*): each of them can be changed into earth or become water.

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[136] These are the four *ṛddhipāda*, bases of magical power (cf. p. 1124F).

[137] The *Traité* has commented above (p. 1305F) that the kṛtsnāyatanas are subjective seeing.

Thus, [as as result of their solidity (*khakkhaṭatva*)], cheese (*dadhi*), glue [bird-lime] (*gavyadṛḍha*) and leather (*lākṣā)* belong to the type earth (*pṛthivi*), but if they are brought near fire, they melt, become water (*ap*) and take on a moist nature (*dravatva*). Water, exposed to the cold, solidifies, becomes ice and takes on a solid nature *(khakkhaṭatva*). Stone when compressed becomes gold, gold when decompressed changes into copper (*tāmra*) or returns to stone. For beings (*sattva*), it is the same: the bad (*pāpa*) can become good (*kuśala*) and the good can become bad. This is why we know that no dharma has a fixed nature. The transformations (*nirmāṇa*) brought about by the power of the abhijñās are real and not false. If each thing had a fixed nature originally, it could never be transformed.

[*c. Āryarddhi*]. – Thirdly, the noble magical power *(āryarddhi*) is to have domination dependent on good pleasure (*yathākāmavaśitva*) over the six sense objects (*viṣaya*):

"1) Faced with a pleasant object, to produce a notion of unpleasantness; 2) faced with an unpleasant object, to produce a notion of pleasantness; 3) eliminating both the notions of pleasantness and unpleasantness, to become established in a mind of indifference: this is the threefold abhijñā [of noble magical power]."[138]

The Buddha alone possesses this abhijñā of domination (*vaśitvābhijñā).*

B. Abhijñā of divine hearing

The bodhisattva in possession of this abhijñā [of magical power] moves through the buddhafields (*buddhakṣetra*) but, in these various fields, the languages are not the same, and the bodhisattva, not understanding the small beings located afar, seeks the abhijñā of divine hearing (*divyaśrotra*). Remembering always the great sounds (*śabda*) pronounced in many audiences, he grasps their characteristics (*nimittāny udgṛhṇāti*) and cultivates the practice of them. As a result of this continuous practice, his ear (*śrotra*) contacts a subtle matter (*rūpaprasāda*) derived from the four great elements of the world of form (*rūpadhātucaturmahābhūtabautika*) and, possessing this matter, he succeeds in hearing at a distance.[139] Without any difficulty, the bodhisattva penetrates articulated sounds (*śabda*), divine (*divya*) and human (*mānuṣa*), whether coarse (*audārika*) or subtle (*sūkṣma*) distant or close (*ye vā dūre ye vāntika*).

2. Order proposed by the Dhyānasūtra

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[138] Noble magic, belonging to the saint whose spiritual faculties have been developed (*bhāvitendriya*): it is holy *(āryā),* free of *āsrava* and *upadhi*, in contrast to the *ṛddhi* of miracles (*eko 'pi bhūtvā bahudhā bhavati*, etc.) which, having *āsrava* and *upadhi,* is not holy (*anārya*),.

Here the *Traité* reproduces the canonical definition: Digha, III, p. 112-113; Majjhima, III, p. 301; Saṃyutta, V, p. 119, 295, 317-318; Anguttara, III, p. 169-170; Paṭisambhidā, II, p. 212:

So sace ākaṅkhati: Paṭikkūle appaṭikkūlasaññī vihareyyan ti, appaṭikkūlasaññī tattha viharati … upekhako tattha viharati sato sampajāno.

[139] Kośa, VII, p. 123, explains the *rūpa* derived from the four great elements entering into the formation of the divine eye and the divine ear in the same way.

Question. – See what is said in the *Tch'an king* (Dhyānasūtra):[140]

"1) First the ascetic obtains the divine eye (*divyacakṣus*). – 2) Having seen beings but not hearing their sounds, he seeks the abhijñā of divine hearing (*divyaśrotra*). – 3) Possessing the divine sight and divine hearing, he perceives the bodily shape (*saṃsthāna*) of beings as well as their articulated sounds (*ghoṣa*), but he does not understand their language (*vāc, adhivacana*) or their various expressions (*nirukti*) of sadness (*daurmanasya*) or joy (*muditā),* of suffering (*duḥkha*) or happiness (*sukha*). This is why he seeks the unhindered knowledge of expression (*niruktipratisamvid*). But then he only knows the expressions (*nirukti*) of beings and does not know their minds (*citta*); this is why he seeks the knowledge of another's mind (*paracittajñāna*). – 4) Knowing the minds of other [**265a**] beings, he still does not know where they originally came from. This is why he seeks the abhijñā of remembering former abodes (*pūrvanivāsānusmṛti*). – 5) Knowing their origin now, he wants to cure their mental illness (*cittavyādhi).* This is why he seeks the abhijñā of the destruction of the impurities *(āsravakṣaya*). – 6) Thus furnished with the five abhijñās, he cannot yet perform transformations (*nirmāṇa*); consequently, the beings saved by him are not numerous, for he is unable to subdue people of great merit contaminated by wrong views (*mithyādṛṣṭi*). This is why he seeks the abhijñā of magical power *(ṛddhyabhijñā).*

Since this is the order to be followed, why would the bodhisattva first seek the abhijñā of magical power?[141]

Answer. –Among beings, the coarse (*audārika*) ones are numerous, the subtle ones (*sūkṣma*) are rare. This is why the yogin first uses the abhijñā of magical power. Actually, the abhijñā of miraculous power saves many people, coarse as well as subtle; this is why [the sūtra] mentions it first.

Moreover, the abhijñās differ as to the mode of their acquisition and as to their number (*saṃkhyā).* As for their mode of acquisition, many yogins first seek the divine eye (*divyackṣus*) because it is easy to obtain. He uses the sun (*sūrya*), the moon (*candra*), stars (*nakṣatra*), pearls (*maṇi*) and fire (*tejas*), by grasping the common characteristic (*nimitta*) which is the light *(āloka*). He cultivates it so well, with so much diligence and exertion that day and night no longer make any difference. Above, below, in front, behind, this unique single light rises up before him without obstacle.[142] This is how he acquires the abhijñā of the divine eye first. As for the other abhijñās, he acquires them in the order described above.

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[140] This sūtra, which is often referred to by the *Traité* (cf. P. 1025F, 1422F, 1547F and later, k. 91, p. 705b6) places the *divyacakṣus* at the head of the abhijñās and *ṛddhi* at the end. This rather unusual order, is that of the Dharmasaṃgraha, § 20 and the Mahāvyutpatti, no. 202-208.

[141] According to the most commonly accepted order, the Prajñāpāramitāsūtras place the *ṛddhi* at the head of the abhijñās.

[142] This way of acquiring the divine eye, known in Pāli as *ālokakasiṇa*, is fully described in Visuddhimagga, ed. H. C. Warren, p. 361-362.

3. Order followed by the Buddha on the night of bodhi.[143]

Finally, the Buddha taught the order of the abhijñās in accord with the way he had acquired them:

1. During the first watch (*prathame yāme*) the Buddha obtained one 'superknowledge' abhijñā and one 'knowledge' (F: science) vidyā, viz., the abhijñā of magical power *(ṛddhi*) and the vidyā of former abodes (*pūrvanivāsa*).

2. During the middle watch (*madhyame yāme*), he obtained the abhijñā of divine hearing (*divyaśrotra*) and the vidya of the divine eye (*divyacakṣus*).

3. During the last watch (*paścime yāme*), he obtained the abhijñā of the awareness of others' minds (*paracittajñāna*) and the vidya of the destruction of the impurities *(āsravakṣaya*).

Here, since the search for the vidyās consists of the harder effort (*vyāpāna*), they are placed second. Abhijñā and vidyā are acquired in an order comparable to that of the four fruits of the religious life (*catuḥśrāmaṇyaphala*) where the greatest are placed second.[144]

Question. – If the divine eye (*divyacakṣus*), being easy to obtain (*sulabha*), is placed first, why does the bodhisattva not obtain the divine eye first?

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[143] Here the *Traité* takes its inspiration from relatively late sources in the words of which, during the night at Bodh-Gayā, the Buddha conquered the six abhijñās.

1. During the first watch of the night, *ṛddhiviṣayajñāna* and *pūrvanivāsānanusmṛtijñāna*; during the middle watch, *divyaśrotrajñāna* and *divyacakṣurjñāna*; during the last watch, *cetaḥparyāyajñāna* and *āsravakṣayajñāna*, either in the order: no. 1, 4, 2, 5, 3, 6. Cf. Catuṣpariṣatsūtra, p. 432, l. 4 – 434, l. 13; Mūlasarv. Vin., T 1450, K. 4, p. 123c14-124b8 (cf. G. Tucci, *Il trono di diamante*, p. 207-210, where the order is slightly different).

2. During the first watch, *kāyābhijñā* (= *ṛddhyabhijñā* ?) and *pūrvanivāsānusmṛtyabhijñā;* during the middle watch, *divyaśrotra* and *divyacakṣus*; during the last watch, *paracittajñāna* and *āsravakṣayajñāna*, either in the order abhijñā no. 1, 4, 2, 5, 3, 6. Cf. Abhiniṣkramaṇasūtra, T 190, k. 30, p. 793a-794c3.

But according to the old canonical sources, the Buddha attained only three *jñānas* in the course of the three watches of the night: *pūrvanivāsānusmṛtijñāna*, *cyutupapādajñāna* and *āsravāṇāṃ kṣayajñāna*, i.e., abhijñās 4, 5 and 6, forming altogether the threefold knowledge (*vidyatrāya*). Cf. Vinaya, III, p. 4, l. 17 – 5, l. 38; Majjhima, I, p. 22, l. 9-23, l. 28-117; 247, l. 36 – 249, l. 22; Anguttara, IV, p. 177, l. 9 – 179, l. 13; Madhyama, T 26, k. 40, p. 680a1-b7; Ekottara, T 125, k. 23, p. 666b24-c20; Dharmagupt. Vin., T 1428, k. 31, p. 781b5-c10; Mahīśāsaka Vin. T 1421, k 15, p. 102c19-20 (contrary to usage, the latter has the second *vidyā* as *paracittajñāna* but claims to follow the T'ai tseu jouei ying pen k'i king, T 185, k. 2, p. 478a5-9 in doing so).

[144] To enter into the fruits of the religious life, the ascetic must pass through two stages each time: that of candidate for the fruit (*phalapratipannaka*) and that of abiding in the fruit (*phalastha*). This is why the texts distinguish eight kinds of *āryapudgala* (cf. Kośa, VI, p. 232; *Traité*, p. 1390F).

Answer. – All dharmas are easy for the bodhisattva to obtain and do not present any difficulty; for other people who are of weak faculties (*mṛdvindriya*), some are hard to obtain, others are easy.

Moreover, during the first watch of the night (*prathame yāme*), when king Māra came to fight against the Buddha, the Bodhisattva, by the power of his abhijñā [of magical power], performed various transformations (*nirmāṇa*) that changed the weapons of Māra's warriors into necklaces (*keyūra, niṣka*). Having vanquished Māra's army, the Bodhisattva began to think about [this] abhijñā and wanted to fulfill it completely (*paripūrana*). He formulated the thought of it and immediately found the position of attack (*avatāralābha*). Completely fulfilling the abhijñā, he conquered Māra.[145] - Then he wondered why he alone could possess such a great power, and by investigating the vidyā of former abodes (*pūrvanivāsa*), he understood that it was by accumulating the power of merit (*puṇyabala*) lifetime after lifetime.

During the middle watch (*madhyame yāme*), Māra having retreated, calm and tranquility reigned and there was no more noise (*ghoṣa*). Out of loving-kindness and pity for all beings, the Bodhisattva thought about the cries uttered by Māra's troops and gave rise to the abhijñā of divine hearing (*divyaśrotra*) and the vidya of the divine eye (*divyacakṣus*). Using this divine hearing, he heard the cries of suffering and happiness uttered by beings of the ten directions and the five destinies (*pañcagati*). Hearing their cries, he wanted to see their shapes (*saṃsthāna*) as well and, since the veils (*antarāyika*) prevented his seeing them, he sought the divine eye (*divyacakṣus*).

During the last watch (*paścime yāme*), when he saw the shapes of beings, he wanted to understand their minds (*citta*) and thus, by seeking the knowledge of [**265b**] others' minds (*paracittajñāna*), he knew the thoughts of beings. – Everybody wants to avoid suffering and to look for happiness. This is why the Bodhisattva sought the abhijñā of the destruction of impurities *(āsravakṣaya*). And since, of all happiness, that of the destruction of impurities is the highest, the Bodhisattva causes others attain it.

Question. – The bodhisattva who has acquired the conviction that dharmas do not arise (*anutpattikadharmakṣānti*) has, from one lifetime to the next, always obtained the abhijñās as fruit of retribution (*vipākaphala*). At the time [of his enlightenment] why does he have doubts about himself and does not know the minds of beings when he sees them?

Answer. – There are two kinds of bodhisattvas: *i*) the bodhisattva with body born of the fundamental element (*dharmadhātujakāya*); *ii*) the bodhisattva who, in order to save beings, assumes human qualities (*manuṣyadharma*) out of skillful means in order to save beings: he is born into the family of king *Tsing-fan* (Śuddhodana); he makes a trip to the four gates of the city and asks questions about an old man, a sick man and death.[146] This bodhisattva is in possession of the six abhijñās when he is seated under the king of the trees. Moreover, the abhijñās previously held by this bodhisattva were not yet perfected (*paripūrṇa*) and it is now, during the three watches of the night that they are [really] acquired.[147] That this Buddha who exercises human qualities still has doubts of himself does not constitute a fault (*doṣa*).

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[145] See p. 339-346F.

[146] See p. 22F, n. 2.

[147] See p. 1556-57F

Question. – Concerning the order of the six abhijñās, the divine eye (*divyacakṣus*) always comes first, whereas the abhijñā of the destruction of the impurities comes last. But is it always so?

Answer. – Most often, the divine eye comes first and the knowledge of the destruction of the impurities comes last. However, sometimes, in consideration of the easiest method, either the divine hearing (*divyaśrotra*) or the bases of magical power *(ṛddhipāda*) is placed first.[148]

Some say: The divine hearing (*divyaśrotra*) is easy to obtain in the first dhyāna because this dhyāna involves enquiry (*vitarka*), analysis (*vicāra*) and four (?, *sic*) minds (*citta*).

The divine eye (*divyacakṣus*) is easy to obtain in the second dhyāna because the visual consciousness being absent there, the mind is concentrated (*samāhita*) and free of distraction (*avikṣipta*).

The abhijñā of magical power *(ṛddhi*) is easy to obain in the third dhyāna because in this dhyāna "one experiences bliss physically" (*sukham kāyena pratisaṃvedayati*).

All the abhijñās are easy to obtain in the fourth dhyāna because this dhyāna is the place of all security *(sarvayogakṣemasthāna*).

On the meaning of the three abhijñās:[149] memory of former abodes (*pūrvanivāsa*), etc., see [above, p. 1555-1563F] what was said about the ten powers (*bala*).

Second Section DISTINGUISHING THE MOVEMENTS OF MIND OF ALL BEINGS

Like all the abhijñās, the third abhijñā or knowledge of others' minds (*cetaḥparyāyajñāna* = *paracittajñāna*) concerns the thoughts of beings occupying the same 'level' as that in which the abhijñā has been obtained or a lower level. Thus, if he so wishes, an ascetic in the fourth dhyāna can examine the minds of beings in kāmadhātu and the four dhyānas, but not of formless beings. He knows only the minds of present beings but not those of future or past beings. Furthermore, an ascetic of dull faculties (*mṛdvindriya*) cannot take hold of the minds of a being of sharp faculties (*tīkṣnendriya*) abiding on the same level as himself. Finally, a worldly person (*pṛthaghana*) cannot know the minds of a śrāvaka, a śrāvaka is ignorant of those of a pratyekabuddha, and a prateykabuddha knows nothing of those of a Buddha. Thus, effective though it may be, an abhijñā is restricted to one realm and does not attain the totality of beings.

However, in order to fulfill his ideal and assure the benefit and happiness of all creatures, the bodhisattva must know beforehand the minds of *all* the beings of the threefold world, past, future and present. This is why he aspires to a

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[148] The divine eye (*divyacakṣus*) or *cyutupapādajñāna* is placed at the head of the abhijñās in Saṃyukta, T 99, k. 34, p. 247b23; Saddharmapuṇḍ., p. 134, l. 11; Mahāvyut., np, 202; Dharmasaṃgraha, § 20; Dhyānasūtra, cited above. – The divine hearing (*divyaśrotra*) occupies first place in Saṃyukta, T 99, k. 29, p. 209b10; k. 41, p. 302a25; 303c12. – According to the most commonly used (cf. p. 1809F), *ṛddhiviṣaya* appears first and *āsravakṣaya* last.

[149] More correctly, the three vidyās.

paracittajñāna higher than that of the third abhijñā. He understands, so the Prajñāpāramitā tells us, how to distinguish the "movements of mind of *all* beings" (*sarvasattvacittacaritavispandita*).

Although the text does not say it explicitly, this universal awareness, in space as well as in time, is the prerogative of the Buddhas and the great bodhisattvas of the tenth bhūmi and is only an aspect of omniscience par excellence, i.e., sarvākārajñatā.

But, someone will say, "the world of beings is infinite" (*anantaḥ sattvalokaḥ)* and, infinity being without beginning or end, will never be known to the very end, from A to Z. But that is just a specious objection which the *Traité*, once again, will refute victoriously.

Sūtra (cf. Pañcaviṃśati, p. 21, l. 13-14; Śatasāhasrikā, p. 67, l. 17–68, l. 1). – The bodhisattva-mahāsattva who wishes to know the movements of mind of all beings must practice the perfection of wisdom (*Sarvasattvacittacaritavispanditāni vijñātukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

I. DIFFERENCE BETWEEN THE KNOWLEDGE OF ANOTHER'S MIND AND THE AWARENESS OF THE MOVEMENTS OF MIND OF ALL BEINGS

Question - In regard to the six abhijñās, we have just spoken about the abhijñā of knowing another's mind (*paracittajñāna*).[150] Why does the Prajñāpāramitāsūtra repeat it here?

Answer. – The abhijñā of knowing the mind of another (*paracittajña*) has a restricted range (*viṣaya, gocara*); it knows only the minds (*citta*) and mental events (*caitasika dharma*) of presently existing (*pratyutpanna*) beings belonging to the desire realm (*kāmadhātu*) and the form realm (*rūpadhātu*), but it does not know the minds and mental events of past (*atīta*) and future (*anāgata*) beings or beings belonging to the formless realm *(ārūpyadhātu*).[151]

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[150] The third abhijñā of the sūtras, also called *cetaḥparyājñāna*, in Pāli *cetopariyañāṇa*.

[151] The awareness of the mind of others works by deduction: it considers the rūpa of beings, their color-shape, and from that deduces that such and such a being having such and such *rūpa* must have such and such a mind: *Èdṛśe rūpa īdṛśaṃ cittaṃ bhavati*. It reveals only the minds of beings belonging to the two form realms (kāma- and rūpadhātu) and who are presently existing. The minds of formless beings escapes it, for these beings, by definition, have no *rūpa*. Neither do they do know the minds of past beings who no longer have *rūpa*, nor of future beings, who do not yet have it. See Kośa, VIII, p. 102.

Among ordinary people (*pṛthagjana*), the abhijñās that depend on the four higher dhyānas (*mauladhyāna*)[152] have as their realm (*viṣaya*) the level on which the abhijñā has been acquired or a lower level (*adhobhūmi*).[153]

They are fully cognizant of the minds and mental events of the beings situated in the four continents (*caturdvīpaka*).

Among the śrāvakas, the abhijñās that depend on the four higher dhyānas

have as their domain the level on which the abhijñā has been acquired or a lower level. They are fully aware of the minds and mental events of beings occupying a thousand universes (*lokadhātu*).

Among the pratyekabuddhas, the abhijñās that depend on the four higher dhyānas have as their domain the level on which the abhijñā has been acquired or a lower level. They are fully cognizant of the minds and mental events of beings occupying a hundred thousand universes (*lokadhātu*).

Ascetics of dull faculties (*mṛdvindriya*) of a higher level cannot cognize the minds and mental events of ascetics of sharp faculties (*tīkṣnendriya*) of a lower level.

Worldly people (*pṛthagjana*) cannot cognize the minds and mental events of śrāvakas. Śrāvakas cannot cognize the minds and mental events of pratyekabuddhas. Prateykabuddhas cannot cognize the minds and mental events of the Buddhas.

This is why the Prajñāpāramitāsūtra says that the 'bodhisattva-mahāsattva who wants to know the movements of the mind of all beings [**265c**] should practice the perfection of wisdom.'

II. THE MOVEMENTS OF MIND ARE COGNIZED BY AN INFALLIBLE LIBERATION

Question. – By what knowledge (*jñāna*) can one cognize the minds and mental events of all beings?

Answer. – The Buddhas possess an unhindered liberation (*asaṅgavimokṣa*)[154] and, having entered into this liberation, they cognize the minds and mental events of all beings. The great bodhisattvas, having a 'semblance' of unhindered liberation,[155] can also cognize the minds and mental events of all beings.

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[152] The first five abhijñā, of which the awareness of the minds of others, are obtained by an ascetic in dhyāna (cf. Kośa, VII, p. 101) and have as their realm (*viṣaya*) the level of the dhyāna on which they have been acquired or a lower level (cf. Kośa, VII, p. 104). Therefore the abhijñā of *paracittajñāna* does not know the mind of another when the latter is of a level higher than that of the abhijñā.

[153] By 'higher dhyānas' the *Traité* means the four basic dhyānas (*mauladhyāna*) that have been discussed above, p. 1027-1032F; 1233-1238F.

[154] *Wou-ngai-kiai-t'ouo*, 'unhindered liberation or deliverance' probably renders an original Sanskrit *asaṅgavimokṣa* or *apratihatavimokṣa*. It belongs to the Buddhas and great bodhisattvas who, thanks to it, cognize

Thus the beginning *(ādikarmika*) bodhisattvas would like to obtain this unhindered liberation of the great bodhisattvas and this unhindered liberation of the Buddhas and, by means of this unhindered liberation, cognize the minds and mental events of all beings. The great bodhisattvas would like to obtain the unhindered liberation of the Buddhas.

This is why [the Prajñāpāramitāsūtra], although it has already (p. 1824F) spoken of the abhijñā of knowing the minds of others (*paracittajña*) speaks again of the bodhisattva who, "wanting to cognize the movements of mind of all beings, should practice the perfection of wisdom".

Question. – When 'movements of mind' (*cittacaritavispandita*) are spoken of here, either the mind[156] has gone (*gata*) or the mind has not yet gone (*agata*).

If it has gone, "one is without mind (*acetana*), like a dead man."[157]

If the mind has not gone, how would one cognize it? Actually, the Buddha said: "It is in dependence on the mind (*manas*) [as antecedent organ] and on the dharma as object *(ālambana*) that the mental consciousness (*manovijñāna*)[158] arises." If the mind (*manas*) has not gone, there is no meeting (*saṃgati*) between the manas-organ and the dharma-object].[159]

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the past and the future. See above, p. 328F, 1355F, 1357F, 1595F, 1652F, 1663F. Compare *acintyavimokṣa* (Tib. *rnam par thar pa bsaṃ gyis mi khyab pa*) of the *Vimalakīrtinirdeśa*, transl., p. 250=158.

[155] A 'semblance' of an unhindered liberation, i.e., a liberation similar to that of the Buddhas assuring a complete dominance over objects.

[156] By mind, here we should understand the *manas* (in Chinese, *yi*) also called *mana-indriya, mana-āyatana, mano-dhātu*, organ and support of the mental consciousness (*manovijñāna*).

[157] Conforming to a canonical topic (Tchong a han, T 26, k. 58, p. 789a4-5; Saṃyutta, III, p. 143, l. 4-5; Tsa a han, T 99, k. 21, p. 150b9-10) cited in Sanskrit in Kośabhāṣya, p. 73, 243:

Āyur ūṣmātha vijñānaṃ yadā kāyaṃ jahaty amī /
apaviddhas tadā śete yathā kāṣṭham acetanaḥ //

"When life, heat and consciousness leave the body, it lies there abandoned, like a piece of wood, without intellection.

[158] Majjhima, I, p. 112; III, p. 281; Saṃyutta, II, p. 72, 73, 74, 75; Mahāniddesa, II, p. 276: *Manañ ca paṭicca dhamme ca uppajjati manoviññāṇaṃ.*

The puntuation in Taisho should be corrected: the period should be placed after *yi che cheng*.

[159] According to the Sarvāstivādin interpretation: the mental consciousness (*manovijñāna*) is the result of two conditions (*pratyaya*): 1) an immediately preceding condition (*samanantarapratyaya*) that serves a point of support *(āśraya*), namely, the manas, and by manas is meant that one of the six consciousnesses that has just passed *(ṣaṇṇām ananantarātītaṃ vijñānaṃ yad dhi tan manaḥ*);

2) an object condition *(ālambanapratyaya*), namely, the six things (*dharma*).

The result is that if the manas has gone (*nirgata*), i.e., has left the body, the body is without intellection like a piece of wood. If, on the other hand, the manas has not yet gone, the manovijñāna that should immediately

Answer. – You should know that the mind does not leave (*na gacchati*) and does not stay (*na tiṣṭhati*). Actually, it is said in the Prajñāpāramitā: "All dharmas are without the nature of coming *(āgati)* and going (*gati*)."[160] Then why do you speak here of a mind having an arrival and a departure?

[*Paramārthaśūnyatāsūtra*]. – It is said that "all dharmas, when they arise, do not come from anywhere, and when they perish, do not go anywhere."[161] To claim that they have an arrival and a departure is to fall into the belief in permanence (*śāśvatadṛṣṭi*). Dharmas have no fixed nature (*niyatalakṣaṇa*).

Consequently, it is only from the meeting (*saṃgati*) between the six internal organs (*adhyātmendriya*) and the six external objects (*bāhyaviṣaya*) that the six consciousnesses (*vijñāna*) arise together with the six sensations (*vedanā),* the six concepts (*saṃjñā)* and the six volitions (*saṃskāra*).[162] Therefore, the mind being like a magic show (*māyā),* one can "cognize the minds and mental events of *all* beings", but there is no subject that cognizes (*jānaka*) nor any subject that sees (*paśyaka*).[163]

It is said in the *T'an-mo-ho-yen p'in* (Mahāyānastutiparivarta): "If the minds and mental events of all beings existed essentially and in reality (*tattvatas*) and were not false, the Buddha could not know the minds and mental events of all beings. But because the minds and mental events of all beings are

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follow it cannot arise. Thus there is no meeting (*saṃgati*) between organ, object of consciousness and vijñāna, and the process of consciousness is blocked. See Kośa, I, p. 31-32, 95; III, p. 85.

[160] Cf. Pañcaviṃśati, ed. Dutt, p. 239, l. 12-15 (T 223, k. 6, p. 264b22-26; T 220, vol. VII, k. 419, p. 102c25-103a1); Śatasāhasrikā, ed. Ghosa, p. 1586, l. 4-8 (T220, vol. V, k. 58 p. 39b16-20): *Yad api Subhūtir evam āha. nāpi tasya mahāyānasya āgatir dṛśyate nāpi gatir na sthānaṃ dṛśyata iti. evam etat Subhūte tasya mahāyānasyāgatir na dṛśyate nāpi gatir na sthānaṃ dṛśyate. tat kasya hetoḥ. acalā hi Subhūte darvadharmās te na kvacid gacchanti na kutaścid āgacchanti na kvacit tiṣṭhanti*. – Subhūti said: "In this Mahāyāna, neither coming nor going nor staying is noticed." That is good, O Subhūti: in this Mahāyāna, no coming nor going nor staying are noticed. Why? Immobile, O Subhūti, are all dharmas; they do not go anywhere, they do not come from anywhere, and they do not stay anywhere.

[161] This *Paramārthaśūnyatāsūtra*, the original Sanskrit text of which will be found below (p. 2135F), states that the five skandhas – and consequently all conditioned dharmas – do not come from anywhere and do not go anywhere: *Cakṣur bhikṣava utpadyamānaṃ na kutaścid āgacchati, nirudhyamāmanaṃ ca na kvacit saṃnicayaṃ gacchati*.

[162] Cf. Majjhima, I, p. 293: *Yā ca vedanā yā ca saññā yañ ca viññāṇaṃ ime dhammā saṃsaṭṭhā no visaṃsaṭṭhā, na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetuṃ. Yaṃ hi vedeti taṃ sañjānāti, yaṃ sañjānāti taṃ vijānāti*. – All sensations, notions and consciousnesses are things associated and non-dissociated; it is impossible to separate them one from another and to show their differences, for whatever one feels, that one conceives, and whatever one conceives, that one cognizes.

[163] In other words, knowing the movements of mind of all beings does not consist of detailing them one by one, but of penetrating their true nature (*dharmatā*), characterless like a magic show. Only the Buddhas and the great bodhisattvas possess such an overall view.

essentially and really false, without coming *(āgati*) or going (*gati*), the Buddha knows the minds and mental events of all beings."[164]

To take an example: if the bhikṣu is greedy (*adhyavasita*), he does not receive offerings (*pūjā),* but if he has no ulterior motive, he lacks for nothing. It is the same for the mind (*citta*). If it imagines (*vikalpayati*) and grasps at characteristics (*nimittāny udgṛhṇāti*), it does not find the truth and, not finding the truth, it cannot penetrate or know the minds and mental events of all beings. On the other hand, if it does not grasp at characteristics and does not imagine anything, it finds the truth and, finding the truth, it penetrates and knows the minds and mental events of all beings without encountering any obstacles.

III. ARE THE BEINGS TO BE KNOWN INFINITE IN NUMBER?[165]

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[164] The *Mahāyānastutiparivarta*, abbreviated to *Stutiparivarta*, is the XLIVth chapter of the Pañcaviṃśati (T 223, k. 12, p. 311c5-313a25). There it says (p. 311c28-29) that the Prajñāpāramitā is a perfection without going because all dharmas are without coming (*agamanapāramiteyaṃ Bhagavan sarvadharmāgamanatām upādāya*).

This total immobility is also applied to *citta* and the *caitasika dharmas.* In the Pañcaviṃśati, ed. Dutt, p. 116, l. 5-7, Subhūti asks the Buddha: *Kena kāraṇena, Bhagavan, bodhisattvasya mahāsattvasya cittaṃ nāvalīyate na saṃlīyate*. The Lord replies: *Tathāhi, subhūte, bodhisattvo mahāsattvaś cittacaitasikān dharmān nopalabhate na samanupaśyati*.

[165] This problem has already been studied (p. 146-161F, 529-530F, 1682F): how to reconcile the omniscience of the Buddha with the existence of an infinite number of beings? Infinity is unknowable for, by definition, one never finishes traveling through it (p. 153F). Therefore the Buddha cannot know *all* the minds of an infinite number of beings and he is not omniscient.

Encountering this objection, the *Traité* first shows its faithfulness to the canonical texts and states: "Beings are infinite in number and the wisdom (knowledge) of the Buddha is infinite: that is the truth."

On the one hand, the Buddha is proclaimed to be omniscient, and the Buddha cannot lie; on the other hand, the canonical texts seem to accept the existence of infinite realities, in space as well as in time:

1. In the *Anamataggasutta* (Saṃyutta, II, p. 178-193), the Buddha himself spoke of beings the beginning of which is unknown and that are led into a saṃsāra without beginning or end.

2. Atthasālinī, p. 160, l. 26-28, posits four infinities (*cattāri anantāni*): *i*) space *(ākāśa*), *ii*) the circles around the world (*cakkavāḷa*), *iii*) the world of beings (*sattakāya*), *iv*) the knowledge of the Buddha (*buddhañāṇa*).

3. Kośabhāṣya (p. 113, l. 21-22) will in turn recognize: "There is no production of new beings. Although [innumerable] Buddhas appear and incalculable beings reach parinirvāṇa, there is no final exhaustion of beings" (*nāsty apūrvasattvaprādurbhāvaḥ. pratibuddhßtpāde cāsaṃkhyeyasattvaparinirvāṇe 'pi nāsti sattvānāṃ parikṣayaḥ*).

But this does not answer the objection in the words of which, infinite realities not being knowable to the very end, there is no omniscience to cognize them, and the Buddha himself does not know them.

Thus, examining the problem more deeply, the *Traité* finally adopts a more radical position. While the sūtras and the śāstras tell us about infinite beings and universes, those are statements of a practical order (*upāyokti*) and not true doctrine (cf. p. 529F). If the Buddha teaches us about the infinity of suffering, the eternity of saṃsāra, it

Question. – But can *all* the minds of beings (*sattva*) be known completely? If they can all be known completely, then beings are limited in number (*antavat*). If they [**266a**] cannot be known completely, why does the Prajñāpāramitāsūtra speak here about "the bodhisattva wishing to know the movements of the mind of all beings" and how would the Buddha really have the knowledge of all the aspects (*sarvākārajñatā)*?

Answer. – All the minds (*citta*) and mental events (*caitasika dharma*) of beings can be known completely. Why is that?

1. Because [the Buddha claims to know them completely] and it is said in the sūtras that, among all those who speak truthfully (*satyavādin*), the Buddha is foremost.[166] If it were impossible to know completely all the minds of beings and if one came up against the limits, how could the Buddha say that he knows them completely and how could he call himself omniscient (*sarvajña*)? But since the words of the Buddha are truthful, there must necessarily be an omniscient one.

2. Furthermore, although beings may be infinite in number (*ananta*), omniscience (*sarvajñatā)* itself is infinite. When a letter (*lekha*) is big, the envelope containing it is also big.[167] If the wisdom of the Buddha were limited (*antavat*) and if the number of beings were limitless (*ananta*), the objection [that you have raised against the omniscience of the Buddha] would be pertinent. But in the present case, the wisdom of the Buddha and the number of beings are both limitless: therefore your objection does not hold.

3. Finally, when it is a question of finite (*antavat*) and infinite (*ananta*), it is customary in the Buddhadharma to reply by not responding (*sthāpanīya vyākaraṇam*). The fourteen difficult questions

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is in order to detach us from the world and to save us. He forbids speculation on the finite and the infinite, the eternal and the transitory, the grasping of characteristics and freeing oneself from vain proliferation. These metaphysical problems are absurd and dangerous. Why debate on the infinite number of beings when the being (*sattva*) does not exist? Why discuss the eternity of saṃsāra when the latter is, from the beginning, confused with nirvāṇa?

Thus the Buddha declined to pronounce on the question of whether the world and the self are eternal or non-eternal, finite or infinite, etc. (cf. p. 155F); those are unanswerable questions (*avyākṛtavastu*), because any answer, affirmative or negative, would be a wrong view (p. 423F). Far from being a confession of ignorance, the Buddha's silence on this subject indicates his complete wisdom (p. 1682F).

[166] Cf. Dīgha, I, p. 4; III, p. 170; Anguttara, II, p. 209; IV, p. 249. 389: *Musāvādaṃ pahāya musāvādā paṭivirato samano Gotamo saccavādī saccasandho theto paccayiko avisaṃvādakpo lokassa*. – He avoids falsehood, he abstains from lying, the monk Gotama; he speaks the truth, he has set off bound for the truth; worthy of faith, he is certain of not betraying his word towards people.

We have seen above (p. 146-152F) how the Buddha's contemporaries down to the most humble cowherds recognized his omniscience.

[167] The comparison of the letter and the envelope has already been used above (p. 153F, 530F, 646F).

[among which are the finite and the infinite] being unreal (*abhūta*), false (*asat*) and useless (*vyartha*),[168] you cannot make any objection [to the omniscience of the Buddha].

Question. – If the finite and the infinite are both false, why did the Buddha speak of 'infinities' in several places? Thus he said: "Beings who, full of error (*moha*) and desire (*tṛṣṇā*), have come [into saṃsāra] have neither beginning nor end",[169] and also: "The ten directions (*daśadiś*) also are limitless."[170]

Answer. – Beings are infinite in number (*ananta*) and the wisdom of the Buddha is infinite: that is the truth. But if a person is attached to infinity (*anantam abhiniviśate*), grasps at the characteristic (*nimittam udgṛhṇāti*) and gives himself over to idle discursiveness (*prapañca*), the Buddha says that infinity is wrong view (*mithyādṛṣṭi*).[171]

It is the same [with infinity] as for the eternity (*śāśvata*) and non-eternity (*aśāśvata*) of the world (*loka*): both are deceptions and come within the fourteen difficult questions. However, the Buddha has often spoken of non-eternity in order to save beings, whereas he did not speak much of eternity. If someone is attached to non-eternity (*aśāśvatam abhiniviśate*), grasps at the characteristic (*nimittam udgṛhṇāti*) and gives himself up to futile discursiveness, the Buddha says that he acts from wrong view (*mithyādṛṣṭi*) and error. But if someone, without being attached to non-eternity, simply recognizes: "That which is non-eternal is suffering; that which is suffering is non-self; that which is non-self is empty,"[172] this person, thus being based on the vision of non-eternity (*aśāśvatavipasyanāśrita*), enters into the emptiness of things (*dharmaśūnyatā)* and is in the truth. This is why we know that non-eternity introduces one into the real truth, but also makes up part of the fourteen difficult questions for, by [hypostatizing it], by becoming attached to its causes and conditions (*hetupratyayābhinviśāt*), that is a wrong view (*mithyādṛṣṭi*).

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[168] Once again the *Traité* returns to the fourteen difficult questions on which the Buddha declined to comment (cf. P. 154-158F, 421F, 423F, 529-530F, 1589F, 1682F). In the questions about the infinity and eternity of he world and of beings, the four envisaged alternatives are incorrect and no categorical response is acceptable. Cf. Kośa, IX, p. 267.

[169] A free citation of a well-known stock phrase which has given its name to a section of the Saṃyutta, the *Anamataggasaṃyutta*. At first sight, it concerns the eternity of saṃsāra rather than the infinity of the world of beings, but the two notions are connected.

The Pāli wording appears in Saṃyutta, II, p. 178-193; III, p. 149-151; V, p. 226, 441; Cullaniddesa, p. 273; Kathāvatthu, I, p. 29: *Anamatagg 'āyaṃ bhikkhave saṃsāro pubbakoṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsamyojanānaṃ sandhāvataṃ saṃsāratam*. – Of unknown beginning, O monks, is this saṃsāra: one does not know the beginning of beings who, obstructed by ignorance and fettered by desire, run about and wander [from birth to birth].

For this 'logion' which shows many variations, see below, p. 2096F.

[170] The Mahāyānasūtras endlessly speak of universes as numerous as the sands of the Ganges and of innumerable and incalculable buddhafields.

[171] *Brahmajālasutta* of Dīgha, I, p. 23-24: *Ye pi te samaṇabrāhmaṇā evam āhaṃsu anato ayaṃ loko apariyanto ti, tesaṃ pi musā*. – "The monks and brāhmaṇas who say that this world is infinite, that it is without limit, they too are in error."

[172] Saṃyutta, III, p. 22, 82, 84; IV, p. 1: *yad aniccaṃ taṃ dukkhaṃ, yaṃ dukkhaṃ tad anattā*…

Here I have spoken about non-eternity (*aśāśvata*) in order to clarify [the question] of infinity (*ananta*): it is as a result of the infinity [of suffering] that beings conceive distaste (*nirveda*) for the length of saṃsāra, [but the infinity of suffering is not a thing in itself: suffering is simply very long].

[*Lohita* or *Tiṃsamattā sutta*][173]. – Thus forty bhikṣus from the land of *Po-li*[174] who observed fully the twelve pure practices (*dhūtaguṇa*) came to the Buddha who taught them the practice of disgust (*nirveda, saṃvega*).

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[173] Sūtra entitled *Tiṃsamattā* 'The thirty' in the Pāli Saṃyutta, II, p. 187-189, and *Lohita* 'The blood' in the Chinese Sanskrit sources: Tsa a han, T 99, no. 937, k. 33, p. 240b-c; Pie-yi tsa a han, T 100, no. 330, k. 16, p. 485c-486a; Tseng-yi a han, T 125, k, 49, p. 814b11-21. The Pāli locates this sūtra at Rājagṛha in the Veṇuvana; the Sanskrit, sometimes at Vaiśālī on the Markaṭahradatīra in the Kūṭagāraśāla, sometimes at Śrāvastī in the Jetavana. Here are a few translations of extracts from the Pāli text (Saṃyutta, II, p. 187-198):

One day the Blessed One was staying at Rājagaha in the Bamboo Forest.

Then some monks from Pāva, thirty in number, all dwelling in the forest, living on alms, clothed in rags, wearing the three robes only but still victims of the fetters, came to where the Blessed One was. Having come near him and having saluted the Blessed One, they sat down at one side.

The Blessed One had this thought: These monks from Pāva, thirty in number, all dwelling in the forest… are still victims of the fetters. What if I preached the Dharma to them in such a way that even here on their very seats, their minds could be liberated from the impurities by means of detachment?

The Blessed One said: Of unknown beginning, O monks, is this saṃsāra: the very beginning is unknown of beings who, obstructed by ignorance and fettered by desire, run around and wander (from birth to birth).

What do you think, O monks? Which is greater: the blood that has been spilled and spread about by you when your heads have been cut off while you were running around and wandering (in saṃsāra) for so long, or the water in the four great oceans?

-Lord, as we understand the Dharma preached by the Blessed One, it is the blood spilled out and spread around when our heads have been cut off while we were running around and wandering (in saṃsāra) for so long and not the water in the four great oceans.

- Good, good, O monks! You understand well, O monks, the Dharma preached by me…

Thus spoke the Blessed One. With joyful minds, the monks were pleased with what the Buddha had said. When this statement had been made, the minds of the thirty monks from Pāvā were freed from the impurities by means of detachment.

[174] The Chinese translations mentioned at the beginning of the previous note speak of forty bhikṣus from the village of *Po-li-ye* or forty *Po-li-chö-kia* bhikṣus; the Pāli version speaks of thirty *Pāveyyakā* bhikṣus (variant *Pāṭhyyaka*). The commentary to Saṃyutta (II, p. 159) explains *Pāveyyakā* as *Pāveyyadesavāsino* "inhabitant of the region of Pāvā". Pāvā (in Sanskrit, Pāpā) is the actual Kasia, situated 56 kilometers east of Gorakhpur. At the time of the Buddha, this city was the Malla capital. The early sources (Dīgha, II, p. 165; Sanskrit Mahāparinirvāṇa, p. 252, 432, etc.) distinguish the Mallas of Pāpā (in Sanskrit, *Pāpīyaka* or *Pāpeya*, in Pāli, *Pāpeyyeka*) from the Mallas of Kuśinagari (in Sanskrit, *Kauśināgara*, in Pāli, *Kosināraka*). The *Pāṭheyyakas* played an important part at the time of the Buddhas funeral rituals and in the council of Vaiśalī (cf. Vinaya, I, p. 253).

The Buddha asked them: The five rivers, *Heng-k'ie* (Gaṅgā), *Lan-meou-na* (Yamunā), *Sa-lo-yeou* (Sarayū), *A-tche-lo-p'o-t'i* (Aciravati) and *Mo-hi* (Mahī) arise and empty into the great ocean (*mahāsamudra*).[175] Is the mass of water contained in this ocean great or small?

The bhikṣus answered: It is very great.

The Buddha continued: In the course of a single kalpa, during his animal existences, a single man has been cut up and flayed. In yet other circumstances when he committed a wrong-doing, his hands and feet have been cut off and his head has been has been cut off. Well then! His blood (*lohita*) that has been spilled surpasses the amount of water in the ocean. [**266b**]

Likewise, the blood that he has spilled during his lifetimes *(ātmalābha*) in the course of great kalpas infinite in number (*anantamahākalpa*) is incalculable, and it is the same for the tears (*aśru*) that he has wept and the mothers' milk (*mātṛstana*) that he has sucked.[176]

The bones *(asthi*) that a single man leaves during a single kalpa surpasses in height the great mountain *Pi-feou-lo* (Vaipulya). – [A note in the *K'i-tan* says: This is an Indian mountain and as the natives see it constantly, it is easy to believe it.][177] Thus, the man undergoes the sufferings of saṃsāra during innumerable kalpas.

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175 The other versions of the sūtra do not mention these five rivers.

176 Here and in the following paragraph, the *Traité* inserts into its *Lohitasūtra* three comparisons borrowed from other sūtras of the Saṃyukta.

1) The comparison of the tears is taken from the *Assu-suttanta* of Saṃyutta, II, p. 179-180 (T 99, no. 938, k. 33, p. 240c250241a17; T 100, no. 331, k. 16, p. 486a18-b23): *Etad eva bhikkhave bahutaraṃ yaṃ vo iminā dīghena addhunā … paggharitaṃ na tveva catūsu mahāsamuddesu udakam*. – Transl.: More abundant than the water of the four great seas are the tears that you have wept, during the very long time that you have wandered in saṃsāra, moaning and crying at being united with what you do not like and bing separated from what you like.

2. The comparison of the mothers' milk is taken from the *Kśīra-suttanta* in Saṃyutta, II, p. 180-181 (T 99, no. 939, k. 33, p. 241a18-b8; T 100, no. 332, k. 16, p. 486b24-c6): *Etad eva bhikkhave kappaṃ bahutaraṃ yaṃ vo iminā dīghena addhunāna tveva catūsu mahāsamuddesu udakam.* – Transl.: More plentiful than the water of the four great seas is the maternal milk that you have sucked during the very long time that you were wandering in saṃsāra.

3) The compassion of the bone piles is taken from the *Puggala-suttanta* of Daṃyutta, II, p. 185-186 (T 99, no. 947, k. 34, p. 242a28-b15; T 100, no. 340, k. 16, p. 487b17-c3): *Ekapuggalassa bhikkhave kappaṃ sandhāvato saṃsarato siyā … sace saṃhārako assa saṃbhatañ ca na vinesseyya*. – Transl.: From a single man wandering in saṃsāra for a kalpa there would come bone skeletons, a pile of bones, a mass of bones as high as mount Vaipulya, supposing there were someone to gather up these bones and the pile would not be destroyed.

As we have seen above (p. 457F), the author of the *Traité* likes to construct composite sūtras.

177 Edition of the Chinese Canon printed under the K'i-tan (Tartars), beginning in 1059 and included, in 1068, 579 volumes. See P. Demiéville, *Sur les editions imprimées du Canon chinois*, BEFEO, XXIV, 1924, p. 207-212.

Having heard this discourse, the bhikṣus were disgusted with the world and obtained bodhi. Furthermore, learning that the beings of the ten directions are infinite in number, they felt joy, busied themselves in not destroying life (*prāṇātipāta*) and won infinite merit (*anantapuṇya*).

For these reasons, the beings of all the universes should pay homage (*pūja*) to the bodhisattva who produces the mind of bodhi for the first time (*prathamacittotpādika*). Why? Because, in order to save the beings of universes infinite in number, he himself uses infinite qualities (*anantaguṇa*). As they present such benefits, they are called 'infinite'.

This is why the Prajñāpāramitāsūtra says here that the bodhisattva 'knows the movements of mind of all beings completely'. Thus, when the sun illumines a continent (*dvīpaka*), it goes everywhere simultaneously and there is no place that is not illumined.

Third Section OUTSHINING THE KNOWLEDGE OF ALL THE ŚRĀVAKAS AND PRATYEKABUDDHAS

Sūtra (cf. Pañcaviṃśati, p. 21, l. 14-15; Śatasāhasrikā, p. 68, l. 1-2). – The bodhisattva-mahāsattva who wishes to outshine the knowledge of all the śrāvakas and pratyekabuddhas must practice the perfection of wisdom (*Sarvaśrāvakapratyekabuddhānāṃ jñānam abhibhvitukāmena bodhisattvena mahāsattvena prajñāpāramtāyāṃ śikṣitavyam*).

Śāstra. – Question. – What is the knowledge of the śrāvakas and pratyekabuddhas?

I. KNOWLEDGE OIF THE ŚRĀVAKAS[178]

Answer. – 1. Considering the true nature of dharmas under its general characteristic (*sāmānyalakṣaṇa*) and its specific characteristics (*svalakṣaṇa*) is the knowledge of the śrāvakas.[179]

[*Susīmasutta*.] – Thus it is said in a sūtra: "First one must use the analytical knowledge of the dharmas (*dharmapravicayajñāna*?) and then apply the knowledge concerning nirvāṇa (*nirvāṇe jñānam*)."[180] The

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[178] This subject has been discussed already, p. 1067-1068F.

[179] To be more precise and as has been said above (p. 1745F), the śrāvakas know the general characteristics of conditioned dharmas, impermanence, suffering, emptiness and non-self, but they know only a restricted number of specific characteristics, solidity of earth, etc.

[180] *Susīmasutta* of Saṃyutta, II, p. 124 (Tsa a han, T 99, k. 14, p. 97b6, already cited omn p. 1383F: *Pubbe kho Susīma dhammaṭṭhitiñānaṃ pacchā nibbāṇe ñanan ti*.

analytical knowledge of dharmas concerns the specific characteristics (*svalakṣaṇa*); the knowledge of nirvāṇa concerns the general characteristic (*sāmānyalakṣaṇa*).

2. Furthermore, the śrāvakas know the dharmas that are, respectively, deliverance (*mokṣa*) or bondage (*bandhana*); progression (*pravṛtti*) or regression (*nivṛtti*); production (*utpāda*) or cessation (*nirodha*); benefit *(āsvāda*) or defect *(ādīnava*); in the opposite sense (*pratiloma*) or in the natural sense (*anuloma*); the near shore (*apāra*) or the opposite shore (*pāra*);[181] of mundane order (*laukika*) or supramundane order (*lokottara*), and other knowledges of the same type analyzing dharmas grouped into twos. They are called knowledges of the śrāvaka.

3. There are also threefold knowledges: the knowledges bearing upon the the five aggregates of attachment (*upādānaskandha*) concerning their origin (*samudaya*), their breaking up (*vikṣepa*) and their disappearance (*astaṃgama*) or concerning their benefits *(āsvāda*), their faults *(ādīnava*) and their deliverance (*niḥsaraṇa*);[182] the knowledges associated with the three gates of deliverance (*vimokṣamukhasaṃpraykta*) and other knowledges analyzing the dharmas grouped into threes.

4. There are also fourfold knowledges: the knowledges consisting of the four foundations of mindfulness (*smṛtyupasthāna*); - the knowledges of phenomena (*dharmajñāna*), the subsequent knowledge (*anvayajñāna*), the knowledge of another's mind (*paracittajñāna*) and conventional knowledge (*saṃvṛtijñāna*); - the knowledges of suffering (*duḥkha*), its origin (*samudaya*) its cssation (*nirodha*) and the path to its cessation (*mārga*);[183] - the knowledges of impurity (*aśuci*), impermanence (*anitya*), suffering (*duḥkha*) and non-self (*anātman*);[184] - the knowledges of impermanence (*anitya*), suffering (*duḥkha*), emptiness (*śūnya*) and non-self (*anātman*);[185] the knowledge of phenomena (*dharmajñāna*), the subsequent knowledge (*anvyajñāna*), the knowledge of the destruction of the impurities *(āsravakṣayajñāna*) and the knowledge of their non-reoccurrence (*anutpādajñāna*) and other knowledges of the same type analyzing dharmas grouped by fours.[186]

But the 'analytical knowledge' spoken of here in the *Traité* does not quite give the *dhammaṭṭhitiñāṇa* of the Pāli, which W. Geiger, in his translation of Saṃyutta, II, p. 172, translates as "das Wissen von der Gegsetzmässigkeit". In his *Pāli Dhamma*, p. 12 he explains: Das Wissen von der Kausalität wird hier bestimmt als eine Vorstufe des Wissens vom Nirvāṇa.

181 Time-honored expressions designating saṃsāra and nirvāṇa respectively.

182 Compare the *Arahasutta* of Saṃyutta, III, p. 161: *Yato ca kho bhikkhave bhikkhu imesaṃ pañcannaṃ upādānakkhandhānaṃ samudgayañca atthagamañca assāsañca ādīnavañca nissaraṇañca yathābhūtaṃ viditvā anupādā vimutto hoti*. See also Saṃyutta, III, p. 28, l. 26-29.

183 Four knowledges concerned with the four *āryasatyas* respectively.

184 Knowledges counteracting the four *viparyāsas*.

185 Knowledges bearing upon the four *ākāras* of the truth of suffering.

186 All these other knowledges have been defined in chap. XXXVIII, p. 1465-1486F.

5. Finally, from the knowledge of *duḥkhe dharmajñānakṣānti*[187] up to the knowledges of *śūnyatāśūnyatāsamādhi, ānimittānimittasamādhi* and *apraṇihitāpraṇihitasamādhi*,[188] all the knowledges included in that interval are all śrāvaka knowledges. In summary, this is disgust for the world.

[**266c**] Thinking of nirvāṇa, rejecting the threefold world (*traidhātuka*), cutting the conflicting emotions (*kleśaprahāṇa*), obtaining the supreme dharma (*agradharma*), i.e., nirvāṇa: all of that is called the knowledge of the śrāvaka.

Furthermore, it is said in the *Pan-jo-po-lo-mi-yi p'in* (Prajñāpāramitāparivarta):[189] "The knowledge of the bodhisattva and the knowledge of the śrāvaka are one and the same knowledge, the difference being that the śrāvakas do not have skillful means (*upāya*), are not [clothed] in the great armor (*na mahāsaṃnāhasasaṃnnaddha*),[190] have neither great loving-kindness (*mahāmaitrī*) nor great compassion (*mahākaruṇā),* do not seek all the attributes of the Buddha, do not seek the knowledge of all the aspects (*sarvākārajñatā)* or omniscience (*sarvadharmajñatā).* They are disgusted only with old age (*jarā*), sickness (*vyādhi*) and death (*maraṇa*), cut the bonds of thirst (*tṛṣṇābandhana*) and go straightway to nirvāṇa: this is the difference.

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187 First moment of the darśanamārga.

188 Concentrations by means of which one wards off the dangers of the absorptions having as their objects emptiness (*śūnyatā),* signlessness *(ānimitta*) and wishlessness (*apranihita*): cf. p. 1094F; Kośa, VIII, p. 187-190.

189 Unidentified chapter and citation.

190 The texts of the Greater Vehicle often speak of bodhisattva *mahāsaṃnahasaṃnaddha* (in Tibetan, *go cha chen po bsgos pa*), i.e., 'clothed in the great armour'. This is mentioned in Pañcavimśati, ed. Ditt, p. 175, l. 6; Kumārajīva renders the expression by *ta-che-tchouang-yen* or *ta-tchouang-yen*, 'adorned by great vows' or 'greatly adorned', whereas Hiuan-tsang (T 220, vol. VII, p. 62a12) translates it as *pei-ta-kong-tö-k'ai* ,'clothed in the great armour of the qualities'.

The Prajñāpāramitā (Pañcaviṃśati, p. 175, l. 3 – 179, l. 21; Śatasāhasrikā, p. 1298, l. 12 – 1313, l. 18) dedicates an entire section to the Great Armor. The bodhisattva, it explains, puts on the great armor when he decides to fulfill the six pāramitās, not for a limited number of beings but for all beings without exception (*sarvasattvānāṃ kṛtena*), and this for the purpose of introducing them into the perfections and leading them to supreme compete enlightenment. He practices the six perfections without objectifying them or seizing them *(ṣaṭ pāramitā na nimittīkaroti nopalabhate*).

The Abhisamayālaṃkāra, I, v. 43, condenses this section into the following stanza:

Dānāsau ṣaḍvidhe teṣāṃ pratyekaṃ saṃgrahena yā /
saṃnāhapratipattiḥ sā ṣadbhiḥ ṣaṭkair yathoditā //

"The action [consisting of] putting on the armor is represented by six sextads, the six [pāramitās], generosity, etc., combined one with the others respectively."

The *saṃnāhapratipatti* thus consists of six sextads [combinations of generosity with the other five pāramitās, of morality with the other five pāramitās, etc.]: which makes a total of thirty-six aspects.

For the 'great armor" see also Āloka, p. 84-85.

II. KNOWLEDGE OF THE PRATYEKABUDDHAS[191]

Question. – This, then, is the knowledge of the śrāvakas. Now what is the knowledge of the pratyekabuddhas?

Answer. – The knowledge of the pratyekabuddhas is the same as the knowledge of the śrāvakas with the exception of time (*kāla*), sharp faculties (*tīkṣnendriya*) and merits (*puṇya*).

1. Time (*kāla*). – When there is no Buddha in the world or, as well, when the Buddhadharma does not exist, the ascetic who, after a minor occurence (*nidaṇa*),[192] leaves home and obtains bodhi, is called pratyekabuddha.

2. Sharp faculties (*tīkṣnendriya*). – Pratyekabuddhas differ [from śrāvakas] by their keen faculties, but their manner of being (*dharmatā)* is similar (*tulya*). It is thanks to the depth of their knowledge (*jñānagambhīratā)* alone that the ascetic obtains the bodhi of the pratyekabuddha.

3. Merits (*puṇya*). – This is a matter of merits bringing the physical marks (*lakṣaṇa*): one mark, two marks, or up to thirty-one marks.[193]

If, when the Buddhadharma is still in existence, an ascetic has first of all obtained the quality of an ārya and then becomes arhat after the disappearance of the holy Dharma (*saddharmavipralopa*), he is also called pratyekabuddha but his body does not possess the physical marks.[194]

If the pratyekabuddha is very quick (*kṣipra*), his career (*caryā)* is four lifetimes; if he is slow (*manda*), it is prolonged even for as long as one hundred kalpas. Like the śrāvaka: if he is fast, three lifetimes; if he is slow, sixty kalpas.[195]

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[191] This subject has already been treated above, p. 1068-1069F

[192] Such as the king who, seeing the wreckage of his garden, understood the futility of things and attained the state of pratyekabuddha: see p. 1068F.

[193] Sharp faculties and physical marks are characteristic of the pratyekabuddhas living alone, like rhinoceroses (*kaḍgaviṣāṇakalpa*): see p. 1069F and n.

[194] This is a question of the pratyekabuddha living in a group (*vargacārin*). These are former śrāvakas who entered the Path during the reign of a Buddha, but only accede to bodhi during a time when the Buddha and his Dharma have disappeared: cf. Kośa, III, p. 195.

Conversely, there are bodhisattvas who withdraw and become either śrāvakas or pratyekabuddhas: cf. *Śūraṃgamasamādhi*, transl., p. 240-241.

[195] For the Vibhāṣā (T 1545, k. 83, p. 428b27-28), usually sixty kalpas are necessary in order to acquire the bodhi of the śrāvakas, one hundred kalpas to acquire that of the pratyekabuddhas, three incalculable periods to acquire that of the Buddhas. But there are exceptions.

On the lineage (*gotra*), the realizations (*samudāgama*), the abodes (*vihāra*) and the conduct (*caritra*) of pratyekabuddhas, see Asaṅga's Yogācārabhūmi, Pratyekabuddhabhūmi, ed. A. Wayman, Journal of Indian and Buddhist Studies, VIII, 1960, p. 376-377 (T 1579, k. 34, 477c-478a).

This has been fully described earlier (p. 1068-1069F).

III. EMINENT KNOWLEDGE OF THE BODHISATTVA

Question. – According to the Buddha's words, there are four kinds of fruit of the religious life (*śrāmaṇyaphala*), four kinds of ārya from the srotaāpanna to the arhat, five kinds of sons of the Buddha (*buddhaputra*) from the srotaāpanna up to the pratyekabuddha, and three kinds of bodhi: the bodhi of the arhats, the bodhi of the pratyekabuddhas and the bodhi of the Buddhas. The bodhisattva does not appear anywhere among these arhats, these sons of the Buddha and these bodhis. Why then does the Prajñāpāramitāsūtra speak here of the bodhisattva "outshining the knowledge of all the śrāvakas and pratyekabuddhas"?

Answer. – The Dharma of the Buddha is of two kinds: *i*) the Dharma of the śrāvakas and pratyekabuddhas, and *ii*) the Dharma of the Mahāyāna. The Dharma of the śrāvakas is small (*hīna*) and praises the things concerning the śrāvakas alone; it does not speak of things that concern the bodhisattva. The Dharma of the Mahāyāna is vast (*mahat*) and deals with things relative to the bodhisattva-mahāsattva: the production of the mind of awakening (*cittotpāda*), the development of the ten levels (*daśabhūmibhāvanā),* the access to certainty (*niyāmāvakrānti*), the purification of the Buddha fields (*buddhakṣetrapariśodhana*), the maturation of beings (*sattvaparipācana*) and the attainment of supreme enlightenment (*abhisaṃbodhi*). In this Dharma, it is said that the bodhisattva follows on from the Buddha and should be honored as he is: he contemplates the [true] nature of dharmas (*bhūtalakṣaṇa*) in a similar way, he is a field of merit (*puṇyakṣetra*) and he dominates the śrāvakas and pratyekabuddhas.

In many places, the Mahāyānasūtras praise the knowledge of the bodhisattva-mahāsattva which prevails over that of the śrāvakas and pratyekabuddhas.

[*Ratnakūṭasūtra*].[196] – In the *Pao-ting-king*, (Ratnakūṭasūtra) it is said:[197] The noble cakravartin king who

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[196] The *Traité*, under the title of Ratnakūṭasūtra, rendered in Chinese by Kumārajīva as *Pao-ting king*, is referring here to the Kāśyapaparivarta which has come down to us in a somewhat mutilated Indian version (ed. A. von Staël-Holstein, Chang-hai, 1926), one Tibetan translation (Tib. Trip., vol. 24, no. 760, 43) and four Chinese translations made under the Han between 178 and 184, under the Tsin between 265 and 420 (T 351), under the Ts'in between 350 and 431 (T 310, k. 112, p. 631-638) and by Che-hou under the Song, about 982 (T 352). All these sources are reproduced in von Staël-Holstein which I [Lamotte] will designate as KP (Kāśyapaparivarta). F. Weller has dedicated an important series of works to them and has proposed a number of amendments to the Sanskrit text. I will cite here only the following: *Zum Kāśyapaparivarta*, *Verdeutschung des sanskrit-tibetischen Textes*, Leipzig, 1965; *Kāśyapaparivarta nach des Han-Fassung verdeutscht*, Buddhist Yearly, 1986-70, Halle, 1970, p. 57-221; *Kāśyapaparivarta nach der Djin-Fassung verdeutscht*, Mitteilungen des Instituts für Orientforschung, XII, 1966, p. 379-462; *Die Sung-Fassung des Kāśyapaparivarta*, Monumenta Serica, XXV, 1966, p. 207-362.

At some undetermined date, the Kāśyapaparivarta was incorporated into a vast collection of about fifty Mahāyāna sūtras, a collection known under the name of *Ratnakūṭa* in Sanskrit, *Pao tsi king* (less often, *Pao ting king*) in Chinese, *dkon-brtegs* in Tibetan. The Chinese Ta pao tsi king (T 310) in 120 kiuan, was compiled at Lo-yang, under the T'ang, between 706 and 713, by Bodhiruci, a brahmin from southern India converted to Buddhism. To this purpose, Bodhiruci resorted to some earlier Chinese translations: "He used as many as 23 sūtras; 15 other sūtras of which translations also existed, were re-translated by him, either because the translations of his predecessors were not satisfactory or because the Sanskrit version that he was using differed from those previously translated; finally, he gave a new translation of 11 sūtras." (P. Demiéville, *Inde Classique*, II, p. 434). In this Ta pao tsi king, the version of the Kāśyapaparivarta is in the 43rd place: this is the version entitled *P'ou ming p'ou sa*, done at the time of the Ts'in by a translator whose name has been lost. – The Tibetan *dkon-brtseg* (Tib. Trip., vol. 22-24, no. 760) which includes 49 sūtras was translated at the beginning of the 9th century by Jinamitra, Surendrabodhi and Ye-śes sde (cf. Lalou, *La version tibétaine du Ratnakūṭa*, JA, Oct.-Dec., 1927, p. 233-259).

The history of the Sanskrit Ratnakūṭa as a collection of sūtras still remains obscure. The Chinese, followed later by the Tibetans, are almost the only ones to affirm its existence. In the K'ai yuan (T 2154, k. 9, p. 570b4-12) we read: "In the past, during the Tcheng-kouan period (627-649), the Dharma teacher Hiuan-tsang traveled to India and returned with Sanskrit texts. In the Hong fou sseu, he translated the *Mahābodhisattvapiṭakasūtra*, the twelfth 'assemblage' of the Ratnakūṭa. Later, when at Yu houa kong sseu he had finished translating the Mahāprajñā (T 220), the monks invited him to translate the *Ratnakūṭa* immediately. The Dharma teacher Hiuan-tsang said: "The merit in translating the *Ratnakūṭa* is not inferior to that of translating the *Prajñā.* The time remaining in my life is brief; I am afraid that I cannot finish the work." As the requests addressed to him did not stop, he began to translate the text hastily. He was able to make only a few lines, and he said, sighing: "This sūtra does not show favorable signs for the people of this country. My strength is exhausted; I cannot finish it." This is why he stopped translating. The day that Bodhiruci arrived (about 706?), he again presented a Sanskrit text of this [Ratnakūṭa]. The emperor Ho-ti ordered Bodhiruci to continue the remainder of the work begun by Hiuan-tsang."

Late though it is, the Chinese evidence is no less categorical. On the other hand, when the Indian authors and commentators refer to the sūtras contained in the Chinese and Tibetan Ratnakūṭas, they cite them under their

specific names as independent works and if they do mention a *Ratnakūṭa*, it is almost always to refer it it as *Kāśyapaparivarta*.

To complete the work of my [Lamotte's] predecessors, here is a list of citations of the texts in question with references, wherever possible, to the corresponding paragraphs of the edition of the Kāśyapaparivarta (KP) by Staël-Holstein.

1. *Traité*, T 1509 (translated by Kumārajīva): - k. 26, p. 253c17: *Kāśyapaparipṛcchā* (Kia chö wen) = KP, § 57 or Madh. vṛtti, p. 358.

This is not a reference to the Kātyāyānavāda as I [Lamotte] proposed above, p. 1684F, n. 4. - k. 28, p. 266c28: *Ratnakūṭa* (Pao ting king) = KP, § 83 (same comparison but applied otherwise), and 84.

2. Daśabhūmikavibhāṣā, T 1521 (translated by Kumārajīva): - k. 16, p. 109c12: *Ratnakūṭasūtra* (Pao ting king), in the chapter on the combined Buddhas (Houo ho a pa p'in). The quotation that follows portrays the bodhisattva Akṣayamati. - k. 17, p. 118c3: *Ratnakūṭasūtra* (Pao ting king), in the Kāśyapaparivarta (Kia chö p'in) = KP, § 134. This reference is interesting. It proves that the author of this Vibhāṣā, presumably Nāgārjuna, held the *Kāśyapaparivarta* to be a section of the *Ratnakūṭa*.

3. Che mo ho yen louen, T 1668 (author Nāgārjuna; translator Fa-t'i-mo-to in 401). - k. 4, p. 625a16: Ratnakūṭasūtra = ?

4. Ratnagotravibhāga, T 1611 (author Sthiramati, about 250): - k. 3, p. 828c26 (cf. ed. Jofmston, p. 29, lo. 11): In the *Ratnakūṭasūtra*, the Buddha says to Kāśyapa = KP, § 64.

5. Mahāyānāvatāra, T 1634 (author Sāramati): - k. 2, p.48a6: *Ratnakūṭasūtra* = KP, § 88.

6. Mahāyānasūtrālaṃkāra by Asanga, ed. S. Lévi: - p. 165: Ratnakūṭa = KP, 6 24.

7. Mahāyansaṃgraha by Asanga, tr. É. Lamotte: - II, p. 143-145F = KP. § 23-25.

8. Fo sing louen, T 1610 (authir Vasubandhu, translator Paramārtha): - k. 4, p. 809a24: *Ratnakūṭasūtra* (Pao tong king) = KP, § 66.

9. Prasannapādā by Candrakīrti, ed. L. de La Vallée Poussin: - p. 45: Āryaratnakūṭasūtra = KP, § 102. - p. 47-50: *Āryaratnakūṭasūtra* = KP, §138-141. - p. 156-157: *Āryaratnakūṭasūtra* = KP, § 71. - p. 248-249: *Āryaratnakūṭasūtra* = KP, § 63-65. - p. 336-339: Āryaratnakūṭasūtra = § 139-141. - p. 358: *Āryaratnakūṭa* = KP, § 57.

10. Śikṣāsamuccaya by Śāntideva, ed. C. Bendall: - p. 52: *Ratnakūṭa* = KP, § 3. - p. 53: *Ratnakūṭa* = KP, § 24. - p. 54: *Ratnakūṭa* = KP, § 11. - p. 54: *Ratnakūṭa* = KP, § 11. - p. 55: *Ratnakūṭa* = KP, § 6. - p. 146: *Ratnakūṭasūtra* = KP, § 15. - p. 148: *Ratnakūṭa* = KP, § 5. - p. 196" *Āryaratnakūṭa* = KP, § 128. - p. 233: *Āryaratnakūṭa* = KP, § 97-102.

11. Bodhicaryāvatārapañjikā by Prajñākaramati, ed. L. de La Vallée Poussin: - p. 147: *Ratnakūṭa* = KP, § 11. - p. 526-527: *Āryaratnakūṭa* = KP, § 97-102.

12. Ta tch'eng pao yao yi louen, T 1635, Chinese translation of the Sūtrasamuccaya, made in the first half of the 11th century by Dharmarakṣa of the Song, assisted by Wei-tsing. According to the Tibetan version (Tib. Trip., vol. 102, no. 5330), this would be the work of Nāgārjuna, and Śāntideva, in his Bodhicaryāvatāra, V, stanza 105-106, attributes it to Nāgārjuna (cf. J. Filliozat, *Śikṣāsamuccaya et Sūtrasamuccaya*, JA, 1964, p. 473-478).

The work cites five passages from a Ratnakūṭasūtra (K. 2, p. 52b19; 53a18; k. 5, p. 61b19; 62b6; k. 6, p. 63a22) but these do not seem to be in the Kāśyapaparivarta.

lacks one son, [viz., the thousandth and last], does not have in full the thousand sons [necessaryto constitute his lineage]. Even [**267a**] though he possesses great power already, his [first 999 sons] are not honored either by the gods or by humans; but the true offshoot of the noble cakravartin king, [viz., his thousandth

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13. Tsi tchou fa pao tsouei yi louen, T 1638 (author: an Indian whose name is given in Chinese as Chan-tsi; translator: Che-hou, under the Song, about 982). - k. 1, p. 150b24 = KP, § 60.

- In summary, it is likely that at the time of the *Traité*, at the beginning of the 4th century (cf. vol. III, p. ixF), already there existed a Sanskrit collection of Mahāyāna texts of varying dates and provenances. Until then, these texts had had a separate existence. We know little about the Sanskrit collection except that it included at least two questionnaires: one from the disciple Kāśyapa (*Kāśyapapaipṛcchā)* and on from the bodhisattva Akṣayamati (*Akṣayamatiparipṛcchā*). The first, judging from the botanical information that it furnishes, came from eastern India (cf. H. Nakamura, *A critical survey of Mahāyāna and Esoteric Buddhism*, Acta Asiatica, 7, 1964, p. 48). It enjoyed exceptional prestige and was named *Ratnakūṭa* 'Summit of Jewels' translated correctly by *Pao-ting* in Kumārajīva's versions. This explains why the *Traité* designates it equally as *Kāśyapaparipṛcchā* and *Ratnakūṭasūtra*. Incorporated into the Sankrit collection, it also takes the name of 'Chapter of Kāśyapa' (*Kāśyapaparivarta*).

The Sankrit collection grew in the course of time and, towards the end of the 5th century it included about fifty sūtras, some of which had already been translated into Chinese. This collection also took the name of Ratnakūṭa, not as 'Summit of Jewels' (Pao ting) but as 'Heap of Jewels' (Pao tsi). Brought to China by Hiuan-tsang in 649, it was completely translated between 706 and 713 by Bodhiruci who, for a good part of it, used the earlier Chinese translations. The Tibetan version occurred only after Tibet's conversion to Buddhism. A first verion is already mentioned in the Index of the translations of the Āgamas and Śāstras existing in the palace of Ldan-kar, in the Stod-thaṅ, an index prepared by Dpal-brtsegs and Nam-mkaḥi-sñin-po: it appears under the category no. III of this index, and this category is entitled "Sūtra of the Greater Vehicle arranged in chapters (*leḥu*) of the eleven hundred *dharmaprayāyas* of the Mahāratnakūṭa, up to forty-nine chapters" (cf. M. Lalou, *Les textes bouddhiques au temps du roi Khri-sroṅ-bde-btsan*, JA, 1953, p. 320-321). The second version was made by Jinamitra, as has been said above: it is preserved in the Tib. Trip., vol. 22-24, no. 760.

Apart from the author of the Daśabhūmikavibhāṣā, the Indian scholars and commentators make no mention of a Sanskrit Ratnakūṭa as a collection of texts and everything leads one to think that they were unaware of its existence. In any case, when Sāramati, Asaṅga, Vasubandhu, Candrakīrti, Śāntideva and Prajñākaramati cite the Ratnakūṭasūtra, it is always to refer to it only as *Kāśyapaparivarta*.

[197] Citation to be compared with the Kāśyapaparivarta, ed.von Staël-Holstein,
§ 83, where the theme is presented in a different way: If he is endowed with the marks of a cakravartin (*cakravartilakṣaṇasamanvāgata*), the prince, even though he exists only in the embryonic state in his mother's womb, is more greatly honored by the gods than his already grown-up brothers who are without the marks of a cakravartin. Here, it is a matter for the *Traité* of the thousandth and last son of a cakravartin king preferentially honored over all his brothers because he has the full number necessary to form the lineage (*vaṃśa*) of a universal king. The latter, in order to fulfill his role, must not only possess the seven jewels (*saptaratna*) of a cakravartin, but must also have "a full thousand heroic sons, virile, with excellent bodies, destroyers of the enemies' armies". This is expressed in a frequently repeated stock phrase (Dīgha, I, p. 88-89; Catuṣpariṣatsūtra, p. 235; Vivyāvadāna, p. 548-549): *Pūrṇaṃ cāsya bhaviṣyati aharaṃ putrāṇāṃ ḷsūrāṇāṃ virāṇāṃ varāṅgarūpiṇāṃ parasainyapramardakānām*.

and last son], although he is still in his mother's womb (*kukṣi*) and starting from the first seven days after his conception (*saptarātropapanna*), is honored by the gods. Why? The first 999 sons do not guarantee the lineage (*vaṃśa*) of the noble cakravartin king permitting people to enjoy happiness for only two generations; on the other hand the last son, even though he is still in the womb, definitively completes the descent of the noble cakravartin king. This is why he is honored.

Similarly,[198] even though the arhats and pratyekabuddhas have spiritual faculties (*indriya*), the powers (*bala*), the factors of enlightenment (*saṃbodhyaṅga*), the members of the Path (*mārgaṅga*),[199] the six superknowledges *(ṣaḍabhijñā*), the power of the trances (*dhyāna*) and wisdom (*prajñā),* even though they realize the highest point of the truth (*bhūtakoṭi*) and are a field of merit (*puṇyakṣetra*) for beings, they are not honored by the Buddhas of the ten directions. On the other hand, in the womb of the fetters (*saṃyojana*), the passions (*kleśa*), the bonds of desire (*kāmabandhana*) and the threefold poison (*viṣatraya*), the bodhisattva who has just produced the mind of peerless bodhi (*prathamānuttarabodhicittotpāda*) is honored by the Buddhas before having done what had to be done (*akṛtakṛtya*). It is only gradually that he will cultivate the six perfections (*pāramitā),* acquire the power of skillful means (*upāyabala*), enter into the position of Bodhisattva (*bodhisattvaniyāma*) and succeed in obtaining the knowledge of all the aspects (*sarvākārajñatā)* and save innumerable beings. But [from his first production of the bodhi mind] he prevents the rupture (*anupacchedāya sthāsyati*) of the Buddha lineage (*buddhavaṃśa*), of the lineage of the Dharma (*dharmavaṃśa*) and the lineage of the Community (*saṃghavaṃśa*); he prevents the rupture of the causes and conditions (*hetupratyaya*) assuring pure happiness (*viśuddhasukha*) in the heavens (*svarga*) and in this world (*ihaloka*). [This is why he is honored by the Buddhas as soon as he is conceived].

Thus the *Kia-lo-p'in-k'ie* (*kalaviṅka*) bird, when it is still within the egg (*aṇḍakośa*), surpasses all other birds (*sarvapakṣigaṇam abhibhavati*) by the melody of its songs (*rutaravitena*). Similarly the bodhisattva-mahāsattva, even before leaving the shell of ignorance (*avidyāṇḍakośa*), surpasses the śrāvakas, pratyekabuddhas and heretics by the sound of his preaching (*dharmadeśana*) and his teachings (*upadeśa*).[200]

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[198] Cf. Kāśyapaparivarta, § 83 which is expressed more consisely: *Evam eva kāśyapa prathamacittotpādiko bodhisattvaḥ aparipakvendriya kalamahābhūtagata eva samānodatha ca punar balavantarā tatra pūrvadarśano devā spṛhām utpādayanti, na tv evāṣṭavimokṣadhyāyīṣv arhatsu, tat kasmād hetoḥ. sa hi buddhavaṃśasyānupacchedāya sthāsyati*.

[199] Adopting the variant *kio tao*.

[200] Kāśyapaparivarta, § 84: *Tad yathāpi nāma kāśyapa karaviṅkapotaka āṇḍakośaprakṣitaḥ anirbhinne nayane sarvapakṣigaṇam abhib, yad uta gaṃbhīramadhuranirghoṣarutaravite[na] evam eva kāśyapaḥ prathamacittotpādiko bodhisattvo avidyāṇḍakośaprakṣita karmakleśatamastimirapaṭalaparyavanaddhaḥ nayano pi sarvaśrāvakapratyekabuddhān abhibhavati yad uta kuśalamūlapariṇāmanāprayoga-nirhārarutaravietna*.

The *kalaviṅka*, sparrow or cuckoo, has already been mentioned, p. 279F, 1587F.

[*Viśeṣacintibrahmaparipṛcchā]*[201] – It is said in the *Ming-wang king* (Jālinīprabhasūtra): The sthāvira[202] Śāriputra said to the Buddha: O Bhagavat, those who are able to understand the words of these bodhisattvas gain great merit (*bahuṃ puṇyaskandhaṃ prasunvante*). Why? If those who succeed merely in hearing the name (*nāman*) of these bodhisattvas already derive great benefit, what can be said of those who also understand their words?

O Bhagavat, if a man were to plant a tree (*vṛkṣa*) without stamping down the ground around it and this tree produced roots (*mūla*), a trunk (*skandha*), branches (*śākhā),* leaves (*parṇa*), and even gave fruit (*phala*), that would be a rare thing (*durlabha*). Well, the activity (*caryālakṣaṇa*) of these bodhisattvas is just as extraordinary. Indeed, without relying on any dharma whatsoever, they manifest births *(jāti*) and deaths (*maraṇa*) in the buddhafields (*buddhakṣetra*) and there, as if at play, they display at will the talents of their eloquence (*pratibhāna*) and their wisdom (*prajñā).* Then, hearing these great sages displaying this talent of eloquence playfully and at will, who would not produce the mind of supreme complete enligtenment (*anuttarasamyaksaṃbodhicitta*)?

At that time there was in the assembly the bodhisattva *P'ou-houa* (Samanta puṣpa).[203] He said to Śāriputra: The Buddha has said that the sthavira []Śāriputra] is the foremost of the sages (*prajñāvatām agryaḥ*) among all the disciples (*śrāvaka*). Today, O sthāvira, have you not discovered (*upagata*) the dharmadhātu,[204] the fundamental element of the dharma? Then why not use your great wisdom to discourse on this dharma as you will?

Śāriputra. – The disciples of the Buddha (*buddhaśrāvaka*) only speak of its domain (*yathāviṣayam*).

Samantapuṣpa. – Does the dharmadhātu have a domain?

Śāriputra. – No. [**267b**]

Samantapuṣpa. – If the dharmadhātu has no domain, how can you claim, O sthāvira, to speak according to this domain?

Śāriputra. – I speak of it according to the degree it has been understood (*adhigata*) by me.

Samantapuṣpa. – O sthāvira, have you understood that the dharmadhātu is without measure (*apramāṇa*)?

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201 In Tibetan, *gnas brtan* corresponding to the Sanskrit *sthavira* which Kumārajīva renders equally as *houei-ming* or *k'i-nien*. In the Sanskrit texts, the names of the disciples are usually preceded by the adjective *āyuṣmat* (in Chinese *tch'ang-tche, kiu-cheou*; in Tibetan, *tshe daṅ ldan pa*) the translation of which Kumārajīva and even Hiuan-tsang most frequently omit. All these epithets of respect have the sense almost of the Greek 'presbyter', elder, worthy of consideration. Another honorific appellation of Buddhist and Jain monks is *bhadanta* (in Chinese, *tsuan-tche*; in Tibetan, *bstun pa*).

202 On this sūtra frequently cited under different names by the *Traité*, see above, p. 1268-1269F, note. The passage cited here occurs in T 585, k. 2, p. 10c23 – 11b25; T 586, k. 2, p. 42c9 – 43b2; T 587, k. 3, p. 74a2-c7; Tib. Trip., no. 827, vol. 33, p. 198-199, fol. 50b7 – 52b3.

203 In Tibetan, *Kun-tu me-tog*.

204 In Tibetan, *chos kyi dbyiṅs*.

Śāriputra. – Yes.

Samantapuṣpa. – Then why did you just say: "I speak to the measure that it has been understood by me"? If the dharmadhātu such as it is understood by you is immeasurable, the words [spoken about it] are also immeasurable. The dharmadhātu is immeasurable and is not measurable.

Śāriputra. – The dharmadhātu is ungraspable (*anadhigamyalakṣaṇa*).

Samantapuṣpa. – If the dharmadhātu is ungraspable, do you find deliverance (*vimukti*) outside the dharmadhātu?

Śāriputra. – No.

Samantapuṣpa. – Why?

Śāriputra. – Because the dharmdahātu is inseparable (*avyatirikta*) from it.

Samantapuṣpa. – Is the knowledge of the saints *(āryajñāna*) that you understand like the dharmadhātu?

Śāriputra. – As for me, I want to hear the Dharma; this is not the time to preach.

Samantapuṣpa. – All dharmas being fixed (*niyata*) in the dharmadhātu, is there something to hear (*śrotavya*) or something to say (*vaktavya*)?

Śāriputra. – No.

Samantapuṣpa. – Then why did you just say: "I want to hear the Dharma; this is not the time to preach"?

Śāriputra. – Nevertheless, the Buddha said: "Two people gain immeasurable merit: *i*) the one who preaches carefully; *ii*) the one who listens attentively."

Samantapuṣpa. – When you enter into the absorption of cessation (*nirodhasamāpatti*),[205] can you hear the Dharma?

Śāriputra. – O son of noble family (*kulaputra*), in the absorption of cessation one does not hear the Dharma.

Samantapuṣpa. – Do you think that all the dharmas are eternally ceased (*nityaniruddha*)?

Śāriputra. – Yes, I think so.

Samantapuṣpa. – The dharmadhātu being eternally ceased, it is impossible to hear the Dharma. Why? Because all the dharmas are eternally ceased.

Śāriputra. – Without coming out of concentration (*samādhi*), can you preach the Dharma?

Samantapuṣpa. – There is no dharma that is not concentrated (*samāhita*).

Śāriputra. – If that is so, all worldly people (*pṛthagjana*) are also concentrated.

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[205] The *saṃjñāveditanirodhasamāpatti*, the concentration of the cessation of concept and feeling, which by definition has no object: cf. p. 1299F, 1307F.

Samantapuṣpa. – Of course, all worldly people are concentrated.

Śāriputra. – In what concentration are all worldly people concentrated?

Samantapuṣpa. – It is in the unshakeable concentration of the dharmadhātu (*akṣobhyadharmadhātusamādhi*)[206] that all worldly people are concentrated.

Śāriputra. – If that is so, there is no difference (*viśeṣa*) between worldly people (*pṛthagjana*) and saints *(ārya*).[207]

Samantapuṣpa. –I do not accept that there is a difference between worldly people and saints. Why? Because among saints, there is no dharma that is ceased (*niruddha*) and, among worldly people, there is no dharma that is produced (*utpanna*). Neither of them escape the sameness (*samatā)* of the dharmadhātu.

Śāriputra. – O son of noble family (*kulaputra*), what is the sameness of the dharmadhātu?

Samantapuṣpa. – It is what was cognized (*jñatā)* and seen (*dṛṣṭa*) by you, O sthavira, when you attained bodhi. Did you then produce the attributes of the saint *(āryadharma*)?

Śāriputra. – No.

Samantapuṣpa. – Did you destroy the attributes of the worldly person (*pṛthagjanadharma*)?

Śāriputra. – No.

Samantapuṣpa. – Did you acquire the attributes of the saint?

Śāriputra. – No.

Samantapuṣpa. – Did you see and cognize the attributes of the worldly person?

Śāriputra. – No.

Samantapuṣpa. – O sthavira, what then did you cognize and see in order to acquire the bodhi of the saints?

Śāriputra. – The way of existence (*tathatā)* of the worldly person, the way of existence of the bhikṣu who has just attained deliverance (*vimukti*), the way of existence of the bhikṣu entered into nirvāṇa without residue (*nirupadhiśeṣanirvāṇa*). This way of existence is a single way of existence; it does not involve any differentiation.

Samantapuṣpa. – O Śāriputra, it is the way of existence characteristic of the dharmadhātu, the unshakeable way of existence (*akṣobhyatathatā* and, by this way of existence, one will know the way of existence of all dharmas.[208]

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[206] In Tibetan, *chos kyi dbyiṅs ḥkhrugs paḥi tiṅ ṅe ḥdzin*.

[207] The identity of worldly people and the saints is one of the favorite themes of the Mahāyānasūtras: cf. *Vimalakīrtinirdeśa*, transl., p. 143, note 5; 156-157; 235; *Śūraṃgamasamādhi*, transl. p. 184.

[208] In the Tibetan version, Samantapuṣpa says to Śāriputra: *de b€in ñid de ni ma log pa de bśin ñid daṅ / g€an ma yin pa de b€in ñid daṅ / mi ḥgyur ba de b€in ñid daṅ / mi ḥkhrugs pa de b€in ñid de / btsun pa Śariḥi bu de bśin ñid chos thams cad kyi de bśin ñid rjes su rig par byaḥo /*

Then Śāriputra said to the Buddha: Bhagavat, there is no object (*vastu*) that the great mass of fire (*agniskandha*) does not consume. It is the same for the words spoken by those individuals who affirm that all dharmas enter into the dharmadhātu.

[*Vimalakīrtinirdeśasūtra*.] – Finally, as is said in the *Wei-mo-kie king* (Vimalakīrtisūtra), Śāriputra and other śrāvakas said that they themselves were incapable of going to visit Vimalakīrti in order to ask him about his sickness and each of them told how, at another time, they had been greeted with derision by Vimalakīrti.[209]

Thus, in many sūtras, it is said that "the knowledge of the bodhisattva outshines that of the śrāvakas and pratykebuddhas."

IV. OUTSTANDING QUALITIES OF THE BODHISATTVA

Question. – For what reasons does the knowledge of the bodhisattva outshine that of the śrāvaka and pratyekabuddha?

Answer. – As is said in the *Pen-cheng king* (Jātakasūtra), the bodhisattva has accumulated the knowledges for innumerable incalculable kalpas (*aprameyāsaṃkhyeyakalpa*). For innumerable kalpas, there is no suffering that he has not undergone, no deed that he has not accomplished.

In search of the Dharma, he has gone into the fire;[210] he has thrown himself down [from the top of a mountain];[211] his skin was flayed;[212] with one of his bones as pen, his blood as ink and his skin as paper, he transcribed a sūtra.[213] It was out of love for the Dharma that he suffered these enormous torments.

In order to acquire knowledge, from lifetime to lifetime he venerated his teachers, looking upon them as Buddhas. He recited, studied and penetrated all the existing sūtras.[214] For innumerable incalculable kalpas

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This way of being (*tathatā)* is the way of being without mistake (*aviparyāsatathatā),* the infallible way of being (*ananyatathatā),* the immutable way of being (*avipariṇamatathatā),* the unshakeable way of being (*akṣobhyatathatā).* O bhadanta Śāriputra, the way of being of all dharmas should be known by this way of being.

209 See chap. III of the *Vimalakīrtinirdeśa*, transl. p. 141-218.

210 Avadāna of Dharmagaveṣin or Subhāṣitagaveṣin: cf. p. 690F, note.

211 Jātaka of the ṛṣi who threw himself down at the feet of the Buddha Kauṇḍinya from the summit of a high mountain (cf. p. 751F); story to be compared with the story of the young brāhmin in search of a stanza (p. 689F, note).

212 Jātaka of the flayed nāga (cf. p. 853-855F).

213 Jātaka of Dharmarakta or Dharmarata (cf. p. 975-976F; below, k. 49, p. 412a).

214 Adopting the variant *kiai-t'o*.

he ceaselssly reflected and thought. He investigated everything, beautiful and ugly, profound and superficial, good and bad, pure and impure, eternal and transitory, existent and non-existent, etc. He meditated, analyzed and questioned. In view of knowledge, he venerated the Buddhas, bodhisattvas and śrāvakas. He heard the Dharma, questioned, trusted, reflected properly and acted in conformity with the Dharma.

Completely fulfilling such causes and conditions of knowledge, how could he not outshine the śrāvakas and pratyekabuddhas?

Finally, the wisdom (*prajñā)* of the bodhisattva is assisted and adorned by the first five perfections (*pāramitā).* He possesses the power of skillful means (*upāyabala*); he has thoughts of loving-kindness (*maitrī*) and compassion (*karuṇā*) for all beings; he is not obstructed by wrong views (*mithyādṛṣṭi*); he dwells in the ten levels (*bhūmi*); his knowledge (*jñāna*) is profound (*gambhīra*) and his strength (*prabhāva*) is great. For these great reasons, he outshines the śrāvakas and pratyekabuddhas; for these great reasons, the lesser ones disappear by themselves. The arhats and pratyekabuddhas do not have these prerogatives. This is why the Prajñāpāramitāsūtra says here: "The bodhisattva who wants to outshine the śrāvakas and pratyekabuddhas should practice the perfection of wisdom."

Fourth Section OBTAINING THE GATES OF RECOLLECTION AND CONCENTRATION

NOTE ON DHĀRAṆĪ

Here the *Traité* returns to the dhāraṇī studied above (p. 317-321F, 328F). It is not correctly called a *mantra*, a magical formula as is usually translated; it is first and foremost the memorizing of the teachings of *all* the Buddhas. This is indeed how the Tibetans and Chinese understood the term; the former render it as *gzuṅs* 'holder', related to the perfect of the root *ḥdzin pa* 'to lay hold of, to seize'; the latter transcribe it by the characters *t'o-lo-ni* or *t'o-lien-ni*, or translate it as *tsong-tch'e*, 'completely retaining'.

Already in the canonical sūtras (Majjhima, I, p. 480; II, p. 173), Śākyamuni applied it to the operations required of the bhikṣu who seeks the truth:

1. He lends ear and listens to the teaching (*ohitasoto dhammaṃ suṇāti*).

2. Having listened to the teaching, he keeps it in his memory (*satvā dhammmaṃ dhāreti*).

3. He examines the meaning of the teachings that he keeps in his memory (*dhāritānaṃ dhammānaṃ upaparikkhati*).

4. While he is examining the meaning, the teachings become imprinted in him (*atthaṃ upaparikkhato dhammā nijjhānaṃ khamanti*).

Hearing (*śravaṇa*), memorizing (*dhāraṇā),* examining (*upaparīkṣaṇa*) and strong adherence to the teachings (*dharmanidhyānakṣānti*) summarize the spiritual program of the Buddha's disciples, learned (*bahuśruta*), endowed with memory (*smṛta*) and clear (*saṃprajānat*).

According to the Anguttara, II, p. 178, the disciple who memorizes the entirety of the Buddhist scriptures, nine-membered according to the Pāli tradtion, twelve-membered according to the Sanskrit tradition, is described as learned (*bahussuta*) and a holder of the Dharma (*dhammadhara*). The enterprise, arduous though it may be, was not beyond the capacities of the prodigious memory of the Indians. However, so as not to impose an unsupportable burden, the Anguttara adds that it is enough to understand the meaning and the letter of a single stanza of four feet and to live according to the Dharma in order to merit the title of bahussuta and dhammadhara (*Catuppādāya ce pi bhikkhu gāthāya atthaṃ aññāya dhammaṃ aññāya dhammānudhammapaṭipanno hoti bahussuto dhammadharo ti alaṃ vacanāya ti*). This was to open the door a crack to compromises which later Buddhists took part in broadly .

Memorization of the Dharma gained even more importance in the Mahāyāna from the point of view of requiring the use of a new vocabulary. To the 'learned' śrāvaka (*bahuśruta*, *mahābāhuśrutyaprāpta*) there succeeded the bodhisattva 'in possession of recollections' (*dhāraṇīpratilabdha, dhāraṇiprāpta*) who, not content with memorizing the nine-membered or twelve-membered scriptures, is going to keep in memory the teachings of the innumerable Buddhas of the three times and ten directions, and to preach them to beings.

Pañcaviṃśati, p. 219, l. 12-14; Śatasāhasrikā, p. 1461, l. 19-20. – *Yat kiṃcid buddhair bhagavdbhir bhāṣitam iha lokadhātau samantād daśasu dikṣu lokadhātuṣu tat sarvam ādhārayiṣyami*. "All that has been said by the blessed buddhas in the present universe and in the universes of the ten directions, I will retain all that."

Daśabhūmika, p. 79. – *Sa evam apramāṇair dhāraṇīmukhāsaṃkhyeyaśatasahasrair daśasu dikṣv aprameyāṇāṃ buddhānāṃ bhagavantāṃ sakāśād dharmaṃ śṛṇoti śrutvā vismārayati, yathāśrutaṃ cāpramāṇavibhaktita evaṃ nirdiśati*: "[The Bodhisattva], by means of innumerable hundreds of thousands of incalculable dhāraṇīmukhas, heard the Dharma of the innumerable blessed Buddhas of the ten directions and, having heard, he taught what he had heard with innumerable details."

Lalitavistara, p. 35, l. 18. **–** *Dhāraṇīpratilambhaḥ sarvabuddhabhāṣitāṣitādhāraṇatāyai pravartate*. "The acquisition of the dhāraṇis leads to the memorization of the words of all the Buddhas."

Āloka, p. 98, l. 3-4. – *Smṛtir hi granthāsthadhāraṇena dhārayatīti kṛtvā dhāraṇisaṃbhāra iti*. "Insofar as memory 'retains' by retaining books and their meanings, we speak of 'accumulation of dhāraṇī'. "

Just as the three higher samādhis – *śūnyatā, ānimitta* and *apraṇihita* – are called *vimokṣamukha* 'gateways to deliverance' because they lead to liberation (cf. p. 1221F), so the dhāraṇīs are aften called *dhāraṇīmukhas* because they all open the door to memorization of the Dharma of the Buddhas and because, by engendering one another, they are in 'communication'.

The Mahāyānasūtrālaṃkāra, p. 147, distinguishes three kinds of dhāraṇīs according to whether they result from retribution of earlier actions (*pūrvakarmavipāka*), from the effort of listening (*śrutābhyāsa*) in order

to grasp (*grahaṇa*) and retain (*dhāraṇa*) the teachings, or whether they are dependent on mental concentration (*samādhisaṃniśraya*).

The first two are within the range of humans: cakravartin kings, ṛṣis and śrāvakas have a certain number of them (cf. 328F). These are the lesser (*parītta*) dhāraṇīs.

The dhāraṇī that depends on mental concentration is the greater dhāraṇī and is the prerogative of the bodhisattvas. It can be weak (*mṛdu*), middling (*madhya*) or superior (*adhimātra*).

1. Weak dhāraṇī

This belongs to the bodhisattvas who have not yet entered into the bhumis (*abhūmipraviṣṭa*) and are still at the stage of practicing conviction (*adhimukticaryābhūmi*).

Still affected by a fleshly body, the bodhisattva searches for, writes, recites, studies and meditates on all the teachings of the Buddha of his period.

According to the *Traité* (k. 49, p. 412a7-10), this is a matter of the 84,000 articles of the Dharma (*dharmaskandha*), or else the twelve-membered teaching (*dvādaśāṅgapravacana*), or else the Four Baskets (*catuṣpiṭaka*), namely the four Āgamas (Ekottara, Madhyama, Dīrgha and Saṃyukta), the Abhidharmapiṭaka, the Vinayapiṭaka, the Kṣudrapiṭaka (minor texts) and also all the Mahāyānasūtras such as the Mahāprajñāpāramitā, etc.

According to the Bodhisattvabhūmi, p. 96, the bodhisattva must know: 1) that which is 'developed' in the twelve-membered scripture (*dvādśāṅgād vacogatād yad vaipulyam*), namely, the Bodhisattvapiṭaka, in other words, the Mahāyānasūtras; 2) all the rest of the other members, namely, the Śrāvakapiṭaka; 3) the three outer treatises (*bāhyakāni śāstrāṇi*), namely, logic (*hetu*), grammar (*śabda*) and medicine (*vyādhivicikitsā*); 4) the profane sciences of the arts and crafts (*laukikāni śilpakarmasthānāni*).

The bodhisattva retains these teachings (*śrutadhāraṇī*), considers their meaning (*arthopaparīkṣā),* penetrates the correct value of the articulated sounds and phonemes that expresses them (*ghoṣākṣarapraveśa*), grants well-considered acquiescence to the teachings (*nidhyānakṣānti*) and, out of compassion, preaches them to all beings (*nirdeśa*).

From the viewpoint of the Prajñāpāramitā and the Madhymaka, the meaning or the object of the Buddha's speech and primarily of the Mahāyānasūtras, is the true nature of things (*dharmatā),* namely, the absence of nature. Without production or destruction, things are merged in primordial non-existence. The only way of conceiving them is not to think of them; the only way of speaking of them is to be silent. Avoiding the two fundamental approaches of the mind, affirmation and negation, they are inconceivable and inexpressible. The true nature of things being the absence of nature, all that one can say about them is insignificant (*nirarthaka*), whether it is a voluminous sūtra of a hundred thousand ślokas, a simple stanza of four feet (*catuṣpādika gāthā)* or a single phoneme (*akṣara*).

For this purpose and even before his entry into the bhūmis, the bodhisattva must accumulate the dhāraṇīs.

Above (p. 317-321F) and in the pages that follow, the *Traité* furnishes precious information on these dhāraṇīs, but the interpretation is not always easy. The bodhisattva strengthens his memory by means of mental exercises or even magical formulas (*mantra*) in order to succeed in retaining what he has heard just once and to keep the memory throughout all his lifetimes: this is śrutadharadhāraṇī.

He grasps the discontinuous nature of spoken language which removes from it any expressive value. Such a discovery makes the bodhisattva equally indifferent to blame and to praise: this is ghoṣapraveśadhāraṇī.

He has recourse to mnemonic techniques (*dhāraṃīmukha*) in order to grasp the true nature of dharmas. Thus, starting with the forty-two phonemes comprising the *arapacana* syllabary, he constructs phrases showing that things are not. Thus he throws light on both the inexpressibility of the dharmatā and the identity of the phonemes (*akṣarasamatā*): "The forty-two phonemes are all included in each of them and each of them is included in the forty-two phonemes. This is how the Tathāgata, skilled in Dharma and in phonemes, preaches in phonemes a Dharma which is not included in them." (Aṣṭādaśa, II, p. 54-55; Pañcaviṃśati, T 223, k. 24, p. 396b): this is the akṣarapraveśadhāraṇī.

There is also a vibhajyajñānadhāraṇī by means of which the bodhisattva distinguishes the respective qualities of the beings to be converted and regulates his sermons accordingly. This dhāraṇī undoubtedly is to be compared with the *indriyaparāparajñānabala*, the power by which the Buddhas know the degrees of the moral faculties of beings.

Always according to the *Traité* (p. 317F), the dhāraṇī, as its name indicates, 'retains' (*dhārayati*) the good dharmas and 'avoids' (*vidhārayati*) the bad ones. By good dharmas we should understand primarily the good teachings of the Buddha and, by bad dharmas, the harmful teachings polluted by the unwholesome roots (*akuśala*) that are passion, aggression and ignorance. By keeping the former and turning away from the latter, the dhāraṇī builds a defence against the pernicious consequences of the passions and repulses the onslaughts of Māra and his cohorts. It is mindfulness (*smṛti*) and, at the same time, protection (*rakṣā, paritrā).*

In the same place, the *Traité* presents a learned definition taken from an Abhidharma which, however, cannot be either that of the Theravādins or the Sarvāstivādins where there is no question of the dhāraṇīs.

"Dhāraṇī is associated with the mind (*cittasaṃprayukta*) or dissociated from the mind (*cittaviprayukta*); impure (*sāsrava*) or pure (*anāsrava*); invisible (*anidarśana*) and without resistance (*apratigha*); it is included in one element (*dhātu*), one base of consciousness *(āyatana*) and one aggregate (*skandha*), namely, the dharmadhātu, the dharmāyatana and the saṃskāraskandha; it is cognized by all the knowledges (jñāna) except the *āsravakṣayajñāna*; it is understood only by the mental consciousness (*manovijñāna*)."

Hence the differences between samādhi and dhāraṇī:

1. Samādhi as concentrated mind is always associated with the mind, whereas dhāraṇī may either be associated with or dissociated from mind.

2. Samādhi disappears when a distraction arises and at the changing of existence; dhāraṇī, once acquired, persists throughout successive states and successive rebirths: it follows its holder like the shadow follows the body or like strong fever follows the sick man. It may be compared to the religious discipline

(*saṃvara*) resulting from the taking of vows: it continues to exist in the monastic whose mind is bad or indeterminate or who is unconscious.

3. The prolonged exercise of samādhi is necessary to create dhāraṇī.

Very clear information on the elementary dhāraṇīs to be cultivated by the bodhisattva on the stage of conviction will be found in the Yogācāra treatises, especially in the Bodhisattvabhūmi, p. 272-274 which I [Lamotte] translate with the help of the Chinese versions (T 1579, k. 45, p. 542c16 – 543a24; T 1581, k. 8, p. 934a3-29; T 1582, k. 7, p. 996b20-c18:

Tatra katamā bodhisattvānāṃ dhāraṇī / samsataś caturvidhā draṣṭavyā / dharmadhāraṇī, arthadhāraṇī, mantradhāraṇī, bodhisattvakṣāntilābhāya ca dhāraṇī // 1. tatra dharmadhāraṇī katamā / iha … adhimukticaryābhūmikṣāntau vartate / iyaṃ bodhisattvasya bodhisattvakṣāntilābhāya dhāraṇī veditavyā /

Translation. – What is the dhāraṇī of the bodhisattva? In brief, it should be considered as being fourfold: *i*) dhāraṇī of the teachings, *ii*) dhāraṇī of meaning, *iii*) dhāraṇī of mantra and *iv*) dhāraṇī leading to the conviction of the bodhisattva.

1. What is the dhāraṇī of the teachings? The bodhisattva concentrates such power of memory and wisdom that, thanks to it and merely by hearing, he retains for an immense length of time immense works not yet formulated verbally, not yet practiced, formed by collections of names, phrases and phonemes, symmetrically composed and symmetrically arranged.

2. What is the dhāraṇī of meaning? Like the preceding one but with the following difference: The bodhisattva, for an immense length of time, retains the immense meaning of these same teachings, a meaning not yet formulated nor praticed mentally.

3. What is the dhāraṇī of mantra? The bodhisattva gains such mastery of concentration that by means of it he consecrates magical syllables destined to pacify the scourges of all beings, and thus these syllables become effective, supremely effective and infallible in pacifying many scourges. In the bodhisattva, this is the dhāraṇī of mantra.

4. In the bodhisattva, what is the dhāraṇī leading to the conviction of the bodhisattva? A bodhisattva who is personally devoted to solid [?, *sic*] causes, who holds wisdom, lives in solitude, eats moderately, eats nothing impure, does not enter into anyone's field of vision, eats only one kind of food, devotes himself completely to ecstasy, sleeps little and is awake most of the night: this bodhisattva considers, weighs and examines the meaning of the magical syllables offered by the Tathāgatas allowing the acquisition of the conviction of the bodhisattva. For example, the formula *iti miṭi kiṭi bhikṣānti padāni svāhā.* Thus familiarized with these magical syllables, he discovers the meaning in the following way by himself without learning it from anyone else: "In these magical syllables, there is no significant value; they are purely and simply without significance; their meaning is insignificance." And he does not look for any other meaning than that. In this way, the meaning of these magical syllables is well penetrated by this bodhisattva. Having properly penetrated the meaning of these magical syllables, he also accordingly penetrates the meaning of all dharmas and he does that by himself without learning it fom anyone else.

Furthermore, he penetrates the meaning in the following way: “The meaning of intrinsic nature of dharmas, enunciated in all kinds of expressions, is without real value, and moreover it is their inexpressible intrinsic nature that constitutes the [true] meaning of their intrinsic natures.” Having thus correctly penetrated the meaning of the intrinsic natures of dharmas, the bodhisattva does not seek any other meaning than that and, by the penetration of this noble meaning, he conquers supreme joy and satisfaction. The [conviction] thus conquered by this bodhisattva on the basis of magical syllables should be called the conviction of the bodhisattva. By taking hold of it, this bodhisattva acquires the purity of high resolution in a short time and finally finds himself in the higher conviction belonging to the stage of the practice of conviction (*adhimukticaryābhūmi*: cf. Siddhi, p. 731). This is, in the bodhisattva, the dhāraṇī leading to the conviction of the bodhisattva.

- The canonical sūtras mentioned at the beginning of this note had already defined the steps required in order to accede to the truth: hearing the teachings (*dharmaśravaṇa*), memorization (*dhāraṇā),* examination (*upaparīkṣā)* and acquiescence (*kṣānti*). While following the same framework, the Bodhisattvabhūmi, a work of Yogācāra origin, introduces a new element by bringing in magical formulas (*mantrapada*). In the *mantradhāraṇī*, they serve to pacify the scourges (*īti*) of beings, not by themselves but insofar as they are blessed or consecrated (*adhiṣṭhita*) by the bodhisattva. In the *kṣāntilābhāya dhāraṇī*, they show the inadequacy of language to express the absolute. In the Yogācāra view, the absolute is the true manner of existence (*bhūtatathāta*) of things or their absolute intrinsic nature (*pariniṣpannasvabhāva*), but from the Madhyamaka point of view, the only one of interest to us here, the absolute is the absolute emptiness (*atyantaśūnyatā)* of beings and of things which in no way can be hypostatized.

- For the Buddhabhūmisūtropadeśa, T 1530, k. 5, p. 315cc23-28, which frequently cites the Yogācārabhūmi, the miraculous *pratyavekṣanajñāna* of the Tathāgatas contains (*dhārayati*) all the *dhāraṇīmukhas* and, in general, up to the miraculous attributes of the Buddha that it can bring associated with these *dhāraṇīmukhas*. Dhāraṇī is a higher memory and wisdom (*adhimātrasmurtiprjñā*) capable of retaining in its entirety the immense teachings of the Buddhas without forgetting them. In a single *dharma*, dhāraṇī bears upon all the *dharmas*; in a single *vyañjana*, it is concerned with all the *vyañjanas*; in a single *artha*, it is concerned with all the *arthas*. Adding up innumerable qualities (*guṇa*), it is called an inexhaustible treasury (*akṣayakośa*).

2. Middling dhāraṇī

According to the Mahāyānasūtrālaṃkāra, p. 147, the middling or intermediate (*madhyā)* dhāraṇī belongs to the bodhisattva who is still on the impure bhumis (*aśuddhabhūmika*), in other words, the first seven bhumis.

There he is still afflicted with a fleshly body that limits his movements. However, listening respectfully to the collected teachings of the Buddhas, he enters into religion and becomes, from the fifth bhūmi onward,

an excellent preacher of the Dharma, endowed with the dhāraṇīs of recollection and practice (*śrutācāradhāraṇīpratilabdha dharmabhāṇaka*): cf. Daśabhūmika, p. 46.

3. Higher Dharaṇī

This is the prerogative of the bodhisattvas on the pure bhumis (*pariśuddhabhūmika*), i.e., the last three bhumis. From the eighth bhūmi onward, the bodhisattva, rid of his fleshly body, assumes a body born of the fundamental element (*dharmadhātujakāya*), travels through the ten directions of universes as numerous as the sands of the Ganges, worships the Buddhas, collects their words and communicates them to beings. On the ninth bhūmi, he utilizes an infinite number of dhāraṇīs: cf. Daśabhūmika, p. 71, 79.

This higher (*adhimātra*) dhāraṇī described by the Prajñās (cf. p. 328F) as *asaṅgadhāraṇī*, is beyond the range of the heretics, śrāvakas, pratyekabuddhas and even beginning *(ādikarmika*) bodhisattvas. Only bodhisattvas endowed with immense merit, great wisdom and great power can possess it.

It is not questionable that the earliest Mahāyānasūtras and the great scholars may have wished to see, in the dhāraṇīs, a memory (*smṛti*) increased twofold by wisdom (*prajñā),* capable of retaining the immense teachings of the Buddhas but still contained in the texts.

In early Buddhism, the word of the Buddha, good in meaning (*svartha*), good in the letter (*suvyañjan*), distinguishes itself by numerous qualities, but is, first of all and above all, true. It derives its efficacy from truth alone; it has nothing magical about it. It does not act mechanically like a mantra and asks only to be heard (*śruta*), thought about (*cintita*) and meditated on or practiced (*bhāvita*). It teaches deliverance and the path leading to it, but it does not depend on the Buddha whether the traveler follows his indications or not. Among his disciples, only a few will attain the supreme goal, nirvāṇa. The Buddha can do nothing about it: he is only the *mārgakhyāyin* 'the one who shows the Path' (Majjhima, III, p. 6).

In the canonical works, mantras are rare and seem to be a foretaste of things to come: Upasenasūtra of Saṃyukta, T 99, no. 252, k. 9, p. 60c14 – 61b28 (cf. E. Waldschmidt, *Das Upasenasūtra, ein Zauber gegen Schlangenbiss aus dem Saṃyuktāgama*, NGAW, 1957, p. 27-44); *Tripusa-Bhakkikasūtra* (cf. F. Bernhard, *Zur Entstehung einer Dhāraṇī*, ZDMG, 117, 1967, p. 148-168); *Āṭānāṭikasūtra* (ed. H. Hoffmann, Leipzig, 1939); *Śārdūlakarṇāvarāna* (ed. S. Mukhopadhyaya, Santiniketan, 1954, p. 4-5); *Kāraṇḍavyūha* (ed. P. Vaidya, in *Mahāyānasūtrasṃgraha*, I, Darbhanga, 1961, p. 297).

It is only half-heartedly and rather belatedly that the Theras of Ceylon attributed a magical value to some suttas, used them as 'protections' (*paritta*, *pirit*) and arranged collections of them (cf. Milinda, p. 150-151; Khuddakapāṭha, Catubhāṇvāra). In the reign of Goṭhābhaya (309-322) the science of exorcism (*bhūtavijjā)* was introduced into Ceylon by Saṃghamitta, a Coḷa sectarian monk of the Vetullavāda, and welcomed favorably by the Dhammarucika monks of the Abhayagiri (Mahāvaṃsa, XXXVI, v. 113). A great festival with recitation of a paritta, the *Ratanasutta* (Suttanipāta, v. 222-238; Mahāvastu, I, p. 290-295) was institutionalized at Poḷonnaruva by king Sena II (Cūḷavaṃsa, LI, v. 79-82).

In our own times in Ceylon and Burma, a Book of Paritta (*pirit-pota*) is found in all Buddhist households; paritta ceremonies are held regularly according to the norms of a strictly regulated ritual (cf. E. Waldschmidt, *Das Paritta, eine magische Zeremonie der buddhistischen Proester auf Ceylon*, Baessler-Archiv, 17, 1934, p. 139-150); a mass of paritta, partly non-canonical, circulates among the public. These magical practices, along with the cult of popular gods, constitutes what H. Bechert calls 'the 'Little Tradition' in contrast to the traditional Buddhist teaching (*sāsana*), the 'Great Tradition' directly oriented towards detachment from the world and nibbāna. The interface between the two tendencies has been masterfully described by Bechert in a work recommended both for its precision and extent of its information as well as the soundness of his judgment: *Buddhismus, Staat und gesellschaft in den Ländern des Theravāda-Buddhismus*, 3 vols., Frankfurt und Wiesbaden, 1966-19067-1973. We may mention as well the following articles: *Einige Fragen der Religionssoziologie und Struktur des südasiatischen Buddhismus*, in Beitraäge zur religionssoziologischen Forschung, 4, 1968, p. 251-295;*Eine alte Gottheit in Ceylon und Südindien*, in WZKSOA, 12-13. 1968-69, p. 33-42; *Theravāda Buddhist Sangha: Some General Observations on Historical and Political Factors in its Deverlopment*, in Asian Studies, 29, 1969-70, p. 761-778; *Sangha, State, Society, 'Nation': Persistence of traditions in 'post-traditional' Buddhist Societies*, in Daedalus, Journal of the American Academy of Arts and Sciences, Winter, 1973, p. 85-95.

It is more difficult to detect the importance of this 'Small Vehicle' on the Indian subcontinent. Acceptance of the Holy Dharma has never involved renunciation of ancestral beliefs, local cults or even popular superstitions. The Buddha did not favor them; he condemned as vulgar and unworthy all the forms of charlatanism by which some śramaṇas and brāhmaṇas derived their subsistence (Dīgha, I, p. 9-12); he condemned monks who unjustifiably attributed to themselves superhuman powers (Vinaya, III, p. 90-91); he forbade his monks to show their miraculous powers in public (Vinaya, II, p. 110-112); he hated, detested and abhorred feats of magic and clairvoyance: *ṛddhi* and *ādeśanāprātihārya* (Dīgha, I, p. 213-214); he placed among wrong views *śīlavrataparāmarśa*, the blind belief in the efficacy of ascetic practices and rituals (Vinaya, I, p. 184; Majjhima, I, p. 433; Anguttara, III, p. 377; IV,p. 144 seq.) and if he was forced to recognize a certain efficacy of formulas (*mantra*), mumbling (*japa*), medicinal plants (*auṣadha*), illusionists (*māyākarma*), therapeutic practices (*cikitsā),* clairvoyance (*divyacakṣus*) and magicians *(ṛddhi*), he did not fail to emphasize that all this had nothing to do with the Path to nirvāṇa and did not lead to pacification of suffering (Vidyāsthānopamasūtra, in E. Waldschmidt, *Kleine Brāhmī-Schriftrolle*. NAWG, 1959, p. 1-25).

The warnings of the Master were not always taken into consideration. The śrāmaṇa Śrīmitra, from a princely family and native of the Western lands, came to China in the *yong-kia* period (307-313), introduced the science of incantation in the Kiang-tong (lower Yang-tseu) region. When his friend Tcheou Yi was executed, he paid a visit to his orphaned children and, in the presence of the body, recited three prayers in Sanskrit and then pronounced mantras of several thousands of words. He remembered well mantras that were efficient in all situations (Kao seng tchouan, T 2059, k. 1, p. 328a; transl. R. Shih, *Biographie des moines éminents*, 1968, p. 44; E. Zürcher, *Buddhist Conquest of China*, I, p. 103, where Śrīmitra is presented as a specialist of *dhāraṇī*, whereas it probably was *mantra*; the two words are not exactly synonymous). According to the evidence, unfortunately late, of Hiuan-tsang, the Mahāsāṃghikas

had a canon of five baskets incuding, apart from the four traditional baskets – Sūtra, Vinaya, Abhidharma and Kṣudraka – a Kin-tcheou-tsang or *mantrapiṭaka* and not a *dhāraṇīpitaka* as is generally translated (Si-yu-ki, T 2087, k. 9, p. 923a7-9).

By contrast, still on the subcontintent, the powerful learned sect of the Sarvāstivādin-Vaibhāṣika was careful not to allow magical practices to occur in the economy of the Path and if, by chance it makes mention of *mantra* and *vidyā* in its Abhidharmas (Ṣaṭpāda and Vibhāṣā)*,* this is at a purely documentary level: it ignores or pretends to ignore even the name of *dhāraṇī*. Its most illustrious spokesman, Vasubandhu, denies any value to magical syllables. He states: "In the curative action of medicinal herbs, the *Phat svāhā* muttered by the charlatan (*kuhakavaidya*) has no efficacy whatsoever" (Kośabhāṣya, p. 475; Kośavyākhyā, p. 716).

One should not look for an unconditional restoration of charlatanism and magic in the Mahāyāna. Like the Buddha, it condemns blind belief in the efficacy of rituals and practices (*śīlavrataparāmarśa*, Pañcaviṃśati, p. 79, l. 9; Śatasāhasrikā, p. 296, l. 12; as example, it proposes the *avaivartika* bodhisattva of the eighth bhūmi who definitively renounces the magical arts using *mantra, japa* and *vidyā* (Aṣṭasāhasrikā, p. 83; Pañcaviṃśati, T 223, k. 17, p. 342b; T 220, vol. VII, k. 449, p. 266a).

On the other hand, its great heroes, the bodhisattvas, are holders of dhāraṇī (*dhāraṇīpratilabdha*) insofar as they hold the teachings of all the Buddhas of the three times and the ten directions, and its adepts are all also thus favored who hold, in the form of books (*grantha*), the sūtras, voluminous or brief, where these teachings are recorded.

There are great differences between the sūtras of the canonical Tripiṭaka and the Mahāyānasūtras the sermons of which constitute the first and the second turnings, respectively, of the wheel of the Dharma, *dharmacakrapravartana* (Aṣṭasāhasrikā, p. 442; Pañcaviṃśati, T 223, k. 12, p. 311b; T 220, vol. VII, k. 437, p. 201b; *Traité*, T 1509, k. 65, p. 517a-b).

The sūtras of the Tripiṭaka are concerned primarily with renunciants 'who have gone forth to lead the homeless life'. After the death of the Buddha, these bhikṣus recited them together and transmitted them orally to their successors. At the beginning, these recitations, accessible to all, appeared as the spiritual heritage of the Buddha and the very expression of the truth, but nobody thought to attribute to them any occult or mysterious power.

The Mahāyānasūtras, on the other hand, were addressed originally only to the great bodhisattva assemblies and to a few chosen śrāvakas; they remained unknown to ordinary people who were incapable of understanding them. Written down, entrusted to the care of the great bodhisattvas, they remained hidden for centuries in mysterious inaccessible places. It was only five centuries after the Buddha's parinirvāṇa, when the Holy Dharma was in danger of being extinguished, that they were discovered and began to circulate in Jambudvīpa (cf. vol. II, p. 933-941F; vol. III, Introduction, p. xxxii-xxxviiF). There then developed in India a bibliolatry, unknown in the first centuries, but which has many parallels in other religious systems, the Bible, the Koran, etc.

In the very origins of the Mahāyāna, the first Prajñāpāramitāsūtras appeared as a *mahāvidyā* (in the Chinese versions, *ta ming tcheou*), i.e., a great magical science (cf. Aṣṭasāhasrikā, p. 203, l. 10; 233, l. 7; Pañcaviṃśati, T 223, k. 9, p. 283b9; T 220, vol. VII, k. 429. p. 156a18; Aṣṭādaśa, T 220, vol. VII, k. 502, p. 556a24; Śatasāsrikā, T 220, vol. V, k. 102, p. 568b19; k. 105, p. 580b27). The sons and daughters of good family who take, keep, recite, study and propagate these sūtras, who write them down and make them into a book (*pustaka*), and pay homage to them (*pūjā)* by offering flowers, perfume, cloth, banners, bells and lamps, these sons and daughters of good family gain immense merit which brings them, before long, to supreme complete enlightenment, but – and this is essential – assures them in this very lifetime of considerable material benefit (*dṛṣṭadhārmika guṇa*). Māra and evil spirits have no hold (*avatāra*) on them; enemies who try to fight them, quarrel with them and contradict them vanish by themselves; the four gods, Śakra, Brahmā and all the Buddhas guarantee them safekeeping, defense and protection (*rakṣāvaraṇagupti);* anger and madness give place in them to loving-kindness and presence of mind; no weapon can attack them; they are invulnerable in battle, etc. (cf. Aṣṭasāhasrikā, p. 187-203; E. Conze, *The Perfection of Wisdom in eight thousand lines*, 1973, p. 102-119; *The Large Sūtra on Perfect Wisdom,* 1975).

What has been said here about the Prajñāpāramitāsūtras is equally valid for all the other Mahāyānasūtras as is well expressed in the dedications (*parīndāna*) that end them. Different fom the sūtras of the Tripiṭaka which originally have only didactic value, the Mahāyānasūtras do not merely contain the teachings of the Buddhas but also have innumerable magical virtues that assure their adherents spiritual and immediate material benefits. These are correctly called 'protections' (*paritrā),* 'safeguards' (*rakṣā),* dharāṇīs. By a quite natural shift in meaning, the word *dhāraṇī*, originally conceived of by the bodisattvas as the memorizing of the Buddhas' teachings, here comes to mean the *sacred* texts in which they are written down and which become, in regard to their wondrous effects, a cult (*pūjā)* object.

Aṣṭādaśa, I, p. 84 and Pañcaviṃśati, T 223, k. 20, p. 364a, transl. – This profound perfection of Wisdom, O Ānanda, is the entry into all the phonemes; it is the doorway of all the dhāraṇīs in which the bodhisattva-mahāsattva must exert himself. All the unhindered knowledges, eloquence, etc., appear in the bodhisattva-mahāsattvas bearing these dhāraṇīs. I have said, O Ānanda, that this Perfection of Wisdom is the inexhaustible treasure of the Holy Dharma in the blessed Buddhas, future and past. This is why, O Ānanda, I declare this to you: He who will take, retain, recite and penetrate this profound Perfection of Wisdom will carry the bodhi of the blessed Buddhas, past, present and future. This Perfection of Wisdom, O Ānanda, is called dhāraṇī by me, and by carrying these dhāraṇīs of the Perfection of Wisdom, you will retain all these teachings.

- The miraculous action that produces the bodhi of the Buddhas and brings innumerable benefits in this very lifetime (*dṛṣṭadhārmika guṇa*) is characteristic of the Mahāyānasūtras in general and of the Prajñāpāramitāsūtras in particular. It does not reside in the total of the ślokas, 8,000, 18,000, 25,000 100,000, that make up these sūtras of lengthy development, but is found complete in each of these ślokas and, what is more, in each of the phonemes (*akṣara*) of which they are constituted, for, as we have seen, the forty-two phonemes of human language are interpenetrating and it is enough to pronounce one of them to

express them all. And just as the Buddha can preach the Dharma in its entirety by means of a single sound (cf. p. 1380F, n. 1), so his disciples can reproduce it by a single vocalization and derive all the benefit.

One of the major characteristics of Tantrism is to have condensed the thaumaturgic power of the sūtras into short mantras, bringing together understandable words, transparent expressions, more or less justifiable, with bizarre incoherent phonemes, *hrīṃ, hrāṃ, hrūṃ, phat*, the ancient sound *Oṃ,* often written with the anunāsika, the *svāha* of the Vedas and the Upaniṣads. These unintelligilble sounds constitute an important element of mantra: in many cases, the *bīja*, the seed, the nucleus of the formula and its thaumaturgical power, resides in it. They incarnate the deity, the person who possesses the *bīja*, the *hṛdaya*, the mysterious name, possesses the deity. The tantric litutrgy rests on this principle as ancient as the Vedas and the abhicāra rituals: *pūja*, offering, *sādhana*, etc. (L. de La Vallée Poussin, *Bouddhisme, Étude et Matériaux*, London, 1898, p. 121).

For the rôle of dhāraṇī in the Prajñāpāramitā literature, we should mention the works of E. Conze: *The Prajñāpāramitā Literature*, 1960, p. 79-90; various articles in *Thirty Years of Buddhist Studies*, 1967; *The Short Prajñāpāramitā Texts*, 1973. – Tantric definitions of mantra *(gsaṅ sṅags*), vidyā (*rig sṅags*) and of dhāraṇī (*gzuṅs sṅags*) in A. Wayman, *The Buddhist Tantras*, 1973, p. 64-65).

[**268a**] *Sūtra* (cf. Pañcaviṃśati, p. 21, l. 15; Śatasāhasrikā, p. 68, l. 3-4). – The bodhisattva-mahāsattva who wishes to acquire the gates of remembrance and the gates of concentration should exert himself in the perfection of wisdom (*Dhāraṇīmukhasamādhimukhāni pratilabdhukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

I. GATES OF REMEMBRANCE (DHĀRAṆIMUKHA)

In regard to dhāraṇīs, refer (p. 317-321F) to the *Tsan-p'ou-sa* (Bodhisattvastutiparivarta). The 'gates' (*mukha*) of the dhāraṇīs are preparatory practices (*prāyogikadharma*) to obtaining the dhāraṇīs. In a similar way, the three 'concentrations', samādhis, are called 'gates of deliverance" (*vimokṣamukha*).[215] What are these preparatory practices?

1. Śrutadharadhāraṇī 'dhāraṇī for retaining what one has heard'[216]

[215] The three higher samādhis, *śūnyatāsamādhi*, etc., are commonly designated by the name of *vimokṣamukha*: see p. 1213F.

[216] See above, p. 318F, 328F; and later, k. 49, p. 415a8; k. 69, p. 540b5-9; k. 74, p. 579c10-12; k. 85, p. 657a15-19. - See also Mahāprajñāpāramitāsūtra, T VII, no. 220, k. 515, p. 634b27-c1.

1) Whoever wishes to retain that which he has heard must think of it attentively so as to develop his memory (*smṛti*). First he should think of an analogous thing (already familiar to him] and to join that to his mind so as to discover a thing that he has not yet seen. Thus *Tcheou-li-p'an-t'o-kia* (Cūdapanthaka) paid so much attention to cleaning leather shoes that his mind (*manas*)[217] became concentrated and he eliminated the stains of his mind (*cittamala*).[218] In the beginner *(ādikarmika*), this is the dhāraṇī of retaining what one has heard.

When one is able to retain what one has heard three times, the faculty of the mind is developed and sharpened; when one can retain what one has heard twice, it is strengthened; when one can retain what one has heard once, it is acquired (*prāpta*) and one does not forget anything; that is the first exercise (*prayoga*) of the dhāraṇī of retaining what one has heard.

2) Sometimes the bodhisattva who has entered into concentration (*samadhi*) obtains the liberation free of forgetfulness (*asaṃpramoṣavimokṣa*) and by its power he retains, without forgetting, all the words (*vacana*) and sermons (*dharmadeśana*) down to the smallest syllable and the smallest phoneme (*akṣara*):[219]that is the second practice.

3) Sometimes by the power of a magical phrase (*mantra*), the bodhisattva obtains the dhāraṇī of retaining what he has heard.

4) Finally, sometimes on assuming a rebirth (*upapatti)* as a result of actions of his previous lifetimes (*pūrvajanman*), he retains all that he has heard and does not forget.

That is what is called the gate of remembrance of retaining what one has heard.

2. Ghoṣapraveśadhāraṇī

'The dhāraṇī of entering into the true nature of articulated sounds'[220]

Furthermnore, the bodhisattva, hearing articulated sounds (*ghoṣa*), words (*vacana*), distinguishes their beginning and end (*pūrvāparānta*) and considers their true nature (*bhūtalakṣaṇa*); he knows that these words arise and perish from moment to moment.

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[217] Adopting the variant *yi*.

[218] The bhikṣu Cūdapanthaka was known for his stupidity. The Buddha gave him two sentences to meditate on: "I am removing the dust, I am removing the stain" and sent him to clean the monks' shoes. While performing this humble task, Cūdapanthaka meditated on the Buddha's words. He finally understood that removing the dust consisted not only of brushing the shoes but also and above all of eliminating the threefold poison of desire, hatred and stupidity. His conflicting emotions were immediately cut and he attained arhathood. See references given above, p. 1543-1544F.

[219] Cf. the *Asaṅgadhāraṇī* referred to above, p. 328F.

[220] Cf. p. 319-321F

[Normally], when articulated sounds have just perished, beings recall them (*anusmaranti*) and grasp their characteristics (*nimittāny udgṛhṇanti*). Thinking of these words that have just perished, they say to themselves: "This man has insulted me", and they feel hatred (*dveṣa*). [Mutatis mutandis], if it is a matter of praise (*varṇana*), it is the same.

The bodhisattva, however, considers beings (*sattvān samanupaśyati*) in such a way that, although they may have insulted him for a hundred thousand kalpas, he has no hatred (*dveṣa*); they may have praised him for a hundred thousand kalpas, he has no joy (*muditā).* He knows indeed that articulated sounds (*ghoṣa*) arise and perish like an echo (*pratiśrutkā*) and, like the sound of a drum (*dundubhisvara*), they are without an agent (*kāraka*). Without an agent, they are without stability (*asthitika*) and, being absolutely empty (*atyantaśūnya*), they deceive only the ears of fools (*mūḍha*).[221]

That is what is called the dhāraṇI of entering into [the true nature] of articulated sounds (*ghoṣapraveśadhāraṇī*).

3. Akṣarapraveśadhāraṇī 'the dhāraṇī of penetrating the phonemes'[222]

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[221] The inexpressibility of language is a favorite theme of the Mahāyānasūtras: see *Vimalakīrtinirdeśa*, tr., p. 148-149; *Śūraṃgamasamādhi*, tr., p. 188-189.

[222] Dhāraṇī based on the Arapacana alphabet of which the forty-two letters are supposed to represent all the phonemes of the spoken language. It notes some sounds that are not of Indian origin but belong rightly to Iranian languages; it was a matter of a Scythian alphabet introduced into India by the Śaka about the time of the Christian era (cf. Mémorial Sylvain Lévi, *Ysa*, Paris, p. 355-363).

In the viewpioint of the Prajñāpāramitā, the forty-two phonemes noted in this alphabet are not yet of magical worth; they are simply mnemotechniques (*dhāraṇīmukha*) recalling the essential points of the Buddhadharma. They appear in turn at the beginning of a phrase used to define the true nature of dharmas.

This very simple catechesis is reproduced fully in the various versions of the large Prajñāpāramitāsūtras:

a. Pañcaviṃśati, ed. Dutt, p. 212-214; T 221, k. 4, p. 26b-27a; T 222, k. 7, p. 195c-196b; T 223, k. 5, p. 226a-b; T 220, vol. VII, k. 415, p. 81c-82b. – Passage commented on in the *Traité*, T 1509, k. 48, p. 408b-409b.

b. Aṣṭāsaśasāharikā, T 220, vol. VII, k. 490, p. 489b-490a.

c. Śatasāhasrikā, ed. Ghosa, p.1450-1453; T 220, vol. V, k. 53, p. 302b –303a.

Here are translations of several extracts from the original Sanskrit restored according to the editions of N. Dutt and P. Ghosa: *Punar aparaṃ Subhute bodhisattvasya mahāsattvasya mahāyānaṃ yaduta dhāraṇīmukhāni/katamāni dhāraṇaīmukhāni/akṣarasamatā bhāṣyasamatā …. tasya viṃśatir anuśaṃsāḥ pratikāṅkṣaitavyāḥ …/*

Transl. – Furthermore, O Subhūti, the Great Vehicle of the bodhisattva-mahāsattva is the gates of dhāraṇī. What are these gates of dhāraṇī? The similarity of phonemes, the similarity of utterances, the gate of entry into the phonemes. What is this gate of entry into the phonemes? The letter A is gate because all dharmas are, from the beginning, without birth (*an-utpanna*). The letter RA is gate because all dharmas are rid of dust (*ra-jas*). The latter PA is gate because all dharmas are signs of the absolute (*pa-ramārtha*). The letter CA is gate because all dhrmas are

Furthermore, there is a dhāraṇī that, by using the forty-two phonemes (*dvācatvāriṃśad akṣara*), includes (*saṃgṛhṇāti*) all words (*vacana*) and names (*nāman*).

What are these forty-two phonemes? *A, LO, PO, TCHÖ, NA* (A, RA, PA, CA, NA), etc.

[The first phoneme A condenses the phrase *A-t'i-a-neou-po-nai* (ādy-anutpanna)]. *A-t'i*, in the language of the Ts'in, means 'beginning'; *a-neou-po-nai*, in the language of the Ts'in, means 'unborn'.[223]

As soon as the bodhisattva who is practicing this dhāraṇī hears the phoneme A, at once he penetrates that fact that 'all dharmas are unborn from the beginning' (*sarvadharmāṇām ādyanutpannatvam*). And so on for the other phonemes [LO PO TCHÖ NA], etc.: to the extent that they hear them, the bodhisattva penetrates [even further] into the true nature (*bhūtalakṣaṇa*) of dharmas.

This is called the dhāraṇī of penetrating the phonemes (*akṣaramukhapraveśadhāraṇī*). In the *Mo-ho-yen p'in* (Mahāyānaparivarta), these *akṣaramukhas* will be discussed.[224] [**268b**]

The bodhisattva who acquires all the concentrations of the three times (*tryadhvasamādhi*) – concentration of unhindered brilliance *(ānantaryaprabhā),* etc., - acquires each of these innumerable incalculable

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free of death (*cya-vana*) and birth. The letter NA is gate because all dharmas are without name (*nā-man*). [And so on for the other 37 letters of the alphabet].

Apart from these [forty-two letters], there is no other usage of phonemes. Why? Because there is no other name that can be used thanks to which it could be expressed, designated, characterized, perceived. All dharmas, O Subhūti, should be understood to be like space. This is called the entry into the gates of dhāraṇī, the entry into the phonmes, beginning with the letter A.

Every bodhisattva-mahÔattva who manifests this skill in the phonemes beginning with the letter A will not fail in any of his utterances…

Every bodhisattva-mahāsattva who will hear this seal of the phonemes beginning with the latter A and having heard it, will study it, retain it, recite it and teach it to others, can attain twenty benefits…

- In the Avataṃsaka, a young scholar named Viśvāmitra informs Sudhana that by pronouncing the phonemes listed in the Arapacana alphabet, he broke through each of the forty-two gates (*mukha*) of the Prajñāpāramitā in turn. See the section of the Gaṇdavyūha, ed. Suzuki, p. 448, l. 21 – 450, l. 21, and the various Chinese translations, complete or partial (T 278, k. 57, p. 765b-766a; T 279, k. 76, p. 418a-c; T 293, k. 31, p. 804a-805a; T 295, p. 876c-877b; T 1019, p. 707c-709a; T 1020, p. 709b-c.

- The Mahāyānists were not alone in using the alphabet in question. The Dharmaguptakas, a Hīnayānist sect, recited it as well but we do not know what meaning they attributed to it. It was forbidden for the monks to pronounce the phonemes at the same time, similar to the brāhmaṇas; the phoneme intoned by the leader of the ritual was to be repeated in chorus by the monks. This, at least, seems to be what the sixth pāyantika of the Dharmaguptaka Vinaya says, T 1428, k. 11, p. 638c21-639a28.

- The Arapacana formula was called on to play an important part in the cabbala of tantric Buddhism. On this subject, see Hßbßgirin, s.v. *Arahashana*, p. 34; Ceylon Encyclopedia, II, p. 67-70.

[223] This paragraph is evidently a Chinese gloss introduced into the text.

[224] See references on p. 1867F.

dhāraṇīs. Together, they are given the name of *pañcaśatadhāraṇīmukha*, ‘the five hundred means of memorizing’and constitute the treasury of the good attributes and qualities of the bodhisattva (*bodhisattvakuśaladharmaguṇakośa*).[225]

That is what is called the dhāraṇīmukhas.

II. GATES OF CONCENTRATION (SAMĀDHIMUKHA)

The samādhis ‘concentrations’ are of two kinds: *i*) samadhi belonging to the śrāvaka system; *ii*) samādhi belonging to the Mahāyāna system.

1. Śrāvaka concentrations

The samādhis belonging to the śrāvaka system are the three samādhis: *i*) [samādhi of emptiness (*śūnyatā), ii*) of signlessness *(ānimitta*) and *iii*) of wishlessness (*apranihita*)].

There are also three samādhis: *i*) *śūnyatāśūnyatāsamādhi, ii) ānimittānimittasamādhi*, *iii) apraṇihitāpraṇihitasamādhi*.[226]

There are also three other samādhis: *i*) with examination and analysis (*savitārkasavicāra*), *ii*) without examination and with analysis only (*avitarkavicāramātra*), *iii*) with neither examination nor analysis (*avitarka-avicāra*).[227]

There is also the five-membered (*pañcāṅga*) samādhi,[228] the innate samādhi of five knowledges (*pañcajñāna*); all are called *samādhi*.

Moreover, all the absorptions are sometimes called *samāpatti* and sometimes *samādhi*. The four trances are sometimes called *dhyāna*, sometimes *samāpatti* and sometimes *samādhi*. The other absorptions with the

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[225] As far as I [Lamotte] can tell, this is not a matter of a Basket (*piṭaka*) of texts – dhāraṇīpiṭaka or bodhisattvapiṭaka – but a group of attributes belonging to the bodhisattvas. In the large Prajñāpāramitāsūtra (T VI, no. 220, k. 378, p. 952a26-27; T VII, no. 220, k. 467, p. 364b14; k. 529, p. 717b25; T VIII, no. 223,k. 24, p. 394c4-9), the five hundred *dhāraṇīmukhas* are part of a long series of supramundane (*lokottara*) attributes belonging only to the bodhisattvas and distinguishing them from worldly people.

[226] Cf. p. 1094F, and Kośa, VIII, p. 187-190.

[227] Cf. p. 1487F.

[228] Cf. p. 1028F, n. 1.

exception of the four trances are sometimes called *samāpatti* amd sometimes *samādhi*, but not *dhyāna*. The absorptions coming under the ten levels [of the śrāvaka][229] are called *samādhi*.

Some say that the stage of the desire realm (*kāmadhātu*) possesses samādhis as well. Why? Since in the realm of desire there are twenty-two auxiliaries to enlightenment (*bodhipākṣika*), we know that this realm possesses samādhis. If there were no samādhis there, one would not find these profound and wondrous qualities (*guṇa*) [which are the auxiliaries] there. Moreover, in the *Ts'ien-wen* 'Thousand Aporias',[230] it is a question of the four families of saints *(āryavaṃśa*): how many belong to the desire realm (*kāmadhātvacara*), how many to the form realm (*rūpadhātvacara*), how many to the formless realm *(ārūpyadhātvacara*) and how many to no realm (*anavacara*)? The answer is that distinctions (*vibhaṅga*) are obvious concerning them: sometimes they belong to the desire realm, sometimes to the form realm, sometimes to the formless realm and sometimes to no realm. It is the same for the four foundations of mindfulnss (*smṛtyupasthāna*), the four right efforts (*samyakpradhāna*) and the four foundations of magical power *(ṛddhipāda*). Consequently, we should know that the desire realm has samādhis. If it were [exclusively] distracted mind (*vikṣiptacitta*), how would the wonderful dharmas just mentioned occur there? Therefore the samādhis occur in the eleven levels [of the śrāvaka].[231] These samādhis are fully analyzed in the Abhidharma.

2. Mahāyāna concentrations

[*a*. Lists of Mahāyānist concentrations.]

The Mahāyānist samādhis go from the concentration of the Heroic Progress (*śūraṃgamasamādhi*) up to the detached liberated unstained concentration like space *(ākāśāsaṅgavimuktinirupalepasasmādhi*),[232] or the concentrationof seeing all the Buddhas (*sarvabuddhadarśanasamādhi*),[233] up to the contemplation of

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[229] These ten levels are the *anāgamya*, the four *dhyānas*, the *dhyānāntara* and the four *ārūpyas*: cf. p. 1185F.

[230] See p. 1186F.

[231] The eleven levels of the śrāvaka are the *kāmadhātu*, the four *dhyānas*, the *dhyānāntara* and the four *ārūpyas*.

[232] Classic list of the 108 or 118 bodhisattva samādhis, enumerated and defined in the large Prajñās:

Pañcaviṃśati, ed. Dutt, p. 142, l. 6-144, l. 7; T 221, k. 3, p. 16b; T 222, k. 4, p. 172b-173a; T 223, k. 3, p. 237c-238a; T 220, vol. VII, k. 409, p. 50c-51b.

Pañcaviṃśati, ed. Dutt, p. 108, l. 11-203, l. 21; T 221, k. 4, p. 23b-24c; T 222, k. 6, p. 190a-193a; T 223, k. 5, p. 251a-253b; T 220. vol. VII, k. 414, p. 74a-77c.

Śatasāhasraika, ed. Ghosa, p. 825, l. 16-835, l. 22; T 220, vol. V, k. 41, p. 220c-230b.

Śatasāhasrikā, ed. Ghosa, p. 1412, l. 7-1426, l. 14; T 220, vol. V, k. 52, p. 292a-297b.

Mahāvyut., no. 506-623

[233] Mentioned in Aṣṭasāhasrikā, p. 942, l. 5.

the deliverance of all the Tathāgatas (*sarvatathāgatavimuktisamanupaśyana*), the stretching of the lion's spine (*siṃhavijṛmbhita*)[234] and the innumerable incalculable samādhis of the bodhisattva.

[*b*. Examples of bodhisattva concentrations.][235]

1) There is a samādhi called 'immense purity' (*apramāṇaviśuddhi*): the bodhisattva who acquires this samādhi can manifest pure bodies.

2) There is a samādhi called 'mark of power' (*anubhāvanimitta*): the bodhisattva who acquires this samādhi can eclipse the power of the sun (*sūrya*) and the moon (*candra*).

3) There is a samādhi called 'burning mountain' *(ādīptagiri*): the bodhisattva who acquires this samādhi eclipses the power of Śakra and Brahmā.

4) There is a samadhi called 'removing the dust' (*rajohārin*): the bodhisattva who acquires this samādhi destroys the three poisons (*viṣatraya*) of all the great assemblies. [**268c**]

5) There is a samadhi called 'unhindered brilliance' *(ānantaryaprabhā):* the bodhisattva who acquires this samādhi can illumine all the buddhafields (*buddhakṣetra*).

6) There is a samādhi called 'not forgetting any dharma' (*sarvadharmāsaṃpramoṣa*): the bodhisattva who acquires this samādhi remembers the teachings preached by all the Buddhas; moreover, he communicates the Buddha's words to other people.

7) There is a samadhi called 'sound like the noise of thunder' (*meghasvaraghoṣa*):[236] the bodhisattva who acquires this samādhi can fill the buddhafields (*buddhakśetra*) of the ten directions with brahmic sounds (*brahmasvara*).[237]

8) There is a samadhi called 'rejoicing all beings' (*sarvasattvasaṃtoṣaṇin*): the bodhisattva who acquires this samādhi makes all beings take pleasure in their high aspirations (*adhyāśaya*).

9) There is a samādhi called 'tirelessly pleasant to see' (*priyadarśa*): when the bodhisattva acquires this samādhi, all beings rejoice in seeing him and hearing him, without ever getting tired.

10) There is a samadhi called 'inconceivable reward of qualities (*acintyaguṇacipāka*), fortunate in every object': the bodhisattva who acquires this samādhi realizes all the supraknowledges (*abhijñā).*

11) There is a samādhi called 'knowledge of all articulated sounds and all languages' (*sarvaghoṣabhāṣyajñāna*): the bodhisattva who acquires this samādhi can produce all articulated sounds and speak all languages; in one single phoneme (*akṣara*) he produces all the phonemes and in all these phonemes he produces only one.[238]

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[234] A samādhi already appearing in the list of the 108 samādhis; it can also mean 'concentration of the lion's yawn'.

[235] Unidentified list; the retoration of the proposed Sanskrit terms is purely conjectural.

[236] Cf. Mahāvyut. no. 478.

[237] See p. 279F.

[238] On the single and mutiple sound, see p. 1380F, n. 1.

12) There is a samādhi called 'accumulation of the fruits of retribution of all meritorious actions' (*sarvapuṇyakarmāṇāṃ*[239] *vipākaphalasamuccayaḥ):* when he acquires this samādhi, the bodhisattva, although remaining silent (*tuṣṇībhūta*), penetrates into the trances (*dhyāna*) and absorptions (*samāpatti*) and makes all beings hear the Buddhadharma, hear the sounds of the śrāvakas, the pratyekabuddhas and the six pāramitās, whereas he himself utters not a single word.

13) There is a samādhi called 'surpassing the king of all the dhāraṇīs' (*sarvadhāraṇīrājātikakrānta*): the bodhisattva who acquires this samādhi penetrates innumerable infinite dhāraṇīs.

14) There is a samādhi called 'universal eloquence' (*samantapratibhāna*): the bodhisattva who acquires this samādhi is happy to utter all the phonemes (*akṣara*), all the articulated sounds (*ghoṣa*), as well as the languages (*bhāṣya*), the deeds (*avadāna)* and the stories of events (*nidāna*).

There are innumerable powerful samādhis of this kind.

[*c*. Concentrations and 'gates' of concentration.]

Question. – Are these samādhis the samādhimukhas?

Answer. – Yes. These samādhis are the samādhimukhas.

Question. – If that is so, why not simply say samādhi, without adding *mukha*?

Answer. – The samādhis of the Buddhas are numberless, incalculable and infinite like space *(ākāśa*). Therefore how could the bodhisattva acquire them in full? Knowing this, the bodhisattva falls back and becomes discouraged. This is why the Buddha here speaks about the 'gates' (*mukha*) of samādhi. By passing through one single gate, one captures innumerable samādhis, just as when one pulls on the corner of a robe the whole robe is pulled off, or when one captures the queen bee *(bhṛṅgādhipa*) all the other bees are taken as well.

Furthermore, as uninterrupted series (*pāraṃparya*), the samādhis are gates. Thus, by maintaining pure morality (*śīlaviṣuddhi*), by being mindful (*smṛtimat*) and energetic (*vīryavat*), by diligently reflecting from the first to the last watch (*yāma*), by abandoning the five objects of enjoyment (*pañcakāmaguṇa*), by concentrating the mind one-pointedly, in brief, by using all these practices (*prayoga*), one acquires these samādhis: these are what is called the gates of samādhi. [**269a**]

Furthermore, the samādhis belonging to the desire realm (*kāmadhātvavacara*) are the gate of samādhi of the anāgamya 'vestibule of the first dhyāna', the samādhis of the anāgamya are the gate of the first dhyāna, the samādhis of the first dhyāna and the second sāmantaka are the gate of the samādhis of the second dhyāna, and so on up to the samādhis of the sphere of neither-awareneness-nor-nonawareness (*naivasaṃjñānāsaṃjnnāyatana*).[240]

The samādhis of the heats (*ūṣmagata*) are the gate of the samādhis of the summits (*mūrdhan*), the summits are the gate of the samādhis of the acquiescences (*kṣānti*), the acquiescences are the gate of the samādhis of

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[239] Adopting the variant *fou-tö-ye*.

[240] For details, see p. 1027-1034F.

the supreme worldly dharmas (*laukikāgradharma*),[241] the supreme worldly dharmas are the gate of the samādhi of the *duḥkhe dharmajñānakṣānti*,[242] and the *duḥkhe dharmajñānakṣānti* is the gate of the samādhis leading finally to the diamond-like concentration (*vajropamasamādhi*).[243]

In brief (*saṃkṣepena*), all the samādhis have three characteristics: they are characterized by *i*) an entrance (*praveśa*), *ii*) a duration (*sthiti*) and *iii*) an exit (*vyutthāna*). The entry and the exit are the gates (*mukha*); the duration is the body of the samādhi.

In the śrāvaka system, these things are the gates of concentration (*samādhimukha*). As for the gates of concetration in the Mahāyāna system, see (p. 1043-1057F) the explanations relative to dhyānapāramitā where the concentrations are fully analyzed and described.

[*d*. The perfections are also gates of concetration.]

1) The perfection of morality (*śīlapāramitā*) is a gate of concentration. Why? Three elements make up the Buddhist path (*mārga*): the morality element (*śīlaskandha*), the concentration element (*samādhiskandha*) and the wisdom element (*prajñāskandha*).[244] The element of pure morality (*viṣuddhaśīlaskandha*) is the gate of the concentration element (*samādhiskandha*) and produces samadhi. The concentration element produces the wisdom element. These three elements destroy the conflicting emotions (*kleśa*) and give nirvāṇa.

This is why the perfection of morality (*śīlapāramitā)* and wisdom (*prajñā)* are called gates close to (*saṃnikṛṣṭamukha*) samadhi.

2) The other three perfections, while being gates, are called distant gates (*viprakṛṣṭamukha*) of samādhi.

Thus, as a result of generosity (*dāna*), one gains merit (*puṇya*); as a result of merit, vows (*praṇidhāna*) are realized; as a result of vows, the mind becomes gentle (*mṛduka*); by thoughts of loving-kindness and compassion, one fears wrong-doing *(āpatti*) and one thinks of other beings.

Having determined that the world is empty (*śūnya*) and impermanent (*anitya*), one concentrates one's mind and practices patience (*kṣānti*). Thus patience also is a gate of samādhi.

Exertion (*vīrya*) in the face of the five objects of enjoyment (*pañcakāmaguṇa*) controls the mind, removes the five obstacles (*nīvaraṇa*),[245] concentrates the mind and prevents distractions (*vikṣepa*). When the mind wanders off, exertion brings it back and prevents it from scattering. It also is a gate of samādhi.

[*c*. The bodhisattva levels are also gates of concentration.]

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241 These are the four *nirvedhabhāgīyas* of the prayogamārga.

242 The first moment of the darśanamārga.

243 Before the first moment of the bhāvanamārga.

244 Cf. p. 1183-1184F.

245 Cf. p. 1013-1020F.

Finally, the first bhūmi [of the bodhisattva is the gate of concentration of the second bhūmi, and so on up to the ninth bhūmi which is the gate of concentration of the tenth. The tenth bhūmi is the gate of the innumerable samādhis of the Buddha. This is how the bhumis are samādhimukhas.

III. DIFFERENCES BETWEEN DHĀRAṆIMUKHA AND SAMĀDHIMUKHA

Question. – The dhāraṇīmukhas 'gates of remembrance' and the samādhimukhas 'gates of concentration' are either identical or different. If they are identical, why repeat them? If they are different, what is the difference?

Answer. – Above, I spoke of the differences between samādhimukha and dhāraṇīmukha, but I must repeat myself here. The samādhis are associated with the mind only (*cittasaṃprayuktadharma*), whereas the dhāraṇīs are sometimes associated with (*saṃprayukta*) and sometimes dissociated from (*viprayukta*) the mind.

Question. – How do you know that the dhāraṇīs can be dissociated from the mind?

Answer. – If a person who has the dhāraṇī of retaining what one has heard (*śrutadharadhāraṇī*) conceives wickedness (*vyāpāda*), the dhāraṇī does not leave him: it always follows this person like the shadow (*chāyā)* follws the body. [**269b**] The practice of samādhi (*samādhibhāvanā),* by being prolonged, ends up by realizing a dhāraṇī. Just as a person who has cultivated pleasures (*kāma*) for a long time ends up by entering into their nature (*svabhāva*), so the samādhis joined with the wisdom of the true nature of dharmas (*bhūtalakṣaṇa*) gives rise to the dhāraṇīs.

On the condition that it is baked in the fire, a vessel of unbaked clay (*mṛdghata*) can contain water without letting it leak out and can even help a man cross a river. The samādhi lacking wisdom is like the unbaked vessel, but if it obtains the wisdom of the true nature, it is like the baked clay vessel: it can contain the numberless qualities (*guṇa*), past and present, of the bodhisattva; thanks to that, the bodhisattva can effect the crossing and arrive at buddhahood.

Such are the many differences between samādhi and dhāraṇī.

IV. SILENCE OF THE ŚRĀVAKAS ON THE DHĀRAṆIS

Question. – There is no mention of dhāraṇīs in the śrāvaka system. Why is it that only the Mahāyāna speaks of them?

Answer. – Do not ask why a small thing is not contained in a big thing; rather, ask why a big thing does not contain small things. We do not wonder why a humble house contains neither gold nor silver!

Furthermore, the śrāvakas do not try hard to accumulate qualities (*guṇa*); they only try, by means of wisdom (*prajñā)* to try to free themselves from old age (*jarā*), sickness (*vyādhi*) and death (*maraṇa*). This is why the śrāvakas do not use dhāraṇīs to maintain the qualities. They are like a thirsty man who is content with a little water in his two hands and has no need of a pitcher (*bhājana*) to hold water. But if one must provide water for a large crowd of people, a jar is needed to hold the water. In the interest of beings, the bodhisattva must have the dhāraṇīs to maintain the qualities.

Furthermore, in the śrāvaka system, it is above all a matter of the [three] characteristics (*lakṣaṇa*) of conditioned dharmas: *i*) production (*utpāda*), *ii*) disappearance (*vyaya*) and *iii*) impermanence (*anityatā).*[246] Their scholars (*upadeśācārya*) say: "Dharmas are impermanent (*anitya*) and since they are impermanent, there is no need of dhāraṇīs. Why? Because things of impermanent nature are not to be retained (*na dhārayitavya*). Only the cause and conditions (*hetupratyaya*) that constitute past actions (*atītakarman*) do not perish; similarly also the fruits of retribution in the future (*anāgatavipākaphala*) which, although not yet born, are conditioned by past actions."[247]

According to the Mahāyāna system, the characteristics of production and disappearance (*utpādavyayalakṣaṇa*) are not real, neither are the characteristics of non-production and non-disappearance; the complete removal of views (*vipaśyanā)* and characteristics (*lakṣaṇa*), that is what is real. If therefore the bodhisattva remembers (*dhārayati*) past dharmas, that is not a mistake (*doṣa*). In order to retain good dharmas, good faculties (*kuśalendriya*) and other good qualities (*guṇa*) of the past, the dhāraṇīs are necessary. The dhāraṇīs always follow the bodhisattva from lifetime to lifetime. This is not the case for the samādhis: sometimes they disappear at the changing of the lifetime.

Such are the many distinctions to be made in regard to the dhāraṇīs and the samādhis. This is why the Prajñāpāramitāsūtra says here: "The bodhisattva who wishes to acquire the dhāraṇīmukhas and the samādhimukhas must practice the perfection of wisdom."

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[246] Cf. p. 36F, n. 3; 1163F, n. 1.

[247] The scholars who express themselves in this way are not the Sarvāstivādins but the Vibhajyavādins. See Kośabhāśya, p. 296: "Those who affirm the existence of everything, past, future and present, are Sarvāstivādins. On the other hand, those who are the Vibhajyavādins make distinctions and say: 'The present and the past action that has not yet given its fruit exist; the past that has already produced its fruit and the future do not exist.' "

CHAPTER XLIV **SYMPATHETIC JOY AND TRANSFER OF MERIT**

By means of a simple mind of sympathetic joy in regard to the qualities of another, the bodhisattva gains merit (*puṇyakriyāvastu*) infinitely superior to the merit of all other beings, for he applies this merit to supreme complete enlightenment. Taking delight in the qualities of another (*anumodanā, souei-hi, rjes su yi raṅ bu*) and applying the merit to anuttarā samyaksaṃbodhi (*pariṇāmanā, houei-hiang, yoṅs su bsṅo ba*) place the bodhisattva in the first rank of the Buddha's disciples.

Chapter VI of the Aṣṭasāhasrikā entitled Anumodanāpariṇāmanā (p. 325F) begins as follows: *Yac ca khalu puṇaḥ ārya Subhūte bodhisattvasya mahāsattvasyānumodanāpariṇāmanāsahagataṃ puṇyakriyāvastu yac ca sarvasattvānāṃ dānamayaṃ puṇyakriyāvastu śīlamayaṃ puṇyakriyāvastu bhāvanāmayaṃ puṇyakriyāvaste idam eva tato bodhisattvasya mahāsattvasyānumodanāpariṇāmanāsahagataṃ puṇyakriyāvaste agram ākhyāyate*.

Free translation. – There is in the bodhisattva-mahāsattva, O noble Subhūti, a merit accompanied by sympathetic joy and transfer, and in all beings there are merits consisting of generosity, morality and meditation (cf. Kośa, IV, p. 231) respectively. The first is placed ahead of the following ones.

In the following pages, the *Traité* will explain how, by a simple thought of sympathetic joy, the bodhisattva surpasses the highest and most meritorious qualities of the śrāvakas and pratykebuddhas, namely:

1. the generosity manifesting by way of material gifts *(āmiṣadāna*).

2. the five pure elements (*anāsravaskandha*) turned directly toward detachment from the world, nirvāṇa, characterizing the arhat 'delivered by means of wisdom' (*prajñāvimukta*). These five elements are: *śīla, samādhi, prajñā, vimukti* and *vimuktijñānadarśana*.

3. the very profound concentrations (distinct from samādhi included here among the five pure elements), not directly turned toward nirvāṇa and characterizing the 'doubly delivered' arhat (*ubhayatobhāgavimukta).*

The first two points will be dealt with in section I of the present chapter; the third, in section II.

It should be noted that anumodanā is taken here in the strict sense of sympathetic joy toward the qualities of another, as in the Bodhicaryāvatāra, III, v. 1-3. There are, however, other anumodanās, e.g., on a given exposition of the Dharma (*dharmaparyāya*): cf. Saddharmapuṇḍ. p. 349, l. 6, and they too are very meritorious.

Along with confession of sins (*pāpadeśana*), anumodanā and pariṇāmanā make up an integral part of the Mahāyānist ceremonialism (Bodhisattvapārimokṣasūtra, IHQ, VII,1931, p. 272-273; Upāliparipṛcchā, transl. P. Python, Paris, 1973, p. 102-103; Śikṣasamuccaya, p. 170). They appear in the spiritual practice of

the Triskandhas which the bodhisattva performs three times each day and three times each night (*Traité*, above, p. 415F, n. 1; 421F; Bodhicaryāvatāra, V, v. 98; Pañjikā, p. 152, l. 11-13; Śikṣasamuccaya, p. 171, l. 5-6; 290, l. 1-3). Finally, they are classified among the seven higher forms of worship: *saptadhānuttarapūjā* (Dharmasaṃgraha, § 14).

First Section SURPASSING THE HIGH QUALITIES OF THE ŚRĀVAKAS

Sūtra (cf. Pañcaviṃśati, p. 21. l. 17-20; Śatasāhasrikā, p. 68, l. 4-69, l. 8). - The bodhisattva-mahāsattva who, by a thought of sympathetic joy, wishes to surpass the generosity of all the śrāvakas and pratyekabuddhas, must practice the perfection of wisdom. The bodhisattva-mahāsattva who, by a thought of [**269c**] sympathetic joy, wishes to surpass the morality of the śrāvakas and pratyekabuddhas must practice the perfection of wisdom.[248] The bodhisattva-mahāsattva who, by a thought of sympathetic joy, wishes to surpass the concentration, wisdom, deliverance, knowledge and vision of deliverance of the śrāvakas and pratyekabuddhas must practice the perfection of wisdom (*Sarvaśrāvakapratyekabuddhānāṃ dānam anumodanācittenābhibhavitukāmena bodhisattvena mahÔattvena prajñāpāramitatāyāṃ śikṣitavyam. sarvaśrāvakapratyekabuddhānāṃ śīlam anumodanācittenābhibhavitukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam. sarvaśrāvakapratyekabuddhānāṃ samādhiprajñāvimuktivimukti-jñānadarśanam anumodhanācittenābhibhavitukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

I. DEFINITION OF SYMPATHETIC JOY

For the mind of sympathetic joy (*anumodanācitta*), see the *Souei-hi p'in* (Anumodanāparivarta).[249]

Here is an example of sympathetic joy. Someone is practicing the qualities [in question, viz., generosity, morality, etc.]; a spectator rejoices in it (*anumodate*) and congratulates him, saying: "That is good; in this impermanent world (*anityalokadhātu*) enveloped in the shadows of ignorance (*avidyāndhakāra*), you are strengthening the great mind [of bodhi] and you are planting this merit (*puṇya*)."

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[248] In the Taishß edition, this phrase is repeated.

[249] Chapter XXXIX of the Pañcaviṃśati, T 223, k. 11, p. 197b-302a. It is entitled *Souei-hi p'in* (Anumodanāparivarta) or *Souei-hi-houei-hiang p'in* (Anumodanāpariṇāmanāparivarta). Cf. Chapter VI of the Aṣṭasāhasrikā.

Imagine there is a seller (*vikretṛ)* and a purchaser (*kretṛ)* of all sorts of wonderful perfumes (*gandha*); a third person comes near and stands to one side. He also breathes the perfumed air; the perfume, nevertheless, does not diminish at all and the two people doing business lose nothing.

Imagine also a donor (*dāyaka*) and a beneficiary (*pratigrāhaka*); a third person, standing beside them, is joyful in the good action. He rejoices with them, but the other two lose nothing.

Such is the characteristic of sympathetic joy (*anumodanā).*

Thus, just by a mind of sympathetic joy, the bodhisattva surpasses the practitioners of the two Vehicles. What more could be said (*kaḥ punarvādaḥ)* if he himself practices [the qualities in which he is rejoicing]?

II. SUPERIORITY OF SYPATHETIC JOY OVER GOOD ACTION

Question. – How can the bodhisattva, by means of a mind of sympathetic joy, surpass the śrāvakas and pratyekabuddhas who, themselves, give in kind *(āmiṣa*)?

Answer. – While the śrāvakas and pratyekabuddhas are making such gifts, the bodhisattva who is standing by, notices them. He thinks about it carefully, is pleased thereby and congratulates the authors. Taking the merit (*puṇya*) resulting from this sympathetic joy (*anumodanā),* he applies it (*pariṇāmayati*) to supreme and perfect enlightenment (*anuttarasamyaksaṃbodhi*) to save all beings. Thus he gains immense Buddha attributes. By means of the twofold merit [of sympathetic joy (*anumodanā)* and the application of merit (*puṇyapariṇāmanā*)], he surpasses the generosity carried out by the śrāvakas and pratyekabuddhas.

Furthermore, by means of his knowledge of the true nature (*bhūtalakṣaṇa*) of dharmas and his sympathetic joy, the bodhisattva surpasses the generosity of the śrāvakas and pratyekabuddhas.

Moreover, by means of his thought of sympathetic joy, the bodhisattva gains a merit (*puṇya*) the fruit of retribution (*vipākaphala*) of which he applies to veneration (*satkartum*) of the Buddhas of the three times and the ten directions. Thus he surpasses the generosity of the śrāvakas and pratyekabuddhas. This is like a man who, having made a small offering to the king, derives a great reward from it. Or it is like a man who, by blowing gently into a conch (*śaṅkha*), produces a very powerful sound.

Finally, by the quality (*guṇa*) of his sympathetic joy, the bodhisattva brings together numberless other qualities that, until the end of things (*dharmakṣaya*), will not disappear (*akṣaya*). In the same way, if one pours a little bit of water into the ocean (*mahāsamudra*), it will not disappear until the end of the kalpa.[250]

[What has been said here about generosity] is also true [for the other qualities of the śrāvaka, viz., morality (*śīla*), concentrations (*samādhi*), wisdom (*prajñā),* deliverance (*vimukti*), knowledge and vision of deliverance (*vimuktijñānadarśana*): [By means of a single thought of sympathetic joy, the bodhisattva surpasses all these qualities].

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[250] At the end of the kalpa of disappearance (*saṃvartakalpa*) involving the disappearance of beings (*sattvasaṃvartanī*) and the disappearance of the receptacles (*bhājanasaṃvartanī*): cf. Kośa, III, p. 184, n. 4.

III. SUPERIORITY OF THE BODHISATTVA OVER THE OTHER DISCIPLES

After the Buddhas come the bodhisattvas, and after the bodhisattvas come the śrāvakas and pratyekabuddhas. However, here [the Prajñāpāramitāsūtra] speaks of the "bodhisattva who wishes to surpass the [**270a**] generosity, etc., of the śrāvakas and pratyekabuddhas." What is there to be astonished at [in the fact that the bodhisattva surpasses the śrāvakas and pratyekabuddhas who are hierarchically lower than he is]?

Answer. – It is not a matter here of comparing the merits (*puṇya*) of the śrāvakas and pratyekabuddhas – generosity (*dāna*), morality (*śīla*), etc. – with the qualities of the bodhisattva. The bodhisattva surpasses them only by means of a mind of sympathetic joy (*anumodhanācitta*); what more could be said (*kaḥ punarvādaḥ)* when he himself is practicing the qualities [that he is admiring in others]?

The śrāvaka and pratyekabuddha adepts are diligent and struggle to practice the qualities; the bodhisattva, on the other hand, is silent, but by his sympathetic joy (*anumodanā)* and the strength of his wisdom (*prajñābala*), his merits surpass those of the former. He is like a foreman (*śilpin*) who uses only his knowledge and goes away after having given instructions, whereas the unskilled workman wearies himself using the axe (*kuṭhāra*); at the end of the day, when the work is examined and the wages are paid, the foreman gets three times as much as the workman. In the same way also, in wartime, the soldiers risk death but it is the general (*senānī*) who wins the victory.

Question. – Since the mind of sympathetic joy surpasses generosity (*dāna*) and morality (*śīla*), why do you speak only of the superiority of the bodhisattva's mind of [without mentioning others' sympathetic joy]?

Answer. – Worldly people in whom the afflictive emotions (*kleśa*) cover over the mind and who have not eliminated egotism (*ahaṃkāra*) are attached to the happiness of this world (*laukikasukha*); how then would they surpass the śrāvakas and pratyekabuddhas?

In the śrāvakas and pratyekabuddhas, the strong (*tīkṣna*) surpass the weak (*mṛdu*), but all remain at the śrāvaka stage (*śrāvakabhūmi*). This is why, [for them] there is no question [of the mind of sympathetic joy].[251]

Question. -The qualities (*guṇa*) and attributes (*dharma*) of the śrāvakas and pratyekabuddhas are very numerous. Why does the Prajñāpāramitā mention only six here, [generosity, morality, etc.]?

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[251] Usually worldly people and śrāvakas do not take delight in the qualities of others, the former because they are exclusively preoccupied with the happiness of this world, the latter because they seek their own personal salvation without being concerned about others. The śrāvakas excel in the degree of their spiritual faculties (*indriya*), weak among some, strong among others, but they all remain at the stage of śrāvaka, caring little about the qualities of others.

Among the śrāvakas and pratyekabuddjas, the strong (*tīkṣna*) surpass the weak (*mṛdu*), but all are at the stage of śrāvaka (*śrāvakabhūmi*). This is why there is no question [in them] of the thought of sympathetic joy.[252]

Answer. – All the attributes of the śrāvakas and pratyekabuddhas are contained (*saṃgṛhīta*) within those six.

1. To speak of generosity (*dāna*) already presupposes the qualities (*guṇa*) faith (*śraddhā),* erudition (*śruta*), etc. Why? Because it is necessary to have heard in order to believe and it is necessary to have believed in order to give. This generosity is of two types: material generosity *(āmiṣadāna*) and generosity of the Dharma (*dharmadāna*).

2. Morality (*śīla*) contains three kinds of morality: morality of discipline (*saṃvaraśīla*), morality of meditation (*dhyānaśīla*) and pure morality (*anāsravaśīla*).

3. Concentration contains the concentrations of meditation (*dhyāna*), absorption (*samāpatti*) and liberation (*vimokṣa*).

4. Wisdom (*prajñā)* contains the wisdom resulting from hearing (*śrutamayī*), the wisdom resulting from reflecting (*cintāmayī*) and the wisdom resulting from meditation (*bhāvanāmayī*).

5. Deliverance (*vimukti)* contains two kinds of deliverance: impure (*sāsrava*) and pure (*anāsrava*).

6. The knowledge and the vision of deliverance (*vimuktijñānadarśana*) contains the knowledge of the destruction of the impurities (*kṣayajñāna*). When one knows that the impurities are destroyed, one attains deliverance (*vimukti*) with respect to the threefold world and one knows and sees this clearly. I have already spoken about the auxiliaries of enlightenment (*bodhipākṣika dharma*) and the dharmas of the noble Path *(āryamārga*).

Finally, as for the qualities of the śrāvakas and pratyekabuddhas not turned toward nirvāṇa, the sūtra does not say here that [the bodhisattva] surpasses them because these qualities are too slim (*tanu*).

Question. – 'Surpassing' (*abhibhavitum*) means to take away by force. But here the bodhisattva is not struggling against the śrāvakas and pratyekabuddhas. Why is it said that he 'surpasses' them?

Answer. – He surpasses them only in the sense that, by means of his wisdom (*prajñā),* his skillful means (*upāya*) and the strength of his mind (*cittabala*), he obtains an increase of merit (*puṇyabāhulya*) on a given point. Thus, in respect to a given flower (*puṣpa*), a person grasps only the color and the fragrance (*gandha*) whereas the bee (*ali*) grasps the juice (*rasa*) and makes honey (*madhu*) out of it. In the same way also, in order to draw water (*vāri*), if the vessel (*bhājana*) is big, one gets a lot; if it is small, one gets only a little. By means of these comparisons (*upāma*), we can know that, by means of a mind of sympathetic joy (*anumodanācitta*) associated with profound and keen wisdom (*gambhīratīvraprajñā),* the bodhisattva

[252] Usually, worldly people and śrāvakas do not take delight in the qualities of others, the former because they are preoccupied with worldly enjoyments exclusively, the latter because they seek their own personal salvation without caring for others. The ṣrāvakas excel by the degree of their spiritual faculties (*indriya*), weak in some, strong in others, but they all remain at the śrāvaka stage, caring little about the qualities of others.

surpasses (*abhibhavati*) all the qualities (*guṇa*), generosity (*dāna*), etc., of the śrāvakas and pratyekabuddhas.

[The bodhisattvas surpass them] in six things (*dharma*). For the first, [**270a**] generosity (*dāna*), see my explanations on the perfection of generosity (chapter XX, [p. 692-769F) where I defined this attribute of the śrāvakas and pratyekabuddhas. [For the second], morality (*śīla*), see the chapter explaining the perfection of morality (Chapter XXIII, p. 853-864F) where I defined this attribute of the śrāvakas and pratyekabuddhas. [For the other four], concentrations (*samadhi*), wisdom (*prajñā),* deliverance (*vimukti*) , the knowledge and vision of deliverance (*vimuktijñānadarśana*), see my explanations on the recollection of the Buddha (chapter XXXVI, p. 1349-1359F) where I defined these attributes of the śrāvakas and pratyekabuddhas.

Second Section SURPASSING THE HIGH CONCENTRATIONS OF THE ŚRĀVAKAS

Sūtra (cf. Śatasāhasrikā, p. 69, l. 6-8). – The bodhisattva-mahāsattva who wishes, by means of a mind of sympathetic joy, to surpass the meditations, absorptions and concentrations of liberation of all the śrāvakas and pratyekabuddhas, must practice the perfection of wisdom (*Sarvaśrāvakapratyekabuddhānāṃ dhyānasamāpattivimokṣasamādhīn anumodanācittenābhibhavitukāmena bodhisattvena mahāsattvenaprajñāpāramitaÂāṃ śiksitavyam*).

Śāstra. –

Surpassing the high concentrations of the śrāvakas

Sūtra (cf. Śatasāhasrikā, p. 69, l. 6-8). – The bodhisattva-mahāsattva who wishes to surpass the trances, absorptions and concentrations of liberation of all the śrāvakas and pratyekabuddhas by means of a mind of sympathetic joy, must practice the perfection of wisdom (*Sarvaśrāvakapratyekabuddhānāṃ dhyānasamāpattivimokṣasamādhīn anumodanācittenābhibhavitukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. -

I. HIGHER CONCENTRATIONS

1. By meditations (*dhyāna*) and absorptions (*samāpatti*), we mean the four trances and the nine successive absorptions (*anupūrvaammapatti*).

2. By concentrations of liberation (*vimokṣasamādhi*), we mean the eight liberations (*vimokṣa*), the three gates of deliverance (*vimokṣamukha*), the deliverance by means of wisdom (*prajñāvimukti*), the twofold deliverance (*ubhayatobhāgavimukti*), the occasional deliverance (*samayavimukti*), the non-occasional deliverance (*asamayavimukti*), the conditioned deliverance (*saṃskṛtavimukti*), the unconditioned deliverance (*asaṃskṛtasamādhi*) , etc., the concentration with examination and with analysis (*savitarkaḥ savicāraḥ samādhi*), the concentration without examination but with analysis only (*avitarko vicāramātraḥ samādhi*), the concentration without either examination or analysis (*avitarko 'vicāraḥ samādhi*), the concentration of emptiness (*śūnyatāsamādhi*), the concentration of signlessness *(ānimittasamādhi*), the concentration of wishlessness (*apraṇihitasamādhi*) and other concentrations of the same kind.

II. CONCENTRATION OF THE DOUBLY LIBERATED SAINT

Question. – Of the six meditations (*dhyāna*), the absorptions (*samāpatti*) and concentrations of liberation (*vimokṣasamādhi*) have already been represented. Why speak of them again?

Answer. – There are two types of *samādhi*: *i*) those that are the prerogative (*bhāga*) of the saint delivered by means of wisdom (*prajñāvumukta*); *ii*) those that are the prerogative of the doubly delivered saint (*ubhayatobhāgavimukta*).

The preceding section dealt with the prerogative of the *prajñāvimukta* and, since the latter does not penetrate into the trances (*dhyāna*) and the absorptions, it spoke only of the concentration belonging to the anāgamya, 'the absorption preliminary to the first dhyāna'. But here we are talking about the prerogative of the *ubhayatobhāgavimukta* who has the *dhyānas, samāpattis* and *vimokṣasamādhis* all together.[253]

[253] By the mind of sympathetic joy, the bodhisattva surpasses not only the generosity and the five *anāsravaskandhas* present in all the arhats but also the eight *vimokṣas* present in the doubly delivered arhat.

The *prajñāvimukta* and the *ubhayatobhāgavimukta* are included among the seven or ten types of persons worthy of veneration and offerings (Dīgha, III, p. 105, 253-254; Anguttara, IV, p. 10; V, p. 23). Both are arhats, aśaikṣas, having destroyed their impurities (*kṣīṇāsrava*), but the latter has in addition the eight profound liberations of vimokṣas (cf. p. 1282). Majjhima, I, p. 477 defines them as follows: *Katamo ca bhikkhave puggalo ubhatobhāgavimutto: Idha bhikkhave ekacco puggalo ye te santā vimokhā atikkamma rupe āruppā te kāyena phassitvā viharati, paññāya c'assa disvā āsavā parikkhīnā honti. Ayaṃ vuccati bhikkhave puggalo ubhatobhāgavimutto. – Katamo ca bhikkhave puggalo paññāvimutto. Idha bhikkhave ekacco puggalo ye te santā vimokhā atikamma rupe āruppā te na kāyena phassitvā viharati, paññāya c'assa disvā āsavā parikkhīnā honti. Ayam vuccati bhikkhave puggalo paññāvimutto*.

Transl. - O monks, what is a person doubly delivered? There is, O monks, a certain person who, having physically touched the peaceful liberations of the formless realm transcending form, remains there, and whose impurities are completely destroyed, for that person has seen by means of wisdom. That person, O monk, is called one who is doubly delivered. – O monks, what is a person liberated by means of wisdom? There is, O monks, a certain person who, without having physically touched the peaceful liberations [of the formless] realm transcending

Sometimes it is a question of a short explanation (*saṃkṣepeṇokti*); here it is a question of a developed explanation (*visatareṇokti*).

Sometimes just the name (*nāman*) samādhi is mentioned; here the meaning (*artha*) of it is explained.

Furthermore, earlier it was a question of 'mastering the samādhis [of the śrāvaka and pratyekabuddha]' and, according to some, this would be one or two samādhis only and not the profound samādhis (*gambhīrasamādhi*). Here we are speaking of the group of the very profound samādhis, viz., the *dhyāna, samāpatti* and *vimokṣasamādhi*.

Furthermore, the dhyānas, samāpattis and vimokṣasamādhis are of two types: *i*) those that are acquired by means of detachment (*vairāgyalābhika*); *ii*) those that are acquired by means of effort (*prāyogika*). Those that are acquired by means of detachment have been treated previously; those that are acquired by effort are treated here. [254]

Finally, the dhyānas, samāpattis and vimokṣasamādhis are very difficult to obtain (*sudurlabha*): it is necessary to seek them energetically and diligently in [**270c**] order to obtain them. Only by a mind of sympathetic joy (*anumodnācitta*) will the bodhisattva succeed in surpassing them, but he does not yet possess these qualities. This is why we speak about them again here.

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form, remains there and whose impurities have been completely destroyed, for that person has seen by means of wisdom. That person, O monks, is called a person delivered by means of wisdom.

On this passage, see the explanation of Horner, *The Middle Length Sayings*, II, p. 151-152, n.

The *santā vimokkhā āruppā* are the four samāpattis of the Ārūpyadhātu and the nirodhasamāpatti, situated above the four dhyānas of the Rūpadhātu.

Kāyena phassaitvā = *kāyena sākṣātkṛtvā* of the canonical sūtras (cf. p. 1282F) where the expression appears only in the definition of the third and eighth vimokṣa. On leaving the samāpatti, the saint immediately perceives the 'bodily' calm acquired during this samāpatti (see Kośa, VI, p. 224).

- Kośabhāṣya, p. 381, l. 3-4: *Yo nirodhasamāpattilābhī sa ubhayatobhāgavimuktaḥ / prajñāsamādhibalābhyāṃ kleśavimokṣāvaraṇavimuktatvāt / itaraḥ prajñāvimuktaḥ / prajñābalena kevalaṃ kleśavaraṇavimuktatvāt /* - Transl. - He who possesses the destruction and the absorption is 'doubly delivered', for he is delivered from the obstacle [consisting of] the passions (*kleśāvaraṇa*) and from the obstacle [opposing the production of the eight] liberations (*vimokṣāvaraṇa*) by means of the two powers of wisdom and concentration. The other is 'delivered by means of wisdom' for, by the power of wisdom, he is liberated only from the obstacle [consisting of] the passions'.

- Abhidharmasamuccaya, ed. P. Pradhan, p. 88, l. 17-18 (transl. W. Rahula, p. 151): *Prajñāvimuktaḥ katamaḥ / kṣīṇāsravo no tv aṣṭavimokṣadhyāyī yaḥ pudgalah // Ubhayatobhāgavimuktaḥ katamaḥ / kṣīṇāsravo 'ṣṭavimokṣadhyāyī yaḥ pudgalaḥ /*

[254] With the exception of the Buddha, the other āryas attain these high qualities only by effort (*prayoga*) and not by detachment (*vairāgya*), since they all do not have them. Only the Buddha obtains them by detachment, for the Buddha obtains all the qualities at once from the beginning, at the moment of *kṣayajñāna*, by means of detachment: cf. Kośa, VII, p. 97.

Question. – But the concentrations (*samadhi*), wisdom (*prajñā),* deliverance (*vimukti*), knowledge and vision of deliverance (*vimultijñānadarśana*) that you spoke of previously, they too are difficult to obtain. Why then do you say that these you are speaking of now are difficult to obtain?

Answer. – I have already said that the preceding ones – [concentration, wisdom, deliverance, knowledge and the vision of knowledge] – were the prerogative of the saint delivered by wisdom (*prajñāvimukta*) and did not add up to the profound meaning (*gambhīrārtha*) of samādhi. On the other hand, the doubly delivered arhat (*ubhayatobhāgavimukta*) possessing the threefold knowledge (*vidyātraya*) – [who holds *dhyāna, samāpatti* and *vimokṣasamādhi*] – is rare and that is why it is necessary to speak of him again.

Furthermore, the concentrations (*samādhi*), wisdom (*prajñā)* deliverance (*vimukt*i), knowledge and vision of deliverance (*vimuktijñānadarśana*) – [of which the previous section spoke] – although they are hard to attain, are not widely extensive, for they aim directly at nirvāṇa. On the other hand, [the *dhyānas*, *samāpattis* and *vimokṣasamādhis*] of the present passage concern the arhat who wants to obtain the bliss (*sukha*) of the dhyānas and samāpattis during the present lifetime (*dṛṣṭa eva dharme*), i.e., the absorption of cessation (*nirodhasamāpatti*), the dhyāna attaining the summit (*prāntakoṭika*), the knowledge resulting from vows (*praṇidhijñāna*), the concentration that prevents the arising of another's passions (*araṇāsamadhi*), etc.[255] These do not lead directly to nirvāṇa; this is why it is necessary to return to them at length.

How do we know that [the samadhi] of the previous section leads directly to nirvāṇa? In that passage, the author mentioned in turn deliverance (*vimukti*), the knowledge and the vision of deliverance (*vimuktijñānadarśana*); therefore we know that that samādhi leads exclusively and directly to nirvāna.

III. WISDOM, INSEPARABLE FROM CONCENTRATION

Question. – Given that the dhyānas, samāpattis and vimokṣasamādhis are hard to obtain (*durlabha*), they are spoken of again here. But of all the dharmas, wisdom (*prajñā)* is the most difficult and most subtle. Then why does [the Prajñāpāramitāsūtra] not return to it at all?

Answer. – It spoke of it above (p. 1839F) by saying: "The bodhisattva-mahāsattva who wishes to control the knowledge of all the śrāvakas and pratyekabuddhas must practice the perfection of wisdom." Up until now it has not spoken of the [higher] dhyānas and samāpattis; this is why it stresses it here.

Dhyāna and *samāpatti* on the one hand, *prajñā* on the other hand, are both wonderful dharmas. Those who practice these two things see their vows (*praṇidhāna*) realized. They are like a bird (*pakṣin*) that, having two wings (*pakṣa*), reaches its destination. Deliverance (*vimukti*) results from these two things; the knowledge and vision of deliverance (*vimuktijñānadarśana*) are *prajñā*.

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[255] See above, p. 1041-1042F, and Kośa, VII, p. 85-96.

As for generosity (*dāna*) and morality (*śīla*) – [of which it was a question in the preceding section, (p. 1880F)], these are physical (*kāyika*) and vocal (*vācika*) actions. Since they are coarse (*stūlākāra*) in nature and easy to obtain (*sulabha*), the Prajñāpāramitāsūtra does not speak of them again.

IV. THE MIND OF SYMPATHETIC JOY CAN BE DIRECTED TO THE CONCENTRATIONS

Question – It is possible for the bodhisattva to surpass the generosity (*dāna*), morality (*śīla*) and wisdom (*prajñā)* of the śrāvakas and pratyekabuddhas by means of a mind of sympathetic joy (*anumodanācitta*). Why? Generosity and morality are visible to the eye and audible to the ear. Wisdom also is something audible; therefore it is possible to produce a mind of sympathetic joy towards it. On the other hand, the *dhyānas*, *samāpattis* and *vimokṣasamādhis* can neither be seen nor heard.[256] Then how could the bodhisattva rejoice in them?

Answer. – The bodhisattva rejoices in them by using his knowledge of another's mind (*paracittajñāna*).

Question. – But if the mind of another is impure (*sāsrava*), he cognizes the impure minds (*sāsravacitta*) of others; if it is pure (*anāsrava*), he cognizes the pure minds (*anāsravacitta*) of others. But not yet being Buddha, the bodhisattva [does not possess a pure *paracittajñāna*]. How then could he cognize the pure minds of the śrāvakas and pratyekabuddhas?

Answer. – In the system of the śrāvakas, you would be correct, but according to the Mahāyāna system, the bodhisattva has acquired the conviction that dharmas do not arise (*anutpattikadharmakṣanti*), has cut all the fetters (*saṃyojana*) and, from one lifetime to the next, never loses the six superknowledges (*abhijñā).* Therefore he can, by means of an impure cognition of another's mind (*sāsravaparacittajñāna*), know pure minds and, a fortiori, by means of a pure cognition, know the mind of another (*anāsravaparacittajñāna*). [**271a**]

Furthermore, some say: Take a bodhisattva who is about to produce for the first time the mind of bodhi (*prathamacittotpādika*) and who does not yet have the body born of the fundamental element (*dharmadhātujakāya*). If he sees or hears that a śrāvaka is giving gifts or observing the discipline, this bodhisattva knows perfectly well that the man in question will become arhat and he rejoices in it (*anumodate*). He says: "That is a man who has found the true nature (*bhūtalakṣaṇa*) of dharmas and will escape from the threefold world. My own wish is to save all beings from birth (*jāti*), old age (*jarā)* sickness (*vyādhi*) and death (*maraṇa*). That this man may find deliverance, that's up to me!"

For many reasons of this kind the bodhisattva rejoices (*anumodate*) and his sympathetic joy (*anumodanā)* is faultless (*nirdoṣa*).

[256] On the limits of *paracittajñāna*, see Kośa, VII, p. 26-27.

CHAPTER XLV (p. 1891F) **APPLICATION OF MERIT**

First Section OBTAINING EASILY AN IMMENSE QUALIFICATION

Sūtra (cf. Pañcaviṃśati, p. 22, l. 13-17; Śatasāhasrikā, p. 69, l. 8-70. l. 4). – The bodhisattva-mahāsattva who, practicing minor generosity, minor discipline, minor patience, minor exertion, minor meditation and minor wisdom, wishes to obtain an immense and infinite qualification by means of skilful application of merit, must exert himself in the perfection of wisdom (*Alpaṃ dānaṃ dadatā, alpaṃ śīlaṃ rakṣatā, alpaṃ kṣāntiṃ bhāvayatā, alpaṃ vīryaṃ ārabhamānena, alpaṃ dhyānaṃ samāpadyamānena, alpaṃ prajñāṃ bhāvayatā, upāyakauśalyapariṇāmanayāprameyam aparyantaṃ guṇaṃ pratilabdhukāmena bodhisattvena mahāsattvena prajñāpāramitātāṃ śikṣitavyam*).

Śāstra. –

I. THE ESSENCE OF THE PERFECTIONS RESIDES IN THE MIND

Previously (chapters XVII-XXX), the Prajñāpāramitāsūtra has spoken of the six perfections (*pāramitā*). Why return to them here?

Answer. –Above it spoke about their general characteristics (*sāmānyalakṣaṇa*): here it wants to talk about their specific characteristics (*svalakṣaṇa*). Above it spoke about their causes and conditions (*hetupratyaya*); here it will talk about their fruits of retribution (*vipākaphala*).

Question. – That is not so. Above it spoke about the six perfections in their extension and fullness; here it is talking about 'minor generosity' and so on up to 'minor wisdom'; these minor perfections are similar to but not identical with the six perfections treated above.

Answer. – Nothing of the sort! It is a matter of the same perfections. Why? Because the essence (*artha*) of the six perfections resides in the mind (*citta*) and not in the greater or lesser quantity of the things. Whether the bodhisattva practices them to a greater or a lesser extent, they are always the same perfections.

Thus the *Hien-kie king* (Bhadrakalpikasūtra) talks about eighty-four thousand perfections (*pāramitā*),[257] and the present sūtra also says: "There is a mundane (*laukikī*) perfection of generosity (*dānapāramitā*) and

[257] The *Hien-kie king* which the *Traité* will cite later (k. 62, p. 498a17) under the title *Hien-kie-san-mei* (Bhadrakalpikasamādhi) was translated into Chinese at Tch'ang-ngan by Dharmarakṣa, under the title of *Hien-kie king* (T 425) and others as well; according to the K'ai-yuan (T 2154, k. 2, p. 494c12), this translation was made on the 21st day of the 7th moon of the first year of the *yong-k'ang* period (August 22, 300). It also exists in a Tibetan

a supramundane (*lokottara*) perfection of generosity, and so on up to the perfection of wisdom (*prajñāpāramitā),* it too being mundane or supramundane."[258]

Pariṇāmanā

II. THE PRACTICE OF THE 'MINOR' PERFECTIONS

1. Lesser practice of generosity

Question. – Why does the bodhisattva [sometimes] practice minor generosity (*alpaṃ dānam*)?

Answer. – There are many reasons for minor generosity:

1. There are some bodhisattvas who have just produced the bodhi mind for the first time (*prathamacittotpāda*) and who, not yet having accumulated merit (*puṇya*), are poor and can give only a little.

2. There also are some bodhisattvas who have learned that generosity is not measured by the amount of things given but that its virtue (*guṇa*) resides in the mind. This is why they do not seek to give a lot of things but seek only for good intention.

3. There are some bodhisattvas who have the following thought: "If I seek to accumulate a lot of wealth (*vasu*), I will violate the discipline (*śīla*), I will lose my good intention, I will be distracted (*vikṣiptacitta*) and I will torment many beings. Tormenting beings in order to pay homage to the Buddha has been condemned by the Buddha, for that is to violate the Dharma and seek wealth. If by giving to one worldly person I dispossess another, that is not equanimity (*samatā*). For a bodhisattva, it is the rule to love all beings equally like one's own child." That is why these bodhisattvas give only a little.

4. Furthermore, there are two kinds of bodhisattvas: *i*) the debased bodhisattva (*vinaṣṭa*); *ii*) the accomplished bodhisattva (*saṃpanna*).

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version entitled *Bskal pa bzaṅ po pa* (Tib. Trip., vol. 27, no. 762). In this text the names of the thousand Buddhas of the fortunate period appear (T 425, k. 6, p. 46a-50a) to which F. Weller has dedicated an important work: *Tausend Buddhanamen des Bhadrakalpa nach einer fünfsprachigen Polyglotte*, Leipzig, 1928.

The *Hien-kie king,* as the *Traité* names it, mentions the 84,000 pāramitās (T 425, k. 6, p. 44c25). See also the *Fo ming king*, T 441, k. 21, p. 270c25.

[258] Pañcaviṃśati, p. 263, l. 20-21: *Asti dānapmaramitā laukikī, asti lokottarā / evaṃ śīlapāramitā yāvad asti prajñāpāramitā laukikī, asti lokottara /*

The beginning of a passage from chapter XXVI where the six pāramitās are defined in their mundane and supramundane aspects: cf. Pañcaviṃśati, p. 263, l. 20-266, l. 19; T 223, k. 7, p. 272b1-272c6; T 220, vol. VII, k. 498, p. 534a3-535b8.

The debased bodhisattva had at first produced the mind of complete perfect [**271b**] enlightenment (*anuttarasamyaksaṃbodhi*); then, not coming upon favorable conditions and his mind being clouded by the five obstacles (*nīvaraṇa*), he lived a life of mixed conduct (*miśracarita*) and has been reborn into a wealthy noble family (*kṣatriyamahāśālakula*) or has even become the king of a country or a great yakṣa king, etc., As a result of the bad physical, vocal or mental actions that he previously committed, he is not pure and consequently, he is not reborn in the presence of the Buddhas (*buddhānām antike*) or among gods and men in faultless places (*anavadyasthāna*). This bodhisattva is called a debased bodhisattva. Although he has lost the bodhi mind, by virtue of [his actions] in previous existences (*pūrvajanman*), this person still likes to give. [To this end], he torments many people, he pillages, he robs and unjustly takes over wealth which he uses, nevertheless, to gain merit (*puṇya*).

The accomplished (*saṃpanna*) bodhisattvas do not lose the mind of complete perfect enlightenment. Out of loving kindness and compassion for beings, some remain at home and take on the fivefold discipline (*pañcaśīla*); others go forth from home and take up the [tenfold] discipline (*daśaśīla*).

a. The lay bodhisattva (*gṛhastha*) is actually of perfect conduct (*saṃpannakarmānta*), but as a result of actions of his previous lives (*pūrvajanman*), he is poor (*daridra*). Learning that there are two kinds of generosity in the Buddhadharma, the gift of the Dharma (*dharmadāna*) and the material gift *(āmiṣadāna*), that the monastic (*pravrajita*) practices especially the gift of the Dharma and that the lay person (*gṛhasta*) practices especially the material gift, the bodhisattva says to himself: “As for myself, because of my previous actions, I do not belong to a wealthy family.” Then, determining that debased (*vinaṣṭa*) bodhisattvas commit wrongdoing *(āpatti*) in order to give gifts, this pleases him not at all. He finally learns that the Buddha has not praised copious material gifts but praises only the gift given out of purity of mind *(cittaviśuddhi*). This is why the bodhisattva gives only according to his means.

b. As for the monastic (*pravrajit*a) bodhisattva, wanting above all to protect discipline (*śīla*), he does not pursue material goods (*vasu*). He thinks only of the virtues of the one single discipline that surpasses all gifts. This is why he gives only according to his means.

5. Furthermore, the bodhisattva has learned from the Jātakas and Nidānas of the Buddhist literature that a small gift gives a large fruit of ripening (*vipākaphala*).

[*Avadāna of Bakkula*.][259] – Thus the arhat *Po-kiu-lo* (Bakkula), who had given a single *a-li-lö* fruit (*harītakī*), did not fall into the lower realms (*durgati*) for ninety-one kalpas; he enjoyed happiness among gods and men; he was never sick and, in his last lifetimes (*paścime janmani*), he obtained the bodhi of the arhat.

[*Avadāna of Koṭīviṃśa*.][260] – Thus the śrāmaṇa *Eul-che-yi* (Koṭīviṃṣa), at the time of the Buddha Vipaśyin, built a house (*layana*) and gave it to the community of bhikṣus; he laid down a sheepskin for the community to walk on. For this reason, for ninety-one kalpas, his feet did not touch the ground; among gods and men, he enjoyed immense happiness; in his last lifetime, he was born into the house of a great

[259] References, p. 1386-1387F.

[260] References, p. 1388-1389F, n.

man (*śreṣṭhin*), had a splendid body (*abhirūpakāya*), and, on the soles of his feet (*pādatala*), there grew hair two inches long, the color of pure beryl and curling toward the right (*romāṇi dvyaṅgulani vaiḍūryasadṛśāni pradakṣiṇāvartāni*). When he was born, his father gave him twenty koṭi ounces of gold. Later, disenchanted with the five objects of worldly enjoyment (*pañcakāmaguṇa*), he went forth from home and obtained bodhi. The Buddha proclaimed him as the foremost of the energetic bhikṣus (*ārabdhavīryāṇāṃ agryaḥ*).

[*Avadāna of Sumana*.][261] – Thus in a previous life, the bhikṣu *Siu-man-eul* (Karṇasumana) saw the stūpa of the Buddha Vipaśyin and gave the sumanā flower that he was wearing behind his ear to it. As a result of this, for ninety-one kalpas, he never fell into the bad destinies (*durgati*), he enjoyed happiness among gods [**271c**] and men, and in his last lifetime, he had, on his ear, a sumanā flower the perfume of which filled the whole house; this is why he was called Karṇasumana. Later, disenchanted with the world, he went forth from home and obtained the bodhi of the arhats.

With the example of these Jātakas and Nidānas, the bodhisattva who gives only a small amount obtains a great reward (*vipāka*). Therefore, according to his means, he gives a lot or a little.

6. Moreover, the bodhisattva is not compelled (*niyata*) always to give only a small gift. According to his fortune, he gives a lot when he has a lot, and he gives a little when he has but little.

7. Finally, it is in order to praise virtues and the greatness of the Prajñāpāramitā that the Buddha said that a small gift gives a big reward and that its qualities are immense.

2. Efficacy of the application of merit

Question. – But the arhats, Bakkula, etc., they too, by giving only small gifts, obtained a great reward (*mahāvipāka*). Why then introduce the Prajñāpāramitā here?

Answer. – Bakkula and others indeed obtained a fruit of retribution, but it was limited to a certain number of kalpas and, having found the lesser bodhi (*hīnabodhi*), they entered into nirvāṇa. By contrast, the bodhisattva, 'by skilful application of merit' (*upāyakauśalyapariṇāmanayā)*[262] as a result of Prajñāpāramitā, by giving only a little, wins immense, infinite, incalculable merit (*aprameyam anantam asaṃkhyeyaṃ puṇyam*).

Question. – What is this skilful application by means of which, by giving only a little, he wins an immense infinite qualification?

Answer. – 1. Although it is a matter of small gifts, all are applied (*pariṇata*) to supreme perfect enlightenment. The bodhisattva thinks as follows: "As for myself, by means of this merit (*puṇya*), I have no ambition for royalty among gods or men or for happiness in this world; I seek only supreme complete

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[261] References, p. 1426F, n. 3.

[262] [Translator's note (Migme)]: *Parināṇamanā* = ripening, maturing: Monier-Williams Dictionary.]

enlightenment. And since this supreme complete enlightenment is immense and infinite, my merit also will be immense and infinite. Furthermore, by means of this merit, I wish to save all beings and, as beings are immense and infinite in number, my merit also will be immense and infinite. Finally, this merit utilizes great loving-kindness (*mahāmaitrī*) and great compassion (*mahākaruṇā)* and, as this great loving-kindness and great compassion are immense and infinite, my merit too will be immense and infinite."

2. Moreover, since it is associated with the true nature (*bhūtalakṣaṇa*) of dharmas, the merit of the bodhisattva is triply pure (*trimaṇḍalapariśuddha*) because the beneficiary (*pratigrāhaka*), the donor (*dāyaka*) and the thing given (*deya*) do not exist (*nopalabhyante*). Thus, at the beginning of the present Prajñāpāramitāsūtra (cf. p. 650F), the Buddha said to Śāriputra: "When the bodhisattva gives without distinguishing donor or beneficiary or thing given, he fulfils the Prajñāpāramitā fully." The bodhisattva gains immense and infinite merit by implementing the knowledge of the true nature of dharmas and the gift.

3. Finally, the bodhisattva thinks that the merits he possesses have as their nature (*lakṣaṇa*) suchness (*tathatā*), the fundamental element (*dharmadhātu*), the limit of the truth (*bhūtakoṭi*); and since suchness, the fundamental element and the limit of the truth are immense and infinite, his merits also are immense and infinite.

Question. – The bodhisattva-mahāsattva who considers the true nature (*bhūtalakṣaṇa*) of dharmas knows that suchness, the fundamental element, the limit of the truth are in their nature unconditioned (*asaṃskṛta*) and cessation (*nirodha*).[263] How can he still have a mind and create merit? [**272a**]

Answer. – The bodhisattva has, for a long time, practiced the mind of great compassion (*mahākaruṇācitta*). At the very moment when this mind of great compassion arises, he says to himself: "Beings do not know this true nature of dharmas and I must help them find it." By the power of the perfection of exertion (*vīryapāramitā),* he returns to practicing the causes and conditions of meritorious action (*puṇyakarman*) and, by means of this perfection of exertion, he maintains the mind of great compassion. Thus when a fire (*agni*) on the point of being extinguished encounters the support of wind (*anila*) and fuel (*indhana*), it is revived.

Moreover, the bodhisattva recalls his previous vows (*pūrvapraṇidhāna*) and, as well, the Buddhas of the ten directions come and say to him: "Remember the moment when you first produced the mind of bodhi (*prathamacittotpāda*). You had at that time received only a single talk on the Dharma (*dharmaparyāya*) but there are still innumerable sermons of the same kind that you have not yet heard. Therefore go back and accumulate the qualities (*guṇa*)." On this account, see what is said in the *Tsien-pei king* (Daśabhūmikasūtra) on the seventh bhūmi.[264]

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[263] *Tathatā, dharmadhātu, bhūtakoṭi* are synonyms of *asaṃskṛtadharma*: cf. Pañcaviṃśati, p. 168, l. 14-17, and the explanations in the *Traité*, k. 44, p. 380c20 seq.

[264] Section of the Avataṃsaka, the Daśabhūmikasūtra designated here under the abridged title of the Chinese version (T 285) composed at Tch'ang-ngan by Dharmarakṣa, on the 21st day of the 11th month of the 7th year of the *yuan-k'ang*, or December 21, 297 (K'ai-yuan, T 2154, k. 2, p. 494a3). Later (k. 49, p. 411a29;, k. 93, p. 712c17), it

3. Minor practice of the other perfections

Question. – That generosity has degrees is correct; that morality (*śīla*), of which the fivefold discipline (*pañcaśīla*), the discipline of one day and one night (*rātridivaśīla*) and the tenfold discipline (*daśaśīla*) make up a part[265], also is composed of degrees is evident. These are material things (*rūpidharma*) where it is possible to establish differences. But as for the other perfections [patience (*kṣānti*), exertion (*vīrya*), meditation (*dhyāna*) and wisdom (*prajñā)*], how can degrees be distinguished there?

Answer. – We may know that all involve degrees.

a. Minor practice of patience.

Thus, patience (*kṣānti*) is of two types: *i*) physical patience (*kāyikī kṣānti*); *ii*) mental patience (*caitāsikī kṣānti*).[266]

Even though the body (*kāya*) and the voice (*vāc*) remain motionless (*acala*), physical patience cannot prevent the mind (*citta*) from becoming agitated, for it is a minor patience, incapable of controlling the mind. In mental patience, on the other hand, body and mind both remain 'patient' like a piece of wood.

Furthermore, an individual who has minor patience does not react if someone strikes him or insults him. An individual who has major patience makes no distinction between the insulter, the one who is being insulted and the thing to endure.

Finally, patience with regard to beings (*sattvakṣānti*) is minor patience; patience with regard to things (*dharmakṣānti*) is major patience.[267]

These are the distinctions to be made concerning patience.

b. Minor practice of exertion.

Exertion is of two types: *i*) physical exertion (*kāyika vīrya*) and *ii*) mental exertion (*caitasika vīrya*).[268] Physical exertion is minor; mental exertion is major. External (*bāhya*) exertion is minor; internal

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will be cited under the name of *Che-ti king* 'The ten bhumis' or again (k. 33, p. 308a6; k. 100, p. 756b8) under the name o*f Fa yun king* (Dharmameghasūtra), the name of the tenth bhūmi.

In the early references, the eighth bhūmi overlaps the seventh. In going back here to the seventh bhūmi, the *Traité* undoubtedly has in mind a short passage of the eighth bhūmi, ed. J. Rahder, p. 66: *Api tu khalu punaḥ kulaputraikas tavaiṣa āloko yo 'yaṃ sarvadhamanirvikapālokaḥ / īdṛśās tu kulaputra dharmālokās tathāgatānām paryantagatā aparyantakṛtā aparyantabaddhā yeṣaṃ saṃkhyā nāsti gaṇanā pramāṇam upaniṣad aupamyaṃ nāsti / teṣām adhigamāyābhinirhāram utpādaya /*

265 These three kinds of discipline have been studied in chapter XXII, p. 818-852F.

266 Cf. p. 903-904F.

267 Patience with regard to beings has been defined, p. 867-898F; patience with regard to things, p. 902-926F.

268 Cf. p. 870-972F

(*ādhyatmika*) is major. Exertion of the body (*kāya*) and voice (*vāc*) is minor; exertion of the mind (*manas*) is major. Thus the Buddha said that mental action (*manaskarman*) is very strong and this is how the angry great ṛṣis were able to destroy entire kingdoms [by a mental act].[269]

Furthermore, it is by means of the body (*kāya*) and the voice (*vāc*) that the five sins of immediate retribution (*pañcānantarya*) involving a very serious fruit of retribution (*vipākaphala*), viz., remaining in Avicī hell for a kalpa.[270] Mental action is even more powerful for by it one succeeds in being reborn in the sphere of neither conception nor non-conception (*naivasaṃjñānāsaṃjñāyatana*) with a lifespan of eighty-four great kalpas[271] or also in remaining in the buddhafields (*buddhakṣetra*) of the ten directions with an unlimited lifespan. This is why we know that physical and vocal exertion are minor whereas mental exertion is major.

Finally, a sūtra says:[272] "Destruction of physical, vocal and mental actions (*kāyavācmanaskarmanirodha*), the unmovable (*aniñjita*)" is the major exertion, whereas the movable (*iñjita*) is the minor exertion."

This is what is called minor exertion.

c. Practice of minor trance.

The concentrations of the desire realm (*kāmadhātusamādhi*) and those of the ānantarya 'preliminary absorption of the first dhyāna', not being liberated from desire (*avirakta*), are described as minor. Compared with the second dhyāna, the first dhyāna is minor and so on up to the absorption of cessation

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[269] Allusion to the Upālisutta of Majjhima, I, p. 371-387, where the Buddha said to the Nigaṇṭha Dīghatapassin that, of the three actions, bodily (*kāyikakamma*), vocal (*vacīkamma*) and mental (*manokamma*), mental action is by far the most formidable when it is a matter of doing or accomplishing a bad action (*mahāsāvajjataraṃ pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā*). The Buddha wanted to show (ibid., p. 378) the vengeance of the ṛṣis who, without making any motion or pronouncing any word, with a mental act of malice (*manopadosa*) alone, destroyed entire forests. The episode has already been told above, p. 894F seq. To the references listed there, we should add Milindapañha, p. 130; Vibhāṣā, T 1545, k. 118, p. 617c28; Kośabhāṣya, p. 246, l. 12.

[270] See Kośa, III, p. 41.

[271] See Kośa, III, p. 174; IV, p. 218.

[272] In the *Laṭukikopamasutta* of Majjhima, I, p. 454-455, the Buddha explains to Upāli that the first three jhānas are in restlessness (*iñjitasmiṃ*): in the first, examination and analysis have not been destroyed (*vitakkavicārā aniruddhā honti*); in the second, joy and happiness have not been destroyed (*pītisukkhaṃ aniruddhā honti*); in the third, equanimity and happiness have not been destroyed (*upekhāsukhaṃ aniruddhaṃ hoti*). – On the other hand, the fourth jhāna is in the non-restlessness (*aniñjitasmiṃ*) due to the destruction of happiness, the destruction of suffering, etc. (*sukhassa ca pahānā dukkhassa ca pajāna –pe-*).

Dīgha, III, p. 217 and Saṃyutta, II, p. 82 distinguish three kinds of activities (*abhisaṃkhāra*): meritorious (*puñña*), demeritorious (*apuñña*) and unmoving (*āneñja*). For Kośa, IV, p. 107, meritorious action is good (*śubha*) action of the desire realm; unmoving action is good action of the two higher (*ūrdhvaja*) realms.

That being the case, I [Lamotte] do not see how the *Traité* presents the aniñjita here as being the pacification and stopping (*tsi-mie*) of physical, vocal and mental actions. For this difficult problem, see notes of L. de La Vallée Poussin in Kośa, IV, p. 106-107.

(*nirodhasamāpatti*). The impure (*sāsrava*) dhyānas are lesser whereas the pure (*anāsrava*) dhyānas are greater.

While the bodhisattva has not become irreversible (*avaivartika*) and has not obtained the acquiescence that dharmas do not arise (*anutpattikadharmakṣānti*), his dhyānas are minor; when he has become irreversible and has obtained the acquiescence that dharmas do not arise, his dhyānas are major. [**272b**]

When the Bodhisattva was sitting on the seat of enlightenment (*bodhimaṇḍa*), the concentrations associated with the first sixteen liberations (*vimukti*) were minor but, at the seventeenth moment, the diamond-like concentration (*vajropamasamādhi*) was major.[273]

Finally, when the bodhisattva considers (*samanupaśyati*) all the dharmas as being eternally concentrated (*satatasamāhita*) and free of distraction (*avikṣipta*), when he does not rely on them and does not distinguish them, it is a matter of major considerations. The others are minor.

d. Lesser practice of wisdom.

Wisdom is of two kinds: *i*) mundane (*laukikī*); *ii*) supramundane (*lokottara*). The mundane wisdom is lesser; the supramundane wisdom is greater.

In the same way [contrasting in the order of greatness] pure (*viśuddha*) wisdom and mixed (*miśra*) wisdom, characterized (*sanimitta*) wisdom and non-characterized (*nirnimitta*) wisdom, speculative wisdom and non-speculative wisdom, the wisdom in accordance with the Dharma and the wisdom contrary to the Dharma, the wisdom turned toward samsāra and the wisdom turned toward nirvāṇa, the wisdom directed toward one's own good (*svārtha*) and the wisdom directed toward the good of all beings (*sarvasttvārtha*), etc.

Furthermore, the wisdom coming from hearing (*śrutamayī*) is lesser in comparison to the wisdom coming from reflection (*cintamayī*) which is greater. The wisdom coming from reflection is lesser in comparison to the wisdom coming from meditation (*bhāvanāmayī*) which is greater.

The wisdom which produces the mind of supreme complete enlightenment (*anuttarasamyaksaṃbodhi*) is lesser in comparison to the wisdom utilizing the six perfections (*pāramitā)* which is greater. The wisdom of practice (*bhāvanāprajñā)* is lesser in comparison to the wisdom of skillful means (*upāyaprajñā)* which is greater. In the course of the ten bodhisattva bhumis, skillful means is always being developed up to the tenth bhūmi.

These are the degrees to be distinguished [in the various pāramitās]. The Buddha praises the deeds of the bodhisattva who, by accomplishing lesser things, "obtains an immense and infinite qualification". What then can be said (*kaḥ punarvādaḥ)* when the bodhisattva accomplishes greater things? Other people who

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[273] When the Bodhisattva was sitting under the bodhi tree, he was still tied to the bhavāgra by nine categories of passions (*kleśa*). He became detached from them by eighteen mind moments: nine moments of abandoning or expulsion (*prahāṇa* or *ānantaryamārga*) and nine moments of deliverance (*vimuktimārga*). At the seventeenth moment, he abandons the ninth category of passion by a path of abandoning called Vajropamasamādhi; the eighteenth moment is a path of deliverance in which the ascetic takes possession of the cessation of all the passions (*kleśa*) or impurities *(āsrava*).

give up their wealth (*vasu*) and try very hard by means of their body (*kāya*), speech (*vāc*) and mind (*manas*), painfully gain a small amount of merit (*puṇya*). It is the same when they practice discipline, patience, exertion, meditation and wisdom: they do not reach the bodhisattva who, by means of lesser efforts, gains a great retribution, as we have said above.

The air that escapes from the mouth produces an articulated sound (*ghoṣa*) but this sound does not reach very far; by contrast, the sound that comes from a horn (*śṛṇga)* has a long range. It is the same for [the perfections] of generosity, etc., practiced to a lesser degree [by the bodhisattva]. Whereas among other people who practice these virtues, the merits gained are little rewarded, the bodhisattva-mahāsattva, by means of Prajñāpāramitā and skillful application of his merits (*upāyakauśalapariṇāmanā)*, obtains an immense and infinite merit.

This is why the Prajñāpāramitāsūtra speaks here of the bodhisattva "who wishes to practice a lesser generosity, a lesser discipline, a lesser patience, a lesser exertion, a lesser trance and a lesser wisdom."

Pāramitācaraṇa

Second Section PRACTICING THE SIX PERFECTIONS

Sūtra (cf. Pañcaviṃśati, p. 22, l. 17-20; Śatasāhasrikā, p. 70, l. 4-17). – The bodhisattva-mahāsattva who wishes to practice the perfection of generosity, the perfection of discipline, the perfection of patience, the perfection of exertion and the perfection of meditation, must practice the perfection of wisdom (*Bodhisattvena mahāsattvena dānapāramitāṃ śīlapāramitāṃ kṣāntipāramitāṃ vīryapāramitāṃ dhyānapāramitāṃ caritukāmena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. – For the meaning of 'perfection' (*pāramitā),* see what has been said above (p. 701-702F).

I. RELATIONSHIP BETWEEN PRAJÑĀ AND THE OTHER PERFECTIONS

Question. – Either the first five perfections are the same as prajñāpāramitā or they are not. If they are the same as prajñāpāramitā, there is no need to posit five distinct (*viśiṣṭa*) perfections. If they are different (*anya*), how can you claim that, in order to practice the perfection of generosity, it is necessary to practice the prajñāpāramitā?

Answer. – They are both the same and different. They are different in the sense that the prajñāpāramitā that considers (*samanupaśyati*) the true nature (*bhūtalakṣaṇa*) of dharmas presupposes and holds no dharma. Generosity itself rejects (*tyajati*) all inner and outer good. But if one practices generosity in the spirit of the prajñāpāramitā, the generosity (*dāna*) takes the name of perfection.

Furthermore, the first five perfections establish (*avaripayanti*) the qualities (*guṇa*) and the prajñāpāramitā chases away persistent thoughts (*saṃgacitta*, *abhiniveśa*) and wrong views (*mithyādṛṣṭi*). It is as if one man

planted grain and another man hoed and weeded to strengthen the grain. In the same way, the prajñāpāramitā makes the four other perfections ripen (*paripācayati*).

II. PRAJÑĀ AND GENEROSITY

Question. – Why does the Prajñāpāramitāsūtra say that "in order to practice the perfection of generosity, one must exert oneself in the perfection of wisdom"?

Answer. – Generosity is of two kinds: *i*) pure (*viśuddha*); *ii*) impure (*aviśuddha*).[274]

1. Impure generosity

Impure generosity is:[275]

1. Giving from pride (*abhimāna, mānastambha*), thinking: If destitute people (*dīna*) give, why should I not give?

2. Giving from jealousy (*īrṣyā),* thinking: My rival (*pratyarthika*) has acquired a reputation and has surpassed me by giving. Now I should give more generously still in order to surpass him.

3. Giving from love for reward (*vipākachanda*), thinking: By giving a little bit, my reward will be ten million times better: therefore I give.

4. Giving for the glory (*kīrtyartham*), thinking: Now that I like to give, I am esteemed by people and loved by the crowd.

5. Giving in order to win over people (*puruṣasaṃgrahaṇārtham*), thinking: The person to whom I am giving now will certainly take refuge in me.

Practicing generosity with many fetters (*saṃyojana*) of this type is impure generosity.

2. Pure generosity

Pure generosity does not have these mean tricks.

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[274] Cf. p. 664F.

[275] For impure generosity, see references above, p. 664F, n. 1 and also Saṅgītisūtra and its commentary, transl. Kusum Mittal and V. Stache-Rosen, *Dogmatische Begriffsreihen im älteren Buddhismus*, II, Berlin, 1968, p. 188-189.

1. Guided only by pure intention, he thinks about the fruit of ripening (*vipākaphala*) as a result of causes and conditions; he has consideration and pity for the beneficiary (*pratigrāhaka*) and does not seek for actual profit; he aims only for the benefit (*anuśaṃsa*) of future lifetimes.

2. Furthermore, there is a pure generosity that does not seek the advantages of future lifetimes but which favors access to nirvāṇa by way of mind cultivation (*cittabhāvanā)* alone.

3. Finally, there is a pure generosity that, out of great compassion for beings, seeks neither personal benefit (*svārtha*) nor the accelerated acquisition of nirvāṇa but strives only for supreme complete enlightenment (*anuttarā samyaksaṃbodhi*).

This is pure generosity, and it is in the spirit of the prajñāpāramitā that it is possible to practice it. And so the Prajñāpāramitāsūtra says that "in order to practice the perfection of generosity, it is necessary to practice the perfection of wisdom."

Moreover, by means of the power of prajñāpāramitā, any feeling of attachment (*abhiniveśacitta*) to dharmas is rejected. Why should the feeling of self *(ātmacitta*) then not be rejected? Having rejected the feeling of self, one regards one's body, one's spouse, one's son, as a blade of grass and, without the least consideration, one renounces them completely. This is why the Prajñāpāramitā says that "in order to practice the perfection of generosity, it is necessary to practice the perfection of wisdom."

It is the same for the other perfections, morality, patience, exertion and trance, for they are maintained by the spirit of the prajñāpāramitā.

III. POWER OF PRAJÑĀ

Moreover, the other perfections would not have the name of perfection without prajñāpāramitā and would also lack solidity (*sāratā*). As will be said in the next chapter: "Without prajñāpāramitā, the first five perfections do not have the name of perfection."

It is like a noble cakravartin king: if he does not possess the jewel of the wheel (*cakraratna*), he is not called cakravartin king, and it is not his other jewels [**273a**] that give him his name. Or again, it is like blind people (*andha*): if they have no guide (*nāyaka*), they can go nowhere. It is the same with the prajñāpāramitā: it guides the first five perfections to omniscience (*sarvajñatā).*

A great chariot (*ratha*), without a good driver, does not fulfill its function. The human body, if deprived of sight, goes nowhere even if it is provided with the other organs. When a person loses their vital organ (*jīvitendriya*), all the other organs are destroyed; it is because they possess the vital organs that the other organs function. It is the same with the prajñāpāramitā; in the absence of the prajñāpāramitā, the first five perfections do not progress; it is because they possess the prajñāpāramitā that the five perfections progress and rare perfected.

This is why the Buddha says here: "The bodhisattva who wishes to practice the perfection of generosity, etc., should exert himself in the perfection of wisdom."

Third Section POSSESSING A BODY ENDOWED WITH THE MARKS

Sūtra (cf. Pañcaviṃśati, p. 23, l. 3-5; Śatasāhasrikā, p. 70, l. 18-71, l. 4). – The bodhisattva-mahāsattva who wishes to have a body like that of the Buddha in all his existences and who wishes to be assured of the thirty-two major and eighty minor marks of the Great Man, must exert himself in the perfection of wisdom (*Bodhisattvena mahāsattvena sarvajātiṣu buddhasadṛśaṃ kāyaṃ niṣpādayitukāmena dvātriṃśanmahāpuruṣalakṣaṇāny aśītyanuvyañjanāni ca pratilabdhukāmena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

I. THE PHYSICAL MARKS ARE NOT 'PLANTED' JUST AT THE END OF THE CAREER

Question. – In the śrāvaka system, it is said that the bodhisattva plants (*avaropayati*) the causes and conditions for the thirty-two marks (*lakṣaṇa*) during the hundred kalpas that follow the three incalculable periods (*asaṃkyeyekalpa*) of his career. Why does the Prajñāpāramitā say here that "from lifetime to lifetime the bodhisattva has a body like that of the Buddha endowed with the thirty two major marks (*lakṣaṇa*) and the eighty minor marks (*anuvyañjana*)"?

Answer. – In the Vibḥaṣā in the Kātyāyanīputrābhidharma it talks about [these hundred supplementary kalpas],[276] but this is not in question in the Tripiṭaka. Why? Others [besides the bodhisattva] also have these thirty-two marks. What would suffice to distinguish them?

[*Nanda's marks*.][277] – Thus in a previous lifetime, *Nan-t'o* (Nanda) gave a single bath (*snāna*) to the Community (*saṃgha*) making the following aspiration (*praṇidhāna*): "From one lifetime to the next, I would like to be handsome (*abhirūpa*) and graceful (*prāsādika*)." In yet another lifetime, he encountered a pratyekabuddha stūpa, adorned it with multicolored designs and brightened up a pratyekabuddha statue (*pratimā),* formulating the following aspiration: "From lifetime to lifetime, I would like to have a body adorned with fine marks". For this reason, from lifetime to lifetime, he had a body adorned with marks and

[276] Mahāvibhāṣā, T 1545, k. 177, p. 890b5-8. See also Saṃyuktābhidharmasāra, T 1552, k. 11, p. 961c9-11. and above, p. 249F, n. 1.

[277] References, p. 286F, n. 1. Add Anavataptagāthā, ed. Bechert, p. 175-176; tr, Hofinger, p. 262-263; Fo wou po ti tseu, T 199, p. 199b12-199c11; Mūlasarv. Vin., Bhaiṣajyavastu, T 1448, p. 87b24-87c25.

in his last lifetime, he went forth from home (*pravrajita*) and became a śramaṇa. Seeing him from far off, the members of the Community mistook him to be the Buddha and all stood up to go to welcome him.

If Nanda, a practitioner of the Lesser Vehicle (*hīnayānika*) received such a reward for having planted these few minor merits, what could be said about the Bodhisattva who, during innumerable incalculable periods (*asaṃkhyeyakalpa*), has cultivated merit?

[*Bāvari's marks*.][278] – When the bodhisattva Maitreya was still a lay-man with white robes (*avadātavasana*), his teacher *Po-p'o-li* (Bāvari) had three marks: *i*) the white tuft of hairs between the eyebrows (*ūrṇā bhruvor madhye jātā); ii*) the tongue able to cover the entire face (*jihvā mukhamaṇṣalam avacchādayantī*); *iii*) the secret organs enclosed in a sheath (*kośagatabastiguhya*).

If those people, who were not bodhisattvas, themselves possessed these marks, how could it be said that the Bodhisattva plants these marks (*lakṣaṇa*) only after the three incalculable periods?

Besides, according to the Mahāyāna, the bodhisattva who, from the first mind of bodhi (*prathamacittotpāda*) until supreme complete enlightenment, does not produce a bad mind, possesses the five superknowledges (*abhijñā)* and a body like that of the Buddha from one lifetime to the next.

II. THE BODHISATTVA IS ABLE TO CREATE FOR HIMSELF A BODY ENDOWED WITH THE MARKS

Question. – How does the bodhisattva who has not yet acquired the bodhi of the Buddha obtain a body and marks like those of the Buddha?

Answer. – In order to save beings, the bodhisattva creates for himself a body of the noble cakravartin king, of Śakra Devendra, of Brahmarāja, of a śrāvaka, of a pratyekabuddha, of a bodhisattva or of Buddha.

[Śūraṃgamasamādhisūtra.][279] – Thus, in the *Cheou-leng-yen king* (Śūraṃgamasamādhisūtra), Mañjuśrī himself said that he appeared as a pratyekabuddha 7,200,000 times and entered into nirvāṇa, that he also manifests under the aspect of a buddha named *Long-tchong-tsouen* (Nāgavaṃśāgra).

This is how, at a time when there could not be a Buddha, beings saw [in Mañjuśrī] the body of the Buddha, were happy, submitted and became converted.

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278 References, p. 286F, n. 2.

279 Śūraṃgamasamādhisūtra, T 642, k. 2, p. 642c10-14 (transl. p. 245, §147) and k. 2, p. 644a18-20 (transl. p. 263, §162). If Mañjuśri feigned the pratyekabuddha nirvāṇa so often, it was at the period when beings could be converted only by pratyekabuddhas (see *Traité*, above, p. 602F, and later, k. 75, p. 568a28 seq.). – As for the buddha Nāgavaṃśāgra (in Chinese *Long-tchong-tsouen*, in Tibetan *Kluḥi rigs mchog*), identical with the 'actual' bodhisattva Mañjuśrī, he reigned at a distant past over the Samā universe, on the borders of the southern region (cf. Śūraṃgamasamādhi, T 642, k. 2, p. 644a; transl. p. 260-262).

III. BODHISATTVA BODY AND BUDDHA BODY

Question. – If the Bodhisattva makes a buddha body for himself, preaches the Dharma and saves beings, how does he differ from a Buddha?

Answer. – 1. The Bodhisattva possesses a great magical power *(ṛddhibala*), resides in the ten bhumis and is endowed with the attributes of the Buddha; nevertheless, he remains in saṃsāra in order to save the mass of beings; therefore he does not go into nirvāṇa.

2. Like a master magician (*māyākāra*), he creates for himself a body of metamorphosis (*nirmāṇakāya*) in order to preach the Dharma to people, but that is not the true body of the Buddha. That being so, the beings whom he will save are limited in number, whereas those saved by the Buddhas are limitless in number.

3. Although the bodhisattva creates for himself a buddha body, he is unable to completely fill the universes of the ten directions; the body of the Buddha, on the other hand, fills innumerable universes completely.

4. To the beings whom he converts, the bodhisattva shows a buddha body comparable to the moon of the fourteenth day: brilliant as it is, it is not like the moon of the fifteenth day.[280]

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[280] Above, (p. 393F), the *Traité* noted that the bodhisattvas differ slightly from the Buddhas: they are like the fourteenth day moon (*caturdaśḥicandra*) of which one wonders if it is really full (*paripūrṇa*); the Buddhas, on the other hand, are like the fifteenth day moon (*pañcadaśīcandra*) which is incontestably full. Later (k. 94, p. 719b), the *Traité* explains that the fourteenth day moon does not yet raise the tide, whereas the fifteenth day moon does raise it.

However, in the Mahāyānasūtras, sometimes it is the Buddha and sometimes the Bodhisattva who is compared to the fifteenth day moon. It is said in Kāśyapapariparta, §88: *Tad yathāpi nāma Kāśyapanavacandro namaskṛyate sā ceva pūrṇacandro na tathā namaskuryate / evam eva Kāśyapa ye mama śraddhadhaṃti te balavaṃtataraṃ boddhisatvaṃ dmamskartavya / na tathāgataḥ tat kasya heo bodhisatvanirjātā hi tathāgataḥ* (text not corrected). – O Kāśyapa, just as one venerates the new moon rather than the full moon, so those who believe in the self must venerate the Bodhisattva more than the Tathāgata. And why? Because the Tathāgatas derive their origin from the Bodhisattva.

No matter that the Buddhas are superior to the Bodhisattva, as the fifteenth day moon is more important than the fourteenth day moon. In this regard, a particularly interesting passage from the Gayāśīrṣasūtra (T 464, p. 482b; T 65, p. 485a; T 466, p. 488a; T 467, p. 490c) should be noted: "[In the bodhisattva's career], what are the four minds (*citta*)? 1) The first [production of the mind of bodhi (*prathamacittotpāda*); 2) the mind of the path of the practices (*caryāmārgacitta*); 3) the mind of the irreversible bodhisattva (*avaivartikacitta*); 4) the mind of the bodhisattva separated from buddhahood by one single lifetime (*ekajātipratibaddhacitta*)…The *prathamacittotpāda* is like the new moon (*navacandra*); the *caryāmmargacitta* is like the fifteenth day moon (variant: like the moon of the fifth or seventh day of the month); the *avaivartikacitta* is like the moon of the tenth day; the *ekajātipratibaddhacitta* is like the moon of the fourteenth day; the wisdom (*prajñā)* of the Tathāgata is like the moon of the fifteenth day. By the *prathamacittotpāda*, the bodhisattva transcends the śrāvaka stage; by the *caryāmārgacitta* he transcends the pratyekabuddha stage; by the *avaivartikacitta*, he transcends the unstable bhumis (*aniyatabhūmi*, i.e., the first seven bhumis); by the *ekajātipratibaddhacitta* he is established in the stable bhūmi (*niyatabhūmi*, i.e., the tenth bhūmi).

These are the differences.

Sometimes there are bodhisattvas who, having obtained the certainty that dharmas do not arise (*anutpattikadharmakṣānti*) and the body born of the fundamental element (*dharmadhātujakāya*), remain in the seventh bhūmi, abide in the first five superknowledges (*abhijñā*), create by transformation a body like that of a buddha and convert (*paripācayanti*) beings. – Sometimes there are bodhisattvas who, having just produced the mind of bodhi (*prathamacittotpādika*), practice the six perfections (*pāramitā)* and, by virtue of the actions that they accomplish, obtain a body like that of the Buddha and convert beings.

IV. THE PERFECTIONS ARE CAUSES AND CONDITIONS OF THE MARKS[281]

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[281] For the actions that produce the marks, there are two theories which are not contradictory:

1. A scholastic Abhidharma theory, elaborated by the Sarvāstivādin-Vaibhāśikas. The bodhisattva accomplishes these acts in Jambudvīpa; as a male; in the presence of the Buddha; thinking about the Buddhas; stemming from reflection; at the time of the hundred cosmic ages following the three incalculable periods of his career. Each of the marks arises from one hundred merits and, according to the most valid explanation, these hundred merits consist of fifty volitions (*cetanā)* produced in the bodhisattva when he thinks about the Buddha, an another fifty when he too wishes to become Buddha.

This theory is explained in Vibhāṣā, T 1545, k. 177, p. 887b-892a; Kośa, IV, p. 223-227; Kośavyākhyā, p. 430-431; Nyāyānusāra, T 1562, k. 44, p. 590b-591a. The Kośakārikā, IV, 109-110a (Kośabhāṣya, p.266) summarizes this in two and a quarter lines:

Jambudvīpa pumān eva saṃmukhaṃ buddhacetanaḥ /
cintāmayaṃ kalpaśate śeṣa ākṣipate hi tat //
ekaikaṃ puṇyaśatajam.

The *Traité* has fully and faithfully set forth this theory above (p. 246-255F), but has also refuted it in detail (p. 283-297F).

2. A less complicated but certainly older theory presents the marks as fruits of accomplishment of various actions (*vicitrakarmābhisaṃskāraphala*). The choice of these actions is subjective and largely imaginary. That is why the lists drawn up in the course of time show many differences. Here are some:

Lakkhaṇasuttanta of Dīgha, III, p. 145-177.

Commentary of the Arthaviniścayasūtra, ed. N. H. Samtani, *The Arthaviniścayasūtra and its Commentary*, Patna, 1971, p. 285-307.

Lalitavistara, p. 429, l. 3-433, l. 2.

A passage of the Pañcaviṃśatisāhasrikā, revised to conform to the Abhisamyālaṃkāra, ed, and transl. by E. Conze, *The Buddha's lakṣaṇa in the Prajñāpāramitā*, in Journal of the Oriental Institute (Baroda), XIV, 1965, p. 225-229; *The Large Sūtra on Perfect Wisdom*, Berkeley, 1975, p. 659, l. 35-661, l. 27.

Abhisamayālaṃkāra, p. 918, l. 25-919, l. 20.

Bodhisattvabhūmi, p. 377, l. 20-380, l. 23, which claims to be representative of the Lakṣaṇasūtra (of the Dīrghāgama).

Almost all the virtues appear in the actions producing the marks of which the *Traité* gives us the list here. This is a list coming from the śrāvaka system, but not claiming to be representative of one or another canonical

Question. – The thirty-two marks are fruits of ripening (*vipākaphala*) of generosity (*dāna*), etc., but the prajñāpāramitā is non-existent (*asat*) and like space *(ākāśasama*). How can one say that it is necessary to practice the prajñāpāramitā in order to obtain the major and minor marks?

Answer. – The thirty-two marks are of two kinds: *i*) complete (*saṃpanna*, *pariniṣpanna*), as in the Buddha; *ii*) incomplete, as in the noble cakravartin kings, in Nanda, etc.

Although the prajñāpāramitā is associated with generosity, it completes the major and minor marks as is the case in the Buddhas. Among other people who practice only generosity [without the inspiration of the prajñāpāramitā], the marks are incomplete.[282]

Question. – How do generosity, etc., bring about the thirty-two marks?

Answer. – When the dānapati gives, the recipient (*pratigrāhaka*) obtains five things: color (*varṇa*), strength (*bala*), etc.,[283] and profits from them; the donor (*dāyaka*) himself is marked with the sign of the wheel (*cakra*) on his hands and feet, as has been fully described (p. 668F) in regard to the dānapāramitā.

It is the same for the other perfections, morality (*śīla*), patience (*kṣānti*), etc.: each of them favors the thirty-two marks. [**273c**]

What are these thirty-two marks? The mark consisting of having the soles of the feet well-planted (*supratiṣṭhitapādata*). For the rest of them (p. 272-279F), refer to the *Ts'an-p'ou-sa p'in* (Bodhisattvastutiparivarta).

Question. – For what reasons (*hetupratyaya*) does one get the mark consisting of having the sole of the foot well-planted?

Answer. –

[Mark no. 1]. – From lifetime to lifetime, the Buddha mindfully (*smṛtimat*) and firmly (*sthāmavat*) kept morality (*śīla*) and did not allow others to break it. For this karmic cause and condition, he obtained the first mark. This first mark means that he himself is unshakeable (*acala)* in the Dharma. Had he become a noble cakravartin king, nobody in his kingdom could have attacked him.

[Mark no. 2]. – In accord with justice *(saha dharmeṇa*), he nourished and protected the populace, the wandering mendicants (*parivrājaka*), the śramaṇas, etc. For this karmic cause and condition, he obtained the mark consisting of having thousand-spoked wheels [on the soles of his feet] (*adhastāt pādatalayoś cakre jāte sahasrāre*). This mark lets him turn the wheel of the Dharma (*dharmacakra*). Had he become a noble cakravartin king, he would have turned the jewel of the wheel (*cakratna*).

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source. Above (p. 668-670F), the *Traité* shows how the virtue of generosity is foremost in the making of each of the thirty-two marks.

282 The marks of the Bodhisattva prevail over those of a cakravartin in seven points: cf. p. 279-280F.

283 Citation from Anguttara, III, p. 42; see above, p. 218F and 668F.

[Mark no. 3]. – He abstained from killing living beings (*prāṇātipāta*). For this karmic cause and condition, he obtained the mark of having long fingers (*dīrghāṅguli*).

[Mark no. 4]. – He abstained from theft (*adattādāna*). For this cause and condition, he obtained the mark of having a broad heel *(āyatapādapārṣṇi*).

[Mark no. 5]. – By means of the four ways of winning people (*saṃgrahavastu*), he captivated people. For this cause and condition, he obtained the mark of having webbed hands and feet (*jālāṅgulihastapāda*).

[Mark no. 6]. – He offered his teachers (*mahāmātra, guru*) robes (*vastra*), food (*annapāna*) and fine beds (*śayanāsana*). For this karmic cause and condition, he obtained the mark of having soft and delicate hands and feet (*mṛdutaruṇapāṇipāda*).

[Marks nos. 7, 13, 12]. – He developed the cultivation of merits (*puṇyabhāvanā).* For this karmic cause and condition, he obtained the marks of having a high instep (*utsaṅgacaraṇa*), single hairs arising from each of his pores (*ekaikaromakūpebhya ekaikāni romāṇi jātāni*) and hair standing up (*ūrdhvāgraroma*).

[Mark no. 8]. – In accord with the Dharma, he bequeathed all that he could contribute to the welfare and harmony and quickly taught it to people. This is why he obtained the mark of the marvelous ankles (*jaṅghā)* like those of Aiṇeya, king of the antelopes (*mṛgarāja*).

[Marks no. 9, 11]. – In accord with the Dharma, he gave pure things without troubling his beneficiary. This is why he obtained the mark of having arms that, when he was standing, reached his knees (*sthitānavanatājānupralambabāhu*), and the mark of having a broad body like the banyan tree (*nyagrodhaparimaṇḍala*).

[Mark no. 10]. – He always cultivated the sense of modesty and honor (*hrīrapatrāpya*), avoided lust (*kāmamithyādāra*) and practiced generosity by giving away houses (*gṛha*), garments (*vastra*), rugs (*praticchādana*), etc. This is why he obtained the mark of having his secret organs contained in a sheath (*kośagatavastiguhya*) like a stallion *(ājāneya*).

[Marks no. 14, 15]. – He cultivated the concentration of loving-kindness (*maitrīsamādhi*), purity of faith (*śraddhaviśuddhi*), mental activity (*saṃtānabāhulya*)[284] and distributed excellent alms-food (*annāpāna*), garments. (*cīvara)* and coverlets (*śayanāsana*). This is why he obtained the marks of having a golden color (*suvarṇavarṇa*) and a brilliance of an arm's-width (*vyāmaprabhā*).[285]

[Mark no. 16]. – He always liked to consult, venerate and gather reverend and holy individuals (*satpuruṣa*). This is why he has obtained the mark of having a fine soft skin (*sūkṣmacchavi*).

[Marks no. 19, 18, 21]. – In order to settle matters in accord with the Dharma, he himself did not administer but delegated his powers of governing. This is why he obtained the marks of having the front part of his body like that of a lion (*siṃhapūrvārdhakāya*), his armpits rounded (*citāntarāṃsa*) and his shoulders perfectly round (*susaṃvṛttasklandha*).

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[284] According to the Mahāvyut., no. 9429, the characters *sin-to* translate *saṃtānabāhulya*.

[285] Adopting the variant *tchang-kouang* in place of *ta-kouang*. For this mark, see p. 454-456F.

[Mark no. 20]. – He respected his teachers (*mahāmātra, guru*), came to them and accompanied them. This is why he obtained the mark of having a great straight body (*bṛhadṛjukāya*).

[Mark no. 17]. – His gifts were perfect (*saṃpanna*) and copious (*paripūrṇa*). This is why he obtained the mark of having the seven parts of his body rounded (*saptosada*).

[Mark no. 25]. – There was no restriction in any of his gifts. This is why he obtained the mark of having a square jaw [like that of a lion] (*siṃhahanu*).

[Marks no. 22, 23]. – He abstained from malicious gossip (*paiśunyavāda*). This is why he obtained the mark of having forty teeth (*catvāriṃśaddanta*), the mark of having joined teeth (*aviraladanta*) and the secret mark of the teeth.

[Mark no. 24]. – He always cultivated loving-kindness (*maitrī*) and good thoughts (*manasikāra*). This is why he obtained the mark of having incomparably white teeth (*śukladanta*).

[Mark no. 27]. – He abstained from falsehood (*mṛṣāvāda*). This is why he obtained the mark of having a wide thin tongue (*prabhūtatanujihvā).*

[Mark no. 26]. – He gave excellent food without troubling his recipient (*pratigrāhaka*). This is why he obtained the mark of having the best of flavors (*rasarasāgra*).

[Mark no. 28]. – He abstained from harmful words (*pāruṣyavāda*). This is [**214a**] why he obtained the mark of having a brahmical voice (*brahmasvara*).

[Marks no. 29, 30]. – He contemplated beings with a good mind (*kuśalacitta*) and a kindly regard (*priyadarśana*). This is why he obtained the marks of having deep blue eyes (*abhinīlanetra*) and eyelashes like a cow (*gopakṣmanetra).*

[Mark no. 31]. – He honored venerable individuals, he himself maintained discipline (*śīla*) and taught it to people. This is why he obtained the mark of having a fleshy protuberance on his head (*uṣṇīṣaśīrṣa*).

[Mark no. 32]. – He praised those who ought to be praised. This is why he obtained the mark of having a tuft of white hair (*ūrṇā bhruvor madhye jātā).*

According to the śrāvaka system, those are the karmic causes and conditions for the thirty-two marks and they are also the karmic causes and conditions for the thirty-two marks in the Mahāyāna.

V. BODY WITH MARKS AND BODY WITHOUT MARKS

Question. – The Buddhas of the ten directions (*daśadigbuddha*) and the dharmas of the three times (*tryadhvadarma*) have, as their mark, being without marks (*alakṣaṇalakṣaṇa*). One mark by itself is already unreal, let alone thirty-two marks.

Answer. – The attributes of the Buddha are of two kinds: *i*) of conventional truth (*saṃvṛtisatya*); *ii*) of absolute truth (*paramārthasatya*). From the point of view of the conventional truth, we say that the Buddha has thirty-two marks; from the point of view of the absolute truth, we say that he is without marks.

There are two paths (*mārga*): *i*) the first commits beings to cultivate the path of merit (*puṇyamārga*); *ii*) the second is the path of wisdom (*puṇyamārga*). For the path of merit, we say that the Buddha has thirty-two marks; for the path of wisdom, we say that he has no marks.

In regard to the body of birth (*janmakāya*), we say that he has thirty-two marks; in regard to the body of Dharma (*dharmakāya*), we say that he has no marks.

By its thirty-two major and eighty minor (*anuvyañjana*) marks, the body of the Buddha adorns (*alaṃkaroti*) the body of the Dharma; by its ten powers (*bala*), four fearlessnesses (*vaiśaradya*), its four unhindered knowledges (*pratisaṃvid*), its eighteen special attributes *(āveṇikadharma*) and other qualities (*guṇa*), it adorns beings.

There are two kinds of causes and conditions (*hetupratyaya*): *i*) causes and conditions for merit (*puṇya*); *ii*) causes and conditions for wisdom (*prajñā).* In order to guide beings by means of the causes and conditions of merit, the Buddha uses the body endowed with the thirty-two marks; in order to guide beings by means of the causes and conditions for wisdom, he uses the Dharma body (*dharmakāya*).

There are two kinds of beings (*sattva*): *i*) those who know that dharmas are pure designations (*prajñapti*); *ii*) those who are attached to names (*nāmābhiniviṣṭa*). For beings attached to names, we say that the Buddha has no marks; for beings who take dharmas as pure designations, we say that the Buddha has thirty-two marks.

Question. – But the ten powers (*bala*), the four fearlessnesses (*vaiśāradya*) and the other qualities each have their special mark; how can you say that the Dharma body is without marks?

Answer. – Because they are associated with the sixteen aspects of the truths *(ṣoḍaśākāra*) and the three concentrations (*samādhi*), all the pure qualities (*anāsravadharma*) are said to be 'without marks'. Wanting beings to penetrate them, the Buddha analyzed them in many ways and said that all the attributes of the Buddha, marked with the seal (*mudrā)* of emptiness (*śūnyatā),* signlessness *(ānimitta*) and wishlessness (*apraṇihita*), all partake in suchness (*tathatā),* the fundamental element (*dharmadhātu*), the pinnacle of the truth (*bhūtakoṭi*). However, so that beings would rejoice and produce the mind of bodhi on seeing his body, the Buddha shows them his body adorned with the thirty-two marks.

Moreover, in order to manifest his great superiority to all beings, the Buddha shows his thirty-two marks without, however, offending the principle of the absence of marks.

[*The horoscope of the Bodhisattva*.].[286] – On the seventh day after the birth of the Bodhisattva, he was wrapped in white woolen blankets and the experts in signs (*lakṣaṇavaipañcaka*) were summoned. The

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[286] This version is very close to that of the Mahāvastu, II, p. 27, l. 1-39, l. 6. – On the nature of this horoscope, the simple prediction about the future of a child, see A. Foucher, *La Vie du Bouddha*, p. 57-60. – Comparative study of

latter, having consulted an old [**274b**] venerable book of signs, made a prediction and said to the king: "According to our diagrams, if the person who is endowed with the thirty-two marks stays at home, he will become a noble cakravartin king; if he leaves home, he will become a buddha. There are only these two possibilities, there is no third."[287] When the experts in signs went away, the Bodhisattva fell asleep.

[*The prediction of Asita*].[288] – Again, there was a ṛṣi named *A-sseu-t'o* (Asita) who said to King *Tsing-fan* (Śuddhodana): "By means of my divine ear (*divyaśrotra*), I heard the devas and yakṣas announcing that king Śuddhodana had just had a son endowed with the bodily marks of a buddha. That is why I have come to visit him."

The king was very happy and said: "This man is a noble ṛṣi, come from afar to see my son." He ordered his servants to go and get the crown prince (*kumāra*), but they said to the king: "The crown prince is sleeping."

Then Asita said: "Let the noble king invite everybody. Those who are satisfied with ambrosia (*amṛta*) cannot sleep."[289]. Saying this, he rose from his seat and went to get the crown prince. He took him in his arms, examined him from head to toe and, having examined him, burst into tears uncontrollably.

Greatly moved, the king asked the expert in signs: "Is there something unfortunate that makes you weep like that?" The ṛṣi answered: "If even the sky could rain down a mountain of diamonds (*vajra*), it would be unable to move a single hair of this child: how then could any misfortune menace this child? The crown prince will definitely become a Buddha. As for myself, in the evening of this present year, I will be reborn in the formless heavens *(ārūpyasvarga*) so that I will be unable either to see the Buddha or hear his teachings: that is why I am so sad."

The king said: "The experts in signs (*lakṣaṇavaipañcaka*) did not come to one single solution: they said that if my son remained at home, he would become a noble cakravartin king and if he went forth from home he would become a Buddha." Asita replied: "The experts in signs base themselves on worldly convention (*saṃvṛti*) and deductive knowledge (*anvayajñāna*), and not on the divine eye (*divyackaṣus*). They know the holy books of prognosis but they do not know the future fully and completely. They consider the marks in general but are unable to interpret them clearly. That is why they say that if the crown prince remains at home he will become a noble cakravartin king but if he goes forth from home he will

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early sources, in A. Bareau, *La Jeunesse du Buddha dans les Sūtrapiṭaka et les Vinayapiṭaka anciens*, BEGEO, LXI, 1974, p. 209-213. –Illustrations in A. Foucher, *AgbG,* I, p. 296-300; G. Tucci, *Il trono di diamante*, p. 71, 72-73.

[287] Mahāpadānasuttanta (Dīgha, II, p. 16) and Mahāvadānasūtra (p. 95), in regard to Vipaśyin: *Ayaṃ hi deva kumāro dvattiṃsa mahāpurisalakkhaṇehi samannāgato yehi samannāgatassa mahāpurissa dve gatiyo bhavanti anaññā. sace agāraṃ ajjhāvasati rājā hoti cakkavatti… sace kho pana agārasmā anagāriyaṃ pabbajati arahaṃ hoti sammāsambuddho*.

[288] References, p. 1344F, n. 2.

[289] Cf. Lalitavistara, p. 103: *Evam ukte 'sito maharṣī rājānaṃ śuddhodanam etad avocat / putras te Mahārāj jātas tam ahaṃ draṣṭukāma ihāgata iti // rājā āha / svapitimaharṣe kumāro muhūrtam āgamaya yāvas utthāsyatīti // ṛṣir avocat / na mahārāja tādṛśā mahāpuruṣāśa ciraṃ svapanti jāgasaśīlās tādṛśāḥ satpuruṣā bhavanti /*

This detail is passed over in silence in the Mahāvastu and the Nidānakathā.

become a Buddha. Now the thirty-two marks are indeed complete in the crown prince, clearly imprinted, very deep, pure and complete. He will certainly become a Buddha and not a cakravartin king."

By this, we know that the Buddha, by means of his thirty-two marks, is far superior to all beings. If we speak of the absence of marks, it is in order to destroy [the purely imaginary marks] such as the marks of eternity (*nitya*), purity (*śuci*) and happiness (*sukha*), the marks of self *(ātman*), the marks of man (*puruṣa*) or woman (*strī*), of birth (*jāti*) or death (*maraṇa*), etc. Thus, although the attributes of the Buddha have, as their mark, being without marks (*alakṣaṇalakṣaṇa*), by manifesting his thirty-two marks, the Buddha leads beings to recognize the primacy (*paramatā)* and to experience pure faith (*prasāda*) toward him. Speaking of the thirty-two marks is not a fault (*doṣa*).

VI. JUSTIFICATION OF THE NUMBER OF MARKS[290]

Question. – Why assume thirty-two marks, no more and no less?

Answer. – Assuming more or assuming less would provoke difficulties in either case.

Furthermore, the body of the Buddha is six arm-spans (*vyāma*) in height. If he had less than thirty-two marks, they would not extend on all sides and would insufficiently ornament him; if he had more than thirty-two marks, they would [**274c**] be disorderly in arrangement. It is like jewels adorning the body: even if a large quantity of pearls (*maṇi*) is used, it is not fitting to be overloaded with necklaces (*keyūra, niṣka*). This is why the target (*lakṣya*) is reached with exactly thirty-two marks.

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[290] This subject has already been treated above, p. 280F. The author is faithfully following the Vibhāṣā, T 1545, k. 177, p. 889a12-19: Why are there precisely thirty-two *lakṣaṇa,* no more and no less (*dvātriṃśad eva mādhikāni nālpatarāṇi)*? The venerable Pārśva says: Adding or subtracting from them would in both cases be a difficulty: exactly thirty-two are necessary so as not to contradict the nature of things (*dharmatā).* Others say: The number thirty-two is generally considered in the world to be a favorable number and nothing should be added to it or subtracted from it. Others say: If thirty-two marks adorn the Buddha's body, the latter enjoys incomparable superiority in the world: if he had fewer, he would be lacking; if he had more, he would be untidy; in both cases, it would not look good. Just as one can neither add nor subtract from the Buddha's attributes, so it is for his *lakṣaṇa*: there is no deficiency to increase and surplus to decrease."

This is the traditional opinion in regard to the variety of the marks and their number. It could convince only the Indians, and it left foreigners skeptical. Its subjective nature did not escape the author of the *Traité*, at least according to one of his Chinese or Serindian interpreters. In fact, he will comment in k. 88, p. 684a-b that the Buddha takes into consideration the preferences of beings to be converted and local customs to manifest one particular mark rather than another. There are countries, he says, where the Buddha manifested sometimes myriads of marks, sometimes an incalculable number of marks, and sometimes fifty-six or thirty-four marks. When he conforms to the taste of India, he manifests thirty-two major and eighty minor marks.

Finally, if this small number of marks really adorned him imperfectly, the Buddha still has eighty minor marks (*anuvyañjana*): going beyond that would not be appropriate.

Question. – If eighty minor marks must be added, why not call them 'marks' and why give them the special name of 'minor marks'?

Answer. – The marks adorn the body particularly, and to mention these major marks is to imply the minor ones.

Moreover, the major marks are coarse (*sthūla*) whereas the minor marks are fine (*sūkṣma*). When beings see the Buddha they see his major marks; the minor marks, on the other hand, are hard to see.

Finally, the major marks are commonly obtained by other men. The minor marks are sometimes shared (*sāmānya*) and sometimes special *(āveṇika*). This is why we speak of the major and minor marks separately.

VII. WHY IS THE BUDDHA ADORNED WITH NON-EXISTENT MARKS?

Question. – The Buddha cut through the mark of existence (*sattvalakṣaṇa*), the mark of substantial self *(ātmalakṣaṇa*) absolutely (*atyantam*) and was satisfied with the mark of empty (*śūnya*) dharmas. Why then does he adorn his body in the manner of those who seize characteristics (*nimittāny udgurhṇanti*)?

Answer. – If the Buddha adorned just his mind (*citta*) with wonderful attributes,[291] and if his body were lacking the major and minor marks, some beings capable of being converted (*vaineyasattva*) would mistake him under the pretext that the Buddha is without bodily marks. They would not welcome the Buddhadharma with open hearts. Thus, if one filled a dirty bowl (*aśucibhājana*) with choice food, the latter would not be appreciated by people; and if one filled a stinking goatskin (*durgandhājina*) with precious things, those who received them would be miserable. This is why the Buddha adorns his body with the thirty-two marks.

Moreover, often the Buddha utters the lion's roar in the great assembly (*mahāparṣadi siṃhanādam nadati*)[292] and states that, among men, all his qualities are superior. If the Buddha did not adorn his body of birth (*janmakāya*) with the major and minor marks, some would say: "His body is ugly (*durvarṇa*); why believe him?" When the Buddha adorns his body with the thirty-two major and eighty minor marks, there are still people who do not believe him. What would it be like if he did not adorn his body with the major and minor marks?

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[291] The punctuation of the *Traité* is defective: the period should be placed between *sin* and *chen*. The attributes with which the Buddha adorns his mind go from the ten powers (*bala*) to great loving-kindness (*mahāmatrī*) and great compassion (*mahākaruṇā);* they have been discussed in chapters XXXIX to XLII (at the beginning).

[292] Cf. p. 1594-1598F.

Finally, the attributes of the Buddha are very profound (*gambhīra*) for they are eternally destroyed (*nityaniruddhatvāt*). Fanatical madmen, beings do not believe in them and do not accept them; they say that in this destruction of the body (*kāyanirodha*), nothing is to be had. That is why the Buddha uses his broad tongue (*prabhūtajihvā)* and his brahmic voice (*brahmasvara*) emits great rays of light from his body (*mahāraśmin niścārayati*) and, by means of all sorts of nidānas and avadānas, teaches his marvelous attributes.[293] Seeing the majesty of the physical marks of the Buddha and hearing his [brahmic] voice, beings rejoice in them and believe.

Moreover, the ornaments are internal *(ādhyātmika*) or external (*bāhya*). The meditations (*dhyāna*), absorptions (*samāpatti*), wisdom (*prajñā)* and other qualities (*guṇa*) are internal ornaments. The majesty of the physical marks and the perfections of morality (*śīlasaṃpad*) are external ornaments. Inwardly and outwardly the Buddha is perfect.

Finally, out of compassion for all beings, the Buddha appeared (*prādurbhavati*) in the world. By means of his qualities of wisdom, etc., he benefits beings of sharp faculties (*tīkṣnendriya*); by utilizing his physical marks, he benefits beings of weak faculties (*mṛdvindriya*). By the adornment of his mind (*citta*), he [**275a**] opens the door to nirvāṇa; by the adornment of his body, he opens the door to godly and human happiness. By the adornment of his body he establishes beings in all the three meritorious activities (*puṇyakriyāvastu*);[294] by the adornment of his mind, he establishes beings in the three gates of deliverance (*vimokṣamukha*). By the adornment of his body, he pulls beings out of the three bad destinies (*durgati*); by the adornment of his mind, he pulls beings out of the prison of the threefold world (*traidhātuka*).

It is in view of these immense benefits that the Buddha adorns his body of birth with the major and minor marks (*janmakāya*)

[293] See above, p. 456F, the manifestations that precede the preaching of the Prajñāpāramitasūtra.

[294] See Dīgha, III, p. 218; Anguttara, IV, p. 241; Kośa, IV, p. 321.

Fourth Section BEING BORN INTO THE FAMILY OF THE BODHISATTVAS, ETC.

Sūtra (cf. Pañcaviṃśati, p. 23, l. 2-3, 5-6; Śatasāhasrikā, p. 72, l. 2, 5, 7). – The bodhisattva-mahāsattva who wishes to be born into the family of the bodhisattvas, to attain the level of the crown prince and to never be separated from the Buddhas must practice the perfection of wisdom (*Bodhisattvena mahāsattvena upapattukāmena, kumārabhūmim anupraptukāmena, buddhair avirahitena bhavitukāmena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

I. BEING BORN INTO THE FAMILY OF THE BODHISATTVAS

"The family of the bodhisattvas".[295] – If someone produces a very profound mind of profound great compassion (*mahākaruṇācitta*) towards beings, he takes birth in the bodhisattva family. In the same way when one is born into a royal family, no one dares to despise you; furthermore, you fear neither hunger nor thirst (*kṣutpipāsā),* cold nor heat (*śītoṣṇa*), etc. It is the same for the one who enters into the assurance (*niyāma*) of bodhisattva and is born into the family of the bodhisattvas: because he is the child of the Buddha, devas, nāgas, yakṣas, satpuruṣas, etc., do not dare to scorn him but increase their veneration (*arcanā);* he does not fear the bad destinies (*durgati*) or the lower places among gods or men; he is not afraid that the śrāvakas, pratyekabuddhas or heretical masters (*upadeśācārya*) will come to destroy his resolution *(āśaya*).

Furthermore, from his first production of the mind of bodhi (*prathamacittotpāda*), the bodhisattva makes the following vow (*praṇidhāna*): "Starting from today onward, I will not follow any bad thought (*akuśalacitta*); I wish only to save all beings and to attain supreme complete enlightenment (*anuttarasamyaksaṃbodhi*)."

Furthermore, the bodhisattva who knows that the true nature (*bhūtalakṣaṇa*) of dharmas is unborn (*anutpāda*) and unceasing (*anirodha*) acquires the conviction that dharmas do not arise (*anutpattikadharmakṣānti*); henceforth he is definitively settled in the position of the bodhisattva (*bodhisattvaniyāma*).

[295] Just as there are two kinds of *avaivartika* bodhisattvas (cf. p. 1804F). so there are two kinds of birth in the family of the bodhisattvas: the first is when the practitioner produces the thought of bodhi for the first time and thus enters the first bhūmi of his career; the second birth, the definitive one, is when the bodhisattva attains *anutpattikadharmakṣānti* and thus enters into the eighth bhūmi. It is this second birth that the Sūtra has in mind here.

[*Viśeṣacintibrahmaparipṛcchā*]. [296]- Thus the Buddha[297] said in the *Tche-sin king* (Viśeṣacintisūtra): "When I saw the Buddha *Ting-kouang* (Dīpaṃkara), I obtained the conviction that dharmas do not arise and I completely fulfilled (*paryapūram*) the six perfections (*pāramitā*). Prior to that moment, I did not really possess generosity, discipline, etc."[298]

Furthermore, the bodhisattva has the following thought: "Suppose that kalpas as numerous as the sands of the Ganges (*gaṅgānadīvālukopamakalpa*) were only one day and one night, that thirty of these days were a month, that twelve of these months were a year, that the number of these years were more than a hundred thousand myriads of hundreds of thousands of kalpas and that finally there appeared a single Buddha in whose presence a bodhisattva would offer his homage (*pūjā),* observe morality (*śīla*) and accumulate qualities (*guṇa*). Suppose, moreover, that such Buddhas, in number as many as the sands of the Ganges [followed one another] and that afterwards only this bodhisattva receives the prediction (*vyākaraṇa*) of someday becoming buddha, well then, the mind of this bodhisattva would show neither laziness (*kausīdya*) nor discouragement (*laya*) nor weariness (*nirveda*), and he would fulfill all the practices of his estate completely."

Furthermore, the bodhisattva experiences loving-kindness (*maitrī*) and compassion (*karuṇā*) toward beings predestined to perdition (*mithyātvaniyata*) and guilty of the five misdeeds of immediate retribution *(ānantarya*) and toward people who have broken the roots of good (*kuśalamūla*), and he introduces them into the right path without waiting for their gratitude (*kṛtyajñatā*).

Furthermore, from his first production of the mind of bodhi (*prathamacittotpāda*), the bodhisattva is no longer enveloped by or ruined by the conflicting emotions (*kleśa*).

Furthermore, although he contemplates the true nature (*bhūtalakṣaṇa*) of dharmas, the bodhisattva no longer experiences any attachment (*abhiniveśa*) towards this consideration. [**275b**]

Furthermore, the bodhisattva always spontaneously (*svarasena*) offers words of truth (*satyavacana*) and, even in his sleep (*svapna*), tells no lies (*mṛṣāvāda*).

Furthermore, for the bodhisattva, all the visible forms (*rūpa*) that he sees are visions of the Buddha, but by the power of the concentration of recollection of the Buddhas (*buddhānusmṛtisamādhi*), he is not attached to these visions.

Furthermore, seeing all beings wandering in the sufferings of saṃsāra, the bodhisattva is not attached to any happiness and forms only the following aspiration (*praṇidhāna*): "When will all beings and myself be saved?"

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[296] For this sūtra which the *Traité* cites under different titles, see p. 1268-1269F, note.

[297] Adopting the version *fo* in place of *ts'ien*.

[298] Viśeṣacintin, T 586, k. 2, p. 46a22; T 587, k. 3, p. 78a13. The future Śākyamuni, at the end of the second asaṃkhyeyakalpa of his career, while he was still the brahmacārin Sumedha, Megha or Sumati, met the buddha Dīpaṃkara and from him received the prediction: see above, p. 248F, n. 2.

Furthermore, the bodhisattva is not attached to precious objects and rejoices only in the Three Jewels (*triratna*).

Furthermore, the bodhisattva has always cut through lust (*rāga*) until he no longer has either the memory (*smṛti)* of it or the notion (*saṃjñā)* of it; how could it have any reality for him?

Furthermore, beings who see the bodhisattva attain the concentration of loving-kindness (*maitrīsamādhi*) immediately. Furthermore, the bodhisattva has reduced all teachings into 'the teachings of the Buddha' and the various classifications *(nānāviśeṣa*) such as 'teachings of the śrāvakas and pratyekabuddhas' or 'teachings of the tīrthikas' no longer exist for him.

Finally, having analyzed all the teachings, the bodhisattva feels neither the notion of true teachings (*dharmasaṃjñā)* nor the notion of false teachings (*adharmasaṃjñā)* towards them.[299]

These are the innumerable reasons why "he is born into the family of the bodhisattvas".

Question. – From his first production of the mind of bodhi (*prathamācittotpāda*), the bodhisattva *has already been born* into the family of the bodhisattvas. The why does the Prajñāpāramitāsūtra here speak about the bodhisattva who, *wishing to be born* into the family of the bodhisattvas, must practice the perfection of wisdom?

Answer. – The family of the bodhisattvas (*bodhisattvakūla*) is of two kinds: *i*) the family with regression (*savivartana*) and the family without regression (*avaivartika*); *ii*) the nominal family and the real family; *iii*) the pure family and the mixed family; *iv*) the family strong in faith (*śraddhāsāratā)* and the family without strength. It is the 'family without regressions' and so on up to the 'family strong in faith' that the bodhisattva wishes to obtain. This is the sense in which the Prajñāpāramitā here says that "the bodhisattva who wishes to be born into the family of the bodhisattvas must practice the prajñāpāramitā".

Kumārakabhūmi

II. OBTAINING THE LEVEL OF THE KUMĀRAKA

"The bodhisattva wishes to obtain the level of Kumāraka."[300]

1. Some bodhisattvas, from their first production of the mind of bodhi (*prathamacittotpāda*), have destroyed lust (*samucchinnarāga*) and, up to their acceding to supreme complete enlightenment

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[299] See *Kolopamasūtra* of the Majjhima, I, p. 135, already cited above, p. 64F and to which the *Traité* will refer again, k. 31, p. 290c22; 295b29; k. 85, p. 657a2.

[300] *Kumāra* or *kumārakabhūmi* is one of the many terms used to designate the eighth bhūmi, the Acalabhūmi. These terms are expounded and justified in the Daśabhūmika, p. 71, l. 11-17 (T 285, k. 4, p. 483c25-484a2; T 286, k. 3, p. 522b15-21; T 287, k. 6, p. 561b24-c2): *avivartya, durāsada, kumāra, janma, pariniṣpanna, pariniṣṭhita, nirmāṇa, adhiṣṭhāna* and *anābhogabhūmi*. Kumārabhūmi, because it is beyond reproach.

(*anuttarasamyaksaṃbodhi*), are always in the position of bodhisattva (*bodhisattvaniyāma*): [301] this is called kumārakabhūmi (level of the child).

2. Furthermore, some bodhisattvas have made the following aspiration (*praṇidhāna*): "From lifetime to lifetime as a kumāra (an unblemished child), I will go forth from home, I will practice the path (*mārga*) and I will have no worldly sexual relations (*maithuna*)": this is called the kumārabhūmi (level of the unblemished child).

3. Furthermore, a king's son (*rājaputra*) is called kumāraka (crown prince). The Buddha is the king of the Dharma (*dharmarāja*) and, from his entry into certainty of the supreme law (*dharmasamyaktvaniyāmāvakrānti*)[302] up to the tenth bhūmi inclusively, the bodhisattva is called 'prince with the right of succession to the state of Buddhahood'.

Thus Mañjuśrī, with his ten powers (*daśabala*), his four fearlessnesses (*caturvaiśāradya*), etc., completely carries out buddha activity (*buddhakārya*), dwells in kumārakabhūmi (the level of the crown prince) and saves beings everywhere.

4. Furthermore, a boy who is over four years old but not yet twenty years old is called kumāraka (adolescent). The bodhisattva who has just been born into the family of bodhisattvas is like a baby (*bāla*). But as soon as he obtains the acquiescence that dharmas do not arise (*anutpattikadharmakṣānti*) and up to the tenth bhūmi inclusive, he eliminates all bad things: this is what is called kumārabhūmi (level of the adolescent). [**275c**]

If one wishes to obtain that level, it is necessary to practice the perfection of wisdom.

Buddhāvirahitatā

III. NEVER BEING SEPARATED FROM THE BUDDHAS

"The bodhisattva wishes never to be separated from the Buddhas." – In all the lifetimes into which he is reborn, the bodhisattva always meets the Buddhas.

1. Benefits of the presence of the Buddhas

Question. – The bodhisattva must convert beings. Why does he want always to meet the Buddhas?

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[301] Here *p'ou-sa-tao* renders the Sanskrit *bodhisattyvaniyāma*. Sometimes the character *tao* used by Kumārajīva has as correspondent *ṅes par ḥgyur ba* = *niyāma* in the Tibetan versions: cf. *Śūraṃgamasamādhisūtra*, transl. p. 122, n. 13.

[302] For the bodhisattva this *niyāmāvakrānti* is in the eighth bhūmi.

Answer. – Some bodhisattvas have not entered into the certainty of the bodhisattva (*bodhisattvaniyāma*) and have not received the special prediction (*vyākaraṇaviśeṣa*) reserved for the non-regressing (*avaivartika*) bodhisattvas.[303] This is why, if they wander away from the Buddhas, they destroy their roots of good (*kuśalamūla*), fall into the afflictive emotions (*kleśa*) and, unable to save themselves, how could they save others? They are like a sailor who, in a storm, tries to save the others but himself falls into the water. A little bit of boiling water poured onto a great frozen pool melts only a little place and soon itself changes into ice. It is the same for a bodhisattva who, not yet having entered into the certainty (*dharmaniyāma*), would stray from the Buddhas. Equipped with limited qualities (*alpaguṇa*), lacking power in skillful means (*upāyabala*), he wants to convert beings but, even though rendering small services, he himself takes a tumble. This is why a beginning *(ādikarmika*) bodhisattva cannot stray from the Buddhas.

Question. – If that is so, why is he not advised him to stay away from the śrāvakas and pratyekabuddhas? The śrāvakas and pratyekabuddhas would also be able to render service to the bodhisattva.

Answer. – The bodhisattva has the great mind (*mahācitta*) [of bodhi]. Although they have the benefit (*upakāra*) of nirvāṇa, the śrāvakas and pratyekabuddhas do not have omniscience (*sarvajñā)* and consequently cannot guide the bodhisattva. By their knowledge of all the aspects (*sarvākārajñat*ā), the Buddhas alone can guide the bodhisattva.

Thus when an elephant gets stuck in the mud, no animal other than an elephant can pull him out. It is the same for the bodhisattva; if he engages in a bad path (*amārga*), only the Buddhas can put him back onto the great Path. This is why the Prajñāpāramitā speaks of the bodhisattva here 'never wishing to be separated from the Buddhas."

Moreover, the bodhisattva has the following thought: "Not having the Buddha eye (*buddhacakṣus*), I am no different from a blind man (*andha*). If I am not guided by the Buddhas, I will be committed to dead-ends. But if people hear the Buddha dharma, finding themselves abroad, they will be ignorant of the time for conversion (*paripacana*) and the exact number of rules of conduct (*pratipatti*)."

Moreover, the bodhisattva who sees the Buddhas acquires all kinds of benefits (*nānāvidhopakāra*). When he sees them with his eyes, his mind is purified and when he hears their words, he is pleased with the Dharma and acquires great wisdom (*mahāprajñā).* Acting in accordance with the Dharma, he finds liberation (*vimukti*). Since meeting with the Buddhas brings him these immense benefits, why would he not ardently seek to see the Buddhas?

The new-born baby (*bāla*) cannot be separated from its mother. The traveler (*pānthaka*) cannot be separated from his gear; in times of great heat, he does not avoid the cold wind or icy water; in times of great cold, he does not flee from fire; in order to cross deep water, he does not leave his boat behind. The sick person does not renounce good medicine. The bodhisattva has many more good reasons not to wander

[303] This is a matter of the *anutpattikadharmakṣāntilabdhasaṃmukhavyākaraṇa*, the prediction conferred in the presence of and for the benefit of a bodhisattva of the eighth bhūmi who has obtained the conviction that dharmas do not arise.

away from the Buddhas. Why? Father, mother, relatives, friends, humans, gods, etc., are far from equaling the Buddhas in kind deeds. It is [**276a**] thanks to the kind deeds of the Buddhas that the bodhisattvas escape from the places of suffering and are established in the lands of the Blessed Ones.

For these reasons, the bodhisattva never strays away from the Buddhas.

Question. – Conditioned dharmas (*saṃskṛtadharma*) are deceivers (*visaṃvādaka*), unreal and do not merit belief. How then can one hope never to stray away from the Buddhas?

Answer. – In order to become Buddha, it is necessary that merit (*puṇya*) and wisdom (*prajñā)* be fulfilled (*saṃpanna*), and a fortiori not to become separated from the Buddhas.

As a result of sins *(āpatti*) accumulated during innumerable kalpas, beings do not come to realize their aspirations (*praṇidhaṇa*). If they gain in merit, their wisdom is slender (*tanu*), and if they cultivate wisdom, their merit is slender: this is why their aspirations are not realized.

The bodhisattva who seeks the bodhi of the Buddhas must cultivate two patiences (*kṣānti*): *i*) patience in regard to beings (*sattvakṣānti*); *ii*) patience in regard to things (*dharmakṣānti*).[304] Cultivating patience toward beings, he experiences the feelings of loving-kindness (*maitrī*) and compassion (*karuṇā)* for all beings, he destroys the sins committed during numberless kalpas and he gains immense merit (*puṇya*). Cultivating patience toward things, he destroys the ignorance (*avidyā)* relating to things and acquires immense wisdom (*prajñā).* Once these two cultivations are joined, how could his wishes not be realized? This is why, from lifetime to lifetime, the bodhisattva does not stray away from the Buddhas.

Moreover, the bodhisattva is always happy to recollect the Buddha. When he leaves one body to take up another, he always gets to meet the Buddhas.

Thus a being who has cultivated lust (*rāgacarita*) and whose mind is weighed down takes on the body of a lustful bird, such as a peacock (*mayūra*) or a duck (*cakravāka*), etc. A being who has cultivated hatred (*dveṣa*) is inevitably reborn among the poisonous species such as wicked dragons (*nāga*), rākṣasas, centipedes (*śatapadin*), venomous snakes *(āśīviṣa*), etc. The bodhisattva himself has no ambition for the fate of a noble cakravartin king or human or divine happiness: he recollects only the Buddhas; this is why he assumes the forms to which he attaches the greatest weight.

Finally, the bodhisattva always practices the concentration of the recollection of the Buddhas (*buddhānusmṛtisamādhi*) splendidly;[305] this is why, wherever he is reborn, he always meets the Buddhas.

[*Pratyutpannabuddhasaṃmukhāvasthitasamādhisūtra*].- Thus it is said in the *Pan-tcheou san-mei* (Pratyutpannasamādhi): "The 'By what karmic cause and condition does one get to be reborn in that field (*kṣetra*)?' – The Buddha answered: "Son of good family (*kulaputra*), by always practicing the

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[304] Cf. p. 865F.

[305] Distinct from the simple commemoration of the Buddha (p. 1340-1361F), this samādhi of the 'commemoration of the Buddhas' according to the Mahāyāna is to 'commemorate all the Buddhas of the ten directions and the three times present in innumerable buddha-fields': see above, p. 409-415F.

concentration of recollecting the Buddha and ceaselessly thinking about it, one gets to be born in my field."[306]

2. Subjective nature of the appearance of the Buddhas[307]

[306] *Pan-tsheou-san-mei king*, T 418, k. 1, p. 905b8-14. This sūtra is known by four Chinese translations (T 416-419) and one Tibetan translation (Tib. Trip., vol. 32, no. 801). In China at the end of the 4th century, it contributed to the development of the cult of Amita. On this subject, see P. Demiéville, *La Yogācārabhūmi de Saṅgharakṣa*, BEFEO, XLIV, 1954, p. 353-355, 431-432.

[307] The meeting of the bodhisattva with the buddhas of the three times and the ten directions is a purely subjective phenomenon: the buddhas do not come to the bodhisattva and the bodhisattva does not go to the buddhas. The phenomenon occurs at two times: a vision and a reflection.

A. The bodhisattva enters into the 'concentration of the recollection of the buddhas' (*buddhānusmṛtisamādhi*) and sees them in mind (*cittena*), not in any mind whatsoever, but according to the very words of the sūtras (Majjhima, I, p. 23, etc.) "in concentrated, purified, cleansed, stainless mind rid of minor stains, softened, amenable, stable mind that has reached immovability" (*samāhita citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite ānejjappatte*). He directs it to and fixes it on the body of the Buddha, a body of the color of gold, luminous, endowed with the major and minor marks. Because the mind of the bodhisattva is pure, it receives the image of the body of the Buddha like the mirror of clear water reflects the face of the person who is looking into it. The image of the Buddha impresses the mind of the bodhisattva so that he ceases to see any other object and any other color. He remains fixed in contemplation before the red gold (*kanaka*) surrounded by beryl (*vaiḍūrya*) representing the buddhas. He enters into conversation with them, asks them questions and hears their answers. Subjective though it may be, this meeting with the buddhas plunges him into rapture (*muditā*).

These practices of autosuggestion are not new to Buddhism. The śrāvakas already used a whole arsenal of practices where the directed will (*adhimokṣa*) overtakes objectivity and allows the seeing of things not as they are but as one wants to see them. During the course of the *Apramāṇas* or the *Brahmavihāras*, for the purification of one's own mind, they consider beings of the ten directions in turn as happy, rejoicing or miserable when similar generalizations are, to say the least, unlikely. The practice of the eight vimokṣas, the eight abhibhvāyatanas and the ten kṛtsnāyatanas allows the ascetic to substitute the vision of external objects for that of the internal objects and vice versa, to contemplate the universe under the form of a single element (earth, water, fire or wind) or under the aspect of a single color (blue, yellow, red or white), of bringing everything to the notion of space, infinite consciousness or nothingness, and finally to eliminate the notions and sensations without a residue. The ascetic having entered into the *aśubhabhāvanā* finally sees the cosmos in the form of a gigantic skeleton. Subjectivism is pushed so far that the theoreticians attribute to the *pariṇāmanarddhi* the power of really transforming things, for example, of changing stone into gold. In a word, samādhi is the triumph of the arbitrary over reality. But if, with use, the arbitrary is revealed as being useful and beneficial, it is appropriate to use it provisionally even if it means abandoning it definitively *a posteriori*.

B. The bodhisattva who has 'met' the buddhas in the course of the *buddhānusmṛtisamādhi* ends up by coming out of samādhi without losing, for all that, the results of the experience that he has undergone. He retains the memories of the meetings he has had with the buddhas and eventually writes them down in a book (*pustakaṃ karoti*). We think this is the origin of the enormous literature of the Mahāyānasūtras that flooded Buddhism during

Question. – How does this concentration of the recollection of the Buddhas (*buddhānusmṛtisamādhi*) bring about being born in that field?

Answer. – 'Recollecting the Buddha' is to meditate on his thirty-two major marks and his eighty minor marks (*anuvyañjana*), on his golden colored body (*suvarṇavarna kāya*), on the rays (*raśmi*) that shine forth from his body and fill the ten directions, on the clarity and purity of his brilliance like the molten gold of the Jambu river (*jāmbūnadasuvarṇa*). The Buddha is like Sumeru, king of the mountains, in the middle of the great sea, which, at the moment the sun shines on it, illuminates everything.[308]

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the first centuries of our era. Between the sūtras of the Tripiṭaka compiled by the śrāvakas at the beginnings of Buddhism and the Vaipulyasūtras that accumulated over the course of time, there is the major difference that the former were collected from the very mouth (*kaṇṭokta*) of the historical Buddha Śākyamuni whereas the latter came from a meeting in samādhi with the buddhas of the three times and ten directions. Without saying anything about the value of the teachings they contain, we can simply state that the sūtras of the Tripiṭika transmit historical evidence whereas the Vaipulya sūtras tell of a mystical experience.

The Mahāyānists who benefit from this experience do not believe in the objectivity of their meeting with the buddhas. Having come out of concentration, they first establish that the buddhas came from nowhere and that they themselves have gone nowhere, that it is only to the extent that they have thought they have seen the buddhas. And each of them says: "It is by means of mind (*citta*) that I have *seen* the buddhas; it is by means of the mind that I have *fabricated* the buddhas. The mind is the buddhas; the mind is myself."

Following their reasoning, they establish that, contrary to the common way of speaking, consciousness (*vijñāna*) does not discriminate (*na vijñānati*), mind does not cognize itself, does not see itself, and to cling to the nature of mind is fundamentally ignorance (*ajñāna*). Pushing to their ultimate conclusions the criticisms raised by the Sautrāntikas against mental operations (cf. Kośa, I, p. 86; IX, p. 280), the Prajñāpāramitās (Aṣṭasāhasrikā, p. 37-40; Pañcaviṃśati, p. 121-122; Śatasāhasrikā, p. 495) affirm that the mind is the opposite of mind (*cittam acittam*), that in this absence of mind, existence or non-existence of the mind does not occur and is not perceived (*tatrācittatāyām astitā vā nāstitā vā na vidyate nopalabhyate*), that this absence of mind excluding all modification and all concept constitutes the very nature of everything (*avikāra avikalpā acittatā yā sarvadharmāṇāṃ dharmatā*). In this view, "the bodhisattva penetrates the true nature of things (*dharmāṇāṃ bhūtalakṣaṇam*) which is none other than eternal emptiness (*nityaśūnyatā*)."

In samādhi, the bodhisattva meets the buddhas, converses with them and enjoys their presence; by means of prajñā he penetrates the emptiness of beings and things by virtue of which nobody meets anybody and nothing is said about things that are neither existent nor non-existent. Supported by the two wings of samādhi and prajñā, the bodhisattva takes flight like a garuḍa, king of the birds which soars supremely in empty space.

[308] Compare this common passage incessantly repeated in the Sarvāstivādin Avadānas (Avadānaśataka, I. p. 3; Divyāvadāna, p. 46. 3tc.): *Atha… bhagavantaṃ dadarśa dvātriṃśatā mahāpuruṣalakṣaṇaiḥ samalaṅkṛtam aśityā cānuvyañjanair virḥājitagātraṃ vyāmaprabhālaṅkṛtaṃ sūryasahasrātirekaprabhaṃ jaṅgamam iva ratnaparvataṃ samantato bhadrakam*. – Then N… saw the Blessed One adorned with the thirty-two major marks of the Great Man, his body resplendent with the eighty minor marks, adorned with a halo, one arm-span in width, with a brilliance surpassing a thousand suns, like a mountain of jewels in movement, captivating in every way.

During this concentration, the yogin loses the notion (*saṃjñā)* of other colors (*rūpa*) – the colors of the mountains, earth, forests, etc. –; in space he sees only the bodily marks lf the Buddhas, marks like an appearance of molten gold (*kanaka*) in the center of a real beryl (*vaiḍūrya*).

A bhikṣu who has entered onto the meditation on the horrible (*aśubhabhāvana*) see only bloated bodies (*vyādhmātaka*), putrified (*vipūyaka*), torn apart (*vidhūtaka*), finally seeing nothing other than a skeleton (*asthiśataka*).[309] This [**276b**] skeleton is immobile (*akāraka*); it comes from nowhere and it goes nowhere (*na kutaścid āgacchati, na kvacid gacchati*): the bhikṣu sees this skeleton by means of his memory (*anusmaraṇa*) and as a concept (*saṃjñā).* In the same way, the bodhisattva-mahāḥasattva who has entered into the concentration of the recollection of the Buddhas (*buddhānusmṛtisamādhi*) sees the Buddhas insofar as he has concentrated his mind (*cittasamādhānāt*) and insofar as his mind is pure (*cittaviśuddhitvāt*). When a person whose body is adorned with ornaments looks into a mirror *(ādarśa*) or clear water, he sees all his ornaments without exception. In the mirror of the clear water, there is no real *(ākṛti*) form but, since it is clear and limpid, the person contemplates his own image therein (*pratikṛti*). From the very beginning, the dharmas [of Buddha] are eternally pure (*nityaviśuddha*) and it is by means of his well purified mind (*supariśuddhacitta*) that the bodhisattva sees all the Buddhas at will (*yatheccham*). He questions them about his doubts (*saṃśaya*), and the Buddhas answer his questions. Hearing the words of the Buddhas, the bodhisattva experiences great joy (*muditā).*

Emerging from concentration (*samādher vyutthitaḥ),* the bodhisattva has the following thought: "From where do the Buddhas come when I myself have gone nowhere?" At that very moment, he knows that the Buddhas have come from nowhere and that he himself has gone nowhere. – Once again he has the following thought: "Everything that exists in the threefold world (*traidhātuka*) has been manufactured by the mind (*citta*). Why? It is insofar as I have thought in my mind that I have seen all these Buddhas. It is by means of the mind that I have seen the Buddhas; it is by means of the mind that I have created the Buddhas. Mind is the Buddhas; mind is myself."

And yet the mind cannot cognize itself and does not see itself. Clinging to the nature of the mind (*cittanimittānām udgrahaṇam*) is fundamentally ignorance (*ajñāna*). The mind itself is deception (*mṛṣā)* and comes from ignorance (*avidyā).* By separating from his deceptive and erroneous nature of mind, the bodhisattva penetrates into the true nature of things (*dharmāṇāṃ bhūtalakṣaṇa* or *dharmatā),* namely, eternal emptiness (*nityaśūnayatā).*

The bodhisattva thus obtains the concentration of the recollection of the Buddhas (*buddhānusmṛtisamādhi*) and wisdom (*prajñā)* [about the true nature, the emptiness of things]. By the power of these two factors (*saṃskāra*), he comes to never be separated from the Buddhas at will (*yatheccham*) and according to his wishes (*yathāpranidhānam*). In the same way that the garuḍa, king of the birds, furnished with two wings (*pakṣa*), soars supremely in space *(ākāśa*), so the bodhisattva, in his present lifetime (*ihajanmani*), by means of the power of concentration and wisdom, is able to pay homage to the Buddhas at will and, after his death, he is able to meet the Buddhas again.

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[309] See above, p. 1316F seq.

This is why the Prajñāpāramitāsūtra says here that “the bodhisattva who wishes to never be separated from the Buddhas must practice the perfection of wisdom.”

CHAPTER XLVI (p. 1931F) **VENERATING WITH THE ROOTS OF GOOD**

Buddhapūjā

First Section HONORING ALL THE BUDDHAS

Sūtra (cf. Pañcaviṃśati, p. 23, l. 15-18; Śatasāhasrikā, p. 72, l. 11-15). – The bodhisattva-mahāsattva who wishes to have at his disposal the roots of good capable of honoring, venerating, respecting and praising all the Buddhas as he wishes should practice the perfection of wisdom (*Bodhisattvena mahāsattvena yair kuśalamūlair ākāṅkṣet sarvabuddhān pūjayituṃ satkartuṃ gurūkartuṃ varṇayituṃ tāni me kuśalamūlāni samṛdhyeyur iti prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

I. THE DESIRE TO OFFER

[**276c**] The bodhisattva who gets to be never separated from the Buddhas must honor them (*pūjayitum*); if he meets the Buddhas and has nothing to offer them, he is very unhappy.

[Offering of Sumati].[310] – Thus the bodhisattva *Siu-mo-t'i* (Sumati), in the Ts'in language "Good Intellect", seeing the Buddha *Jan-teng* (Dīpaṃkara) and having nothing to offer him, set out to look everywhere. Seeing a seller of flowers, he bought five blue lotus flowers (*nīlotpala*) for five hundred gold pieces (*kārṣāpaṇa*) and offered him the flowers.

[*Offering of Sadāprarudita*].[311] – The bodhisattva *Sa-t'o-po-louen* (Sadāprarudita) sold his body, his blood and his flesh to honor the Teacher. Such bodhisattvas who would meet a Buddha and would wish to honor him were very upset if they did not have any offerings.

When inferior people meet superior individuals and do not offer them any present, it is a lack of respect. Also, the bodhisattvas look for offerings to honor the Buddhas. The Buddhas have no need of [the offerings] but by honoring them, the bodhisattvas perfect themselves mentally.

Thus when a laborer (*karmāntika, kārṣaka*) finds a good field (*kṣetra*) but has no seed (*bīja*), he has to increase his work: it is useless for him to use up his energy and he feels great sadness. It is the same for the bodhisattva who meets the Buddha but has no offering at his disposal. Even if he has something but which does not correspond to his idea, he is sad.

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310 See p. 248F, n. 2. Also later, k. 35, p. 316b20-24.

311 See p. 1353F, n. 1.

II. METONYMICAL MEANING OF 'ROOTS OF GOOD'

Here, by 'roots of good' (*kuśalamūla*), we mean the fruits of retribution (*vipākaphala*) coming from the roots of good, such as flowers (*puṣpa*), perfumes (*gandha*), necklaces (*niṣka*), garments (*vastra*), banners (*patāka*), parasols (*chattra*) and all kinds of precious gems (*maṇiratna*). Why is that?

Sometimes, [and this is the case here], the effect is designated by means of the cause (*kārye kāraṇopacāraḥ),* as in the expression: "to eat a thousand ounces of gold monthly". Gold is not edible but it is by means of gold that one finds something to eat: hence the expression: 'to eat gold".

Also, sometimes the cause is designated by means of the result (*kāraṇe kāryopacāraḥ*) for example, when on seeing a beautiful picture, one says: "That is a good artist". The artist is not the picture, but seeing the beauty of the picture, one speaks of the talent of the artist.[312]

It is the same in regard to the roots of good and their fruits of retribution. By virtue of the karmic causes and conditions constituted by the roots of good, one obtains, [as fruits of retribution], objects to offer (*pūjokaraṇa*) called here [by metonymy] 'roots of good', [whereas they are really the results of the roots of good].

Question. – If that is so, why not speak specifically of flowers (*puṣpa*), perfumes (*gandha*), etc., by name instead of designating them indirectly by their causes?

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[312] 'To honor the Buddhas by the roots of good' means to honor the Buddhas by the offerings resulting from the roots of good. Expressing oneself thus is to designate the result (the offerings) by the name of the cause (the roots of good).

1) It is *kārye kāraṇopacāraḥ* when one metaphorically applies [the name of] the cause to the effect, in other words, when one designates the effect by the cause.

The classical example given here and above (p. 218F) already appeared in the Śatakaśāstra by Āryadeva, T 1569, k. 1, p. 170a16-17: "He eats a thousand ounces of gold monthly". Gold is not food, but it is the cause of food.

Another example given above (p. 218F): "Woman is the stain of morality". Woman is not the stain but the cause of the stain.

2) Conversely, there is *kāraṇe kāryopacāraḥ* when one metaphorically applies the name of the effect to the cause, in other words when one designates the cause by the effect.

The classical example given here already appeared in the Śatakaśāstra by Āryadeva, T 1569, k. 1, p. 170a17-18: "When, on seeing a beautiful painting, one says that it is a good artist. The artist is not good; it is the painting created by him that is good."

Another classical example given by the Kośabhāṣya, p. 7, l. 11-13 is taken from a stanza of the Dhammapāda, v. 194, and the Udānavarga, XXX, v. 22: *Sukhaṃ buddhasya cotpādaḥ:* "The appearance of the Buddha is happiness". The appearance of the Buddha is not happiness; it is the bliss that it brings that is the happiness. In saying that this appearance is happiness, one is applying an attribute of the effect to the cause.

Answer. – Offerings (*pūjā)* are of two kinds: *i*) material offerings *(āmiṣapūja*); *ii*) spiritual offerings (*dharmapūjā).*[313] If the sūtra mentions only flowers, perfumes, etc., as offerings, it would not include spiritual offerings. But as it speaks here of 'roots of good' as offerings, we know that it includes both material and spiritual offerings.

III. SIGNS OF HONOR, RESPECT, VENERATION AND PRAISE

1. *Pūja*

Here is what is meant by honors (*pūjā).* When one sees the Buddhas or hears their qualities spoken of, one honors them in mind, respects them, goes to meet them, accompanies them, bows before them with joined palms, or if they have withdrawn to a quiet place, one hastens to send them food (*annapāna*), [**277a**] flowers (*puṣpa*), perfumes (*gandha*), precious gems (*maṇiratna*), etc. – In many ways, one lauds their qualities (*guṇa*) of discipline (*śīla*), concentration (*samādhi*) and wisdom (*prajñā*). If they preach the Dharma, one accepts it with faith and one teaches it.

These good physical, vocal and mental actions constitute *pūjā.*

2. *Satkāra*

Tsouen-tchong (*satkāra* 'veneration'). – Knowing that nobody surpasses the Buddhas in virtue is *tsouen*; feeling for them a reverential fear surpassing that which one experiences toward one's father, mother, master or princes, serving them and respecting them is *tchong*.

3. *Gurukāra*

Kong-king (*gurukāra* 'respect'). – Being humble and fearful is *kong*; esteeming their knowledge and virtues is *king*.

4. *Varṇana*

Tsan-t'an (*varṇana* 'praise') - Praising their qualities is *tsan*; lauding the ceaselessly and exalting them is *t'an*.[314]

IV. HAVING OFFERINGS AT ONE'S DISPOSAL AS ONE LIKES

"The bodhisattva wishes to have [offerings] at his disposal as he likes." – If he has need of a flower to offer, it comes to him as he wishes *(yathaccham*), whether he looks for it or he gets it without looking for it. Actually there are things that arise spontaneously (*svarasena*): apparitional beings (*upapāduka*) on up to musical instruments (*tūrya*); and it is the same for all the things to be offered (*pūjopakaraṇa*).

[313] Anguttara, I, p. 93: *Dve 'mā bhikkhave pūjā. katamā dve. āmiṣapūjā ca dhammapūjā ca*.

[314] These semantic explanations are obviously a Chinese gloss as is customary with the Chinese.

Question. – If the bodhisattva finds them this way, it is easy for him to offer them. Why then does he seek for them as he wishes (*yatheccham*)?

Answer. – Merit (*puṇya*) comes from the mind (*cittāpekṣa*). Using as an offering something that one loves produces an increase in merit (*puṇyavardhana*).

Thus, king *A-yu* (Aśoka) became king of Jambudvīpa and built eighty thousand stupas in one single day because, as a child, he had offered to the Buddha a bit of earth (*pāṃśu*) that he loved very much.[315] If an adult placed earth in the Buddhas' bowl, even a lot of it, he would gain no merit because [to him] this earth is of no value. Some people have a liking for flowers and, when they offer those they prefer to the Buddha, merit increases for them. It is the same for other precious objects.

Moreover, offerings are adjusted according to the conventions of the times: in cold weather, kindling (*indhana*), clothing (*pariccchādana*) or food (*annapāna*) should be given; in hot weather, ice water, fans (*vījana*), parasols (*chattra*), cool rooms, very fine garments and very light food should be given; in rainy or windy weather, the needed gear should be procured. Those are offerings adjusted according to the weather. Offerings should also be adjusted according to the conventions of place and the needs of the recipients (*pratigrāhaka*).

Moreover, the offerings are adjusted according to the desires. Some bodhisattvas know that the Buddhas need nothing; they also know that objects (*dravya*) are false like a magic show and have as their single characteristic the absence of characteristics. However, in order to convert beings (*sattvaparipācanārtham*), they adjust themselves to the preferences of beings and countries to make their offerings.

There are as well bodhisattvas who possess very deep concentrations (*samādhi*) and have acquired the bodhisattva superknowledges (*abhijñā*). By the power of these superknowledges, they fly to the Buddhas of the ten directions. Sometimes, in the buddha-fields (*buddhakṣetra*), if necessary, they rain down celestial flowers (*divyapuṣpa*), filling the trichiliocosm (*trisāhasralokadhātu*) and offer these to the Buddhas; sometimes they rain down heavenly sandalwood (*candana*); sometimes they rain down *cintāmaṇi* as large as Sumeru; sometimes they rain down musical instruments (*tūrya*) with wondrous sounds; sometimes, taking a body as high as Sumeru, they use it as a lamp-wick to pay homage to [**277b**] the Buddhas. Those are material offerings.

Moreover, the bodhisattvas who are practicing the six perfections (*pāramitā*) make spiritual offerings (*dharmapūj*ā) to the Buddhas. By using the practices of a single bhūmi, some bodhisattvas pay homage to the Buddhas; they go up to fulfilling the practices of the ten bhumis to honor them. Sometimes, having obtained conviction that dharmas do not arise (*anutpattikadharmakṣānti*), they destroy their own afflictions (*kleśa*) and those of beings. Those are spiritual offerings (*dharmapūjā).*

Sometimes the bodhisattva dwelling in the tenth bhūmi exerts his magical power *(ṛddhibala*) so well that the fires of the damned (*naraka*) are extinguished, the pretas are satisfied, the animals are liberated from their fears (*bhaya*), humans (*manuṣya*) and gods (*deva*) gradually reach the non-regressing bhūmi (*avaivartikabhūmi*). Such qualities and such powers are also spiritual offerings.

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[315] *Pāṃśupradānāvadāna*: references, p. 723F, n. 2

This is why the Prajñāpāramitāsūtra says that the bodhisattva “who wishes to have roots of good at his disposal [to honor the Buddhas] should practice the perfection of wisdom.”

Manorathapūraṇa

Second Section FULFILLING THE WISHES OF ALL BEINGS

Sūtra (cf. Pañcaviṃśati, p. 23, l. 19-22; Śatasāhasrikā, p. 72, l. 18-73, l. 5). – The bodhisattva-mahāsattva who wishes to fulfill the desires actually of all beings for food and drink, garments, bedding, ointments and perfumes, vehicles, houses, couches, lamps, etc., should practice the perfection of wisdom (*Bodhisattvena mahāsattvena sarvasattvenānāṃ manorathān paripūrayitukāmena annapānavastraśayanāsanavilepanaghandhayānagṛhakhaṭvādīpādibhiḥ prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

I. WHAT IS FULFILLING THE WISHES?

Question. – What order (*anukrama*) is the Prajñāpāramitāsūtra following here when it says that the bodhisattva “wishes to fulfill the desires of all beings”?

Answer. – The activity of the bodhisattva is twofold: *i*) honoring the Buddhas (*buddhānāṃ pūjā); ii*) saving beings (*sattvānāṃ paritrāṇa*). By honoring the Buddhas, the bodhisattva gains immense merit (*puṇya*) and, with this merit, he helps beings (*sattvān upakaroti*) in the sense that “he fulfills their wishes”.

The master merchant goes to sea and collects jewels (*ratna*); then, having returned safe and sound, he helps his relatives (*bandhu*), his friends (*mitra*), etc. Similarly, the bodhisattva goes to the sea of the Buddhadharma and gathers immense precious qualities there, thanks to which he helps beings.

A petty king in paying homage to the great king has to satisfy him and the latter, in return, grants him the offices and the wealth he desires. Having returned to his native land, the petty king helps beings and drives away thieves (*caura*). Similarly, the bodhisattva who has paid homage to the Buddha, the king of the Dharma, receives in return a special prediction (*vyākaraṇa*) and, thanks to the immense treasure of his roots of good (*kuśalamūla*), attains the indestructible power of knowledge (*akṣayajñānabala*). Then, going among beings, he honors good people, gives to the poor whatever they need and destroys the armies of Māra as well as the holders of wrong views and heresies. This is how, after having honored the Buddhas, he fulfills the wishes of beings.

Question. – Does the bodhisattva truly fulfill the wishes of all beings? If he completely fulfilled the wishes of beings, what would be the use of the other Buddhas and bodhisattvas? If he does not completely fulfill them, why does the Prajñāpāramitāsūtra speak of the bodhisattva wanting to fulfill the wishes of *all* beings and practicing the prajñāpāramitā for this purpose?

Answer. - There are two kinds of wishes (*manoratha, āśā*): *i*) the realizable wish; *ii*) the unrealizable wish.

When someone wants to measure space *(ākāśa*) and reach its limits, when someone seeks to reach the limits of time or place, when a child wants to grab [**277c**] his image in water or in a mirror, these are all unrealizable wishes.

When one bores wood to make fire, when one digs the earth to find water, when one cultivates merit (*puṇya*) to attain birth among humans or gods, to find the fruit of arhat or pratyekabuddha or even to become a Buddha, the king of Dharma, these are all realizable wishes.

The realizable wish is of two types: *i*) worldly (*laukika*), *ii*) suprawor;ldly (*lokottara*). In the present passage, it is a matter of fulfilling the worldly wishes of beings. How do we know that? Because [here the Prajñāpāramitāsūtra is talking about] supplying them with objects of current need: food and drink (*annapāna*), couches (*khaṭvā),* bedding (*śayanāsana*), etc., up to lamps (*dīpa*).

Question. – Why does the bodhisattva give beings things that are easy to find (*sulabha*) and not things that are hard to find (*durlabha*)?

Answer. – Things wished for are inferior (*hīna*), middling (*madhya*) or superior (*adhimātra*). The inferior ones are the causes and conditions bringing about happiness (*sukha*) in the present life (*ihajanman*), the middling ones are the causes and conditions assuring happiness in the future life (*parajanma*), the superior ones are the causes and conditions assuring nirvāṇa. This is why the bodhisattva first fulfills the inferior wishes, then the middling wishes and finally the superior wishes.

Moreover, beings often cling (*abhiniviṣṭa*) to present happiness, rarely to future happiness, and even more rarely to the happiness of nirvāṇa. By speaking here of things to which beings are most attached, [the Prajñāpāramitāsūtra] is also including the things to which they are least attached.

Moreover, from beginning to end, the Prajñāpāramitāsūtra speaks above all about future lives and the path of nirvāṇa; rarely does it speak of things of the present life. The bodhisattva's rule is to assure beings all kinds of benefits (*anuśaṃsa*) without omitting any. Why? His first and foremost intention is to lead beings to the Mahāyāna Dharma. If they are unable to adopt it and become converted, the bodhisattva presents to them the path of the śrāvaka and pratyekabuddha. If they are resistant to that, the bodhisattva presents them with the practices of the ten good ways of conduct (*daśa kuśaladharmapatha*), the four limitless ones (*brahmavihāra*), etc., so that they can cultivate merit (*puṇya*). If, finally, beings do not appreciate any of these practices, the bodhisattva does not abandon them but gives them the good things of the present life, namely, food and drink (*annapāna*), etc.

Finally, when worldly people (*pṛthagjana*) give someone food, drink, etc., and thus fulfill their wishes, they are fulfilling the causes and conditions [required for this result], insofar as it is things of the present lifetime and those of future lifetimes. Even without fulfilling these causes and conditions, the śrāvakas and pratyekabuddhas also fulfill the wishes of beings but the services that they render are very small. The bodhisattva-mahāsattva who practices the perfection of wisdom, due to his actions, is able, on the other hand, to become king or an important person (*mahāśreṣthin*) enjoying immense wealth. When beings come from the four direction (*caturdiśasattva*) to call upon him, he satisfies them completely.

[*The fabulous gifts of Bindu*]. – Thus, the vaiśya *P'in-t'eou* (Bindu?) was a great benefactor (*dānapati*). He sat on a great bed (*khaṭva*) adorned with the seven jewels (*saptaratna*). This bed had diamond (*vajra*) feet, was covered with a heavenly mattress and had rubies (*padmarāga*) as curtains (*vitāna*). Eighty thousand servants stood on guard on all sides; their adornments were marvelous; they opened the four great doors [of the palace] and authorized all requests. Six times during both the day and the night the drum was beaten and rays of light shone forth. Of the numberless beings of the ten directions, all those who heard the drum or who were touched by the rays did not fail to rush [**278a**] to the spot in order to receive all kinds of food and drink (*annapāna*). At the sight of this huge crowd, the śreṣthin [Bindu] silently raised his eyes to the heavens and immediately there fell from the sky a rain of different foods of a hundred flavors (*śatarasasāhāra*) and everybody received as much as they wished. If people did not collect it themselves, the servants gave it to them, dividing it up and distributing it. When all were satisfied, the rain stopped. Whether people had need of food and drink (*annapāna*), bedding (*śayanāsana*), clothing (*vastra*), etc., it was the same.

Having thus satisfied the desires of beings, Bindu then preached the Dharma to them and led them to renounce the four foods (*caturvidha āhāra*).[316] All were then established in the non-regressing bhūmi (*avaivartikā bhūmi*).

By the power of their superknowldeges (*abhijñā),* bodhisattvas fulfill the wishes of beings.

II. DO THE BUDDHAS AND BODHISATTVAS FULFILL WISHES WITHOUT EXCEPTION?

Question. When the Buddha was present in the world[317], beings were still hungry and thirsty (*kṣutpipāsā*), the sky did not always pour down rain (*vṛṣṭi*), and beings were distressed. If the Buddha himself could not fulfill the wishes of all beings, how then could the bodhisattva fulfill them?

Answer. – The Bodhisattva abiding on the tenth bhūmi and in the concentration of the progress of the Hero *(Śūraṃgamamsamādhi*) is in the *trisāhasramahāsāhasralokadhātu*, and sometimes he manifests there the first production of the mind of bodhi (*prathamacittotpāda*) and practices the six perfections (*pāramitā);* sometimes he manifests as non-regressing (*avaivartika*); sometimes he manifests as being separated from Buddhahood by one single lifetime (*ekajātipratibaddha*) and, in the Tuṣita heaven, he preaches the Dharma to the devas; sometimes he comes down from the Tuṣita heaven and is born in the palace of king Śuddhodana; sometimes he leaves home (*pravrajati*) and becomes Buddha; sometimes he appears in the midst of the great assembly, turns the Wheel of the Dharma (*dharmacakraṃ pravartayati*) and saves innumerable beings; sometimes he manifests his entry into nirvāṇa and seven precious stūpas are erected

[316] See Dīgha, III, p. 228.

[317] Adopting the variant *tsai che*.

for him so that beings can honor his relics (*śarīra*) everywhere in all the kingdoms; sometimes finally his Dharma becomes extinct.[318] If the Bodhisattva helps in those ways, what can be said about the Buddha?

The body of the Buddha is of two kinds: *i*) the true body (*bhūtakāya*); *ii*) the emanated body (*nirmāṇakāya*). In beings who see the true body of the Buddha, there is no wish that is not fulfilled. The true body of the Buddha fills space; his rays illumine the ten directions; the sounds of his sermons fill innumerable universes in the ten directions as numerous as the sands of the Ganges (*gaṅganadīvālukopama lokadhātu*) equally; all the members of the great assembly hear the Dharma simultaneously and he preaches the Dharma uninterruptedly; in the space of one moment, the listener obtains the understanding of what he has heard.

When the kalpa is finished and by virtue of actions [collectively] accomplished, the great rain (*mahāvarṣa*) comes down without interruption, it cannot be governed by the other three great elements (*mahābhūta*); only the winds (*vāyu*) that come from the ten directions at the end of the kalpa and come up against one another can withstand this water (*ap*).[319] In the same way, the Dharma preached by the Buddha [of the true body] or the body of the fundamental element (*dharmadhātukāya*), cannot be accepted by the practitioners of the three Vehicles with the exception of fthe Bodhisattvas of the tenth bhūmi,; only the Bodhisattvas of the tenth bhūmi whose skillful means (*upāya*) and power of knowledge (*jñānabala*) are inconceivable can hear and accept this Dharma.

Beings who see the Buddha of the body of the Dharma (*dharmakāya*) are [**278b**] liberated from the threefold poison (*triviṣa*), the afflictive emotions (*kleśa*), the sufferings of cold and heat (*śītoṣṇa*), and all of their wishes are fulfilled. If the *cintāmaṇi* brings all that one desires, what can be said of the Buddha? The

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[318] Having entered into the concentration of the progress of the Hero, the bodhisattva of the tenth bhūmi can carry out all the deeds of the career of a Buddha. See the *Śūraṃgamasamādhisūtra*, transl., p. 123, 140, 223-224, 263.

[319] The Mahākalpa, or great cosmic period, is divided into four incalculable periods (*asaṃkhyeyakalpa*) each lasting twenty small kalpas (*antarakalpa*): *1*) one period of disappearance of the world (*saṃvartakalpa*) resulting from one disappearance by fire (*tejaḥsaṃvartanī*), one disappearance by water (*apsaṃvartanī*) and one disappearance by wind (*vāyusaṃvartanī*); *2*) one period during which the world remains destroyed (*saṃvartasthāyikakalpa*); *3*) one period of creation (*vivartakakalpa*); *4*) one period during which the world remains created (*vivartasthāyikakalpa*). At the moment when the second period is consumed and the third is about to begin, as a result of the collective action of beings light winds arise in space that are the first signs of the future receptacles (*sattvānāṃ karmādhipatyena bhājanānāṃ pūrvanimittabhūtā ākāśe mandamandā vāyavaḥ syandante*). They constitute the 'primordial wind' (*prāgvāyu*). With the increasing of these winds, there arises the circle of wind (*vāyumaṇḍala*) which rests on space *(ākāśa*). Then on this circle of wind, by virtue of the [collective] actions of beings, masses of clouds arise, jets of water like axle-trees begin to rain down, and that becomes the circle of waters (*tasmin vāyumaṇḍale sattvānāṃ karmabhir meghāḥ saṃbhūyākusamātrābhir dhārābhir abhivarṣanti, tad bhavaty apāṃ maṇḍalam*). – See Kośabhāṣya, p. 158 and 179.

The Saṃyukta, T 99, k. 34, p. 243a23-26 alludes to this primordial rain, and its text is cited in Kośabhāṣya, p. 113, l. 23-26: *Īṣādhāre deve varṣati nāsti vīcir vā antarikā vā anatīkṣād vāridhārāṇāṃ prapatatīnām / evaṃ pūrvasyāṃ diśi nāsti vīcir vā antarikā vā lokadhātūnāṃ saṃvarttamānānāṃ vivarttamānānāṃ ca / yathāpūrvasyāṃ diśi evaṃ dakusiṇasyāṃ paścimāyām uttarasyām iti /*

cintāmaṇi satisfies all worldly wishes (*laukika manoratha*); the Buddha, on the other hand, satisfies all supraworldly wishes (*lokottara manoratha*). Claiming that the Buddha does not fulfill the wishes of beings completely is a false statement.

Moreover, the Buddha Śākyamuni who took birth in the palace of the king seemingly took on human qualities; he endured cold and heat (*śītoṣṇa*), hunger and thirst (*kṣutpipāsā),* sleep (*nidrā);* he underwent criticism (*paṃsana*), old age (*jarā),* sickness (*vyādhi*), death (*maraṇaṇa),* etc., but in his mentality, wisdom (*prajñā)* and divine qualities, he was no different from a fully and completely enlightened buddha (*samyaksaṃbuddha*). Had he wished to fulfill the desires of beings, he would have fulfilled them all. Actually he did not fulfill them because already for numberless lifetimes he had satisfied the desires of beings in regard to garments and food, but without their escaping from suffering. Presently,[320] he wanted only to bring them the unconditional and eternal bliss of nirvāṇa (*nirvāṇasyāsaṃskṛtanityasukha*). When one has compassion for one's relatives (*bandhu*), one does not give them good food mixed with poison. Now worldly (*laukika*) favors produce fetters (*saṃyojana*) and, furthermore, if they are untimely, they give rise to great suffering. This is why Śākyamuni does not consider them to be necessary.

Finally, some say that Śākyamuni did indeed fulfill the wishes of beings but that the latter did not profit from them.[321]

[*Vimalakīrtinirdeśa*].[322] – Thus it is said in the *P'i-mo-lo-kie king* (Vimalakīrtisūtra): "The Buddha tapped the earth with his toe and at once his field *(kṣetra*) was adorned with the seven jewels. [And the Buddha said to Śāriputra]: My Buddha-field is always like that, but because there are many bad people, it appears to be different from a Buddha-field."

Also when the nāgarāja impartially (*samacittena*) makes it rain, the rain is water for humans, but for the pretas, it is burning embers.[323]

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320 'Presently', i.e., in the course of his last existence and after his enlightenment.

321 Subject to the law of karma, they do not fulfill the conditions necessary to profit from the teachings and favors of Śākyamuni. See above, p. 541-542F, the misadventure of the old woman of Śrāvastī whom the Buddha was unable to save.

322 Wei-mo-kie-king, T 475, k. 1, p. 538c20-29; transl. p. 122-123.

323 The example of the pretas and water is often evoked by the Mādhyamikas and the Vijñānavādins to prove, respectively, the non-existence of the object or its reduction to mere-mind.

For the former, see Candrakīrti's Madhyamakāvatāra, p. 164 (transl, Muséon, 1910, p. 348): Like someone who has an organ afflicted by ophthalmia, pretas take water to be blood.

For the latter, see Viṃśatika, p. 3, l. 23-4, l. 6. *Saṃtanāniyāmaḥ siddha iti vartate prĪtānām iva pretavat kathaṃ siddhaḥ saman / sarvaiḥ pūyanadyādidarśane / tulyakarmavipākāvasthā hi pretaḥ sarve 'pi pūyapūrṇām nadīṃ paśyanti naika eva / yathā pūyapūrṇām mūtrapurīṣādipūrṇāṃ daṇdāsidharaiś ca puruṣair adhiṣṭhitām ity ādigrahaṇena / eva saṃtānāniyamo vijñaptīnaÎ apy arthe siddhaḥ /* Transl.: 'The indetermination of the mental series' is demonstrated 'as in the pretas,' similarly to the pretas. How is that demonstrated? Because all see rivers at the same time as full of pus. Actually, all pretas who are in the same condition of retribution of actions equally see the river full of pus and not just one single one. Similarly to pus, also full of urine, excrement, etc., guarded by men

Question. – If the bodhisattva fulfilled the wishes of all beings, since the latter are finite (*antavat*) in number,[324] nobody would suffer from thirst and cold any longer. Why? Because [according to this hypothesis], all beings realized their wishes and all wanted to escape from suffering and find happiness.

Answer. – When the sūtra says: "Fulfilling the wishes of all beings", the word 'all' is taken in a broad sense and not in a narrow sense. It is like the stanza in *Fa-kiu* (Dharmapada) where it says:

> All fear death,
>
> There is no one who does not fear the suffering of being beaten.
>
> By being inspired by the leniency one feels for oneself
>
> One avoids killing, one avoids inflicting a beating.[325]

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carrying sticks and swords: that is the meaning of 'etc.' Thus, even if ideas have no object, the indetermination of the mental series is demonstrated.

The same example is repeated in a paracanonical sūtra, the Jñānacatuṣkasūtra, cited by Asaṅga and his school in the Saṃgraha, p. 103-107; the Abhidharmasamuccayavyākhyā, T 1606, k. 5, p. 715b13-c1; and the Siddhi, p. 421-423. The bodhisattva needs four knowledges in order to be convinced of the absolute absence of object (*artha*). The first is the *viruddhavijñānanimittatvajñāna* noticing that one single thing, or supposedly such, is the object of contradictory cognitions. Thus, hungry ghosts (*preta*), animals (*tiryañc*), humans (*manuṣya*) and gods (*deva*) have differing concepts (*bhinnavijñapti*) of one and the same thing (*ekadravya*).

Commenting on this passage, Asvabhāva states: Where the pretas , by the power of the retribution of their actions (*vipākabala*), see a river full of pus (*nadī pūyapūrṇā),* animals (*tiryañc*), fish (*matsya*), etc., see something to drink (*pāna*), a home, and settle there. Humans (*manuṣya*) see in it delicious pure clear water: they use it to bathe, to quench their thirst. As for the gods gathered (*samāhitadeva*) in the sphere of infinite space *(ākāśanantyāyatana*), they see in it only space *(ākāśa*), for they no longer have any notion of substance (*rūpasaṃjñā*). But it is impossible to have so many different cognitions of one and the same thing [if the latter is real]. How could this same river filled with pus (*pūya*), urine (*mūtra*) and excrement (*purīṣa*), guarded by men carrying sticks and swords (*daṇḍāsidharaiś ca puruṣair adhiṣṭhitā)* play the role of sweet-smelling (*sugandha*), fresh (*śītala*) water, of a dwelling place and a beverage? How could it be identified with space? But if it is accepted that the outer object does not exist, that is all explained.

Asvabhāva ends his commentary by citing a stanza of which the original Sanskrit appears in the Sarvadarśanasaṃgraha (Ānandāśrama edition, p. 12, l. 3-4):

> *Parivrāṭkāmukaśunām ekasyāṃ pramadātanau /*
> *kuṇapaḥ kāminī bhakṣya iti tisro vikalpanāḥ //*

"The monk, the lover and the dog have three different concepts of one and the same female body, namely, a rotting carcass, a mistress, or food."

[324] The responsibility for this statement must be placed on the objector. The Buddha placed among the questions that he declined to answer that of knowing if the *loka* (not only the receptacle-world, but the world of beings) is finite or infinite (see above, p. 155F). However, the current opinion among scholars is that the number of beings is infinite: *sattakāyo ananto* (Atthasālinī, p. 160), that the beings of the innumerable universes will never be exhausted, as is the case for space: *nāsti sattvānāṃ parikṣaya ākāśavat* (Kośabhāṣya, p. 113, l. 21).

Although this stanza claims that *everybody* fears the suffering of being beaten, the formless beings (*arūpisattva*) who have no body escape the suffering of the stick, the beings of the subtle form realm (*rūpadhātu*), while having a body, also escape the suffering of the stick; and among the beings of the desire realm (*kāmadhātu*), there also are some who do not undergo the suffering of the stick. Here, when the stanza says 'everybody', it means 'all those who are susceptible to being beaten' and not really everybody. Thus, when the bodhisattva fulfills the wishes of *all* beings, it means 'all beings capable of being satisfied'. [**278c**]

But the good intentions of the bodhisattva are limitless and the fruits of retribution of merit [that he has acquired] are likewise limitless. Nevertheless, hindered by the sins *(āpatti*) they have committed during innumerable incalculable periods (*asaṃkhyeyakalpa*), beings are unable to receive the benefits of them.

[*Story of Losaka-tiṣya*].[326] – Thus, a disciple of Śāriputra, the monk *Lo-p'in-tcheou* (Losaka-tiṣya?) observed discipline (*śīlavat*) zealously (*vīryavat*). When he begged for alms, he was unable to get anything for six days. When the seventh day came, there was only a short time for him to live. A colleague begged for food and gave it to him but a bird carried it away. Then Śāriputra said to Maudgalyāyana: "With your great magical power *(ṛddhibala*), watch over his food so that he can eat it." Then Maudgalyāyana took some food and went to offer it to Losaka-tiṣya; but as soon as the latter tried to bring it to his mouth, it changed into mud. Śāriputra in turn begged for food and presented it to him, but Losaka-tiṣya's mouth closed up by itself. Finally, the Buddha came with some food and offered it to him; by means of the Buddha's immense merit (*puṇya*), Losaka-tiṣya was finally able to eat it. After having eaten, the monk developed joy and increased faith and veneration. The Buddha said to the bhikṣu: "All conditioned dharmas (*saṃskṛtadharma*) have suffering as their nature", and he preached the four noble truths to him. At that very moment, the bhikṣu's impurities *(āsrava*) disappeared and his mind opened: he became an arhat.

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[325] As it has already done above (p. 1513F), the *Traité* here cites, under the title of Dharmapada, a stanza appearing in the Udānavarga, V, v. 19, p. 144:

Sarve daṇḍasya bibyanti, sarveṣāṃ jīvitaṃ priyam /
ātmānam upamāṃ kurtvā, naiva hanyān na ghātayet //

In Pāli, Dhammapada, v. 130:

Sabbe tasanti daṇḍassa, sabbedaṃ jīvitaṃ piyaṃ /
attānaṃ upamaṃ katvā, na haneyya na ghātaye //

"All have fear of the stick; life is dear to all. By taking this as comparison, one avoids killing or making someone else kill."

[326] *Lo-p'in tcheou* has already been mentioned above, p. 931-932F. His story, as it is found here, is told in the same words in the Tsa-p'i-yu king, T 207, p. 525b9-19 (transl. in Chavannes, *Contes*, II, p. 22-23), but attributed to the monk Lo-yun-tchou. Another basically related tale, differing in details, is in the Pāli Jātaka, no. 41, I, p. 24-236 and is about the thera Losaka Tissa: it is summarized above, p. 932 note.

Lo-p'in-tcheou has traits in common with many other individuals ugly by nature, especially with Lavaṇabhadrika (cf. p. 1439F, n. 4). On this subject, see Lin Li-Kouang, *L'Aide Mémoire de la Vraie Loi*, Appendix IV, p. 278-290.

However, there are beings whose merits are so small and whose sins are so heavy that even the Buddha himself cannot save them.[327] Also, knowing that beings do not exist (*nopalabhyante*) and deeply penetrating the fundamental element (*dharmadhātu*), the Buddhas are without any memories (*anusmarana*) and thought-constructions (*vikalpa*) that say: "This one can be saved, that one cannot be saved": their thoughts (*citta*) are always calm (*śānta*) and their minds neither increase nor decrease (*anūnānadhika*).

This is why the bodhisattva wants to fulfill the wishes of all beings, but as a result of their sins *(āpatti*), the latter cannot receive their favors. It is not the fault of the bodhisattva.

III. MATERIAL BENEFITS GRANTED BY THE BODHISATTVA

[Here the Prajñāpāramitāsūtra is speaking about fulfilling the wishes of beings "in regard to food and drink, garments, bedding, ointments and perfumes, vehicles, houses, couches and other utensils". What is meant by these objects?]

1. By food and drink (*annapāna*) we understand briefly '[mouthfuls] of food which is twofold, coarse or subtle' (*kavaḍīkārāhāra audārikaḥ sūkṣmaś ca*):[328] on the one hand, cakes (*maṇḍa*), cooked rice (*odana*), etc.; on the other hand, the food of a hundred flavors (*śatarasāhāra*).

Although a sūtra says that "all beings subsist by means of the four foods " (*sarvasattvāś caturāhārasthitikāḥ)*[329]*,* here it is a matter of food in mouthfuls only. The other three foods, being immaterial (*arūpin*), cannot be passed on. Besides, if one gives food in mouthfuls, one is giving by the very

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[327] This was the case for the old woman of Śrāvastī (above, p. 541-542F).

[328] Dīgha, III, p. 228, 276; Majjhima, I, p. 48, 261; Saṃyutta, II, p. 11, 13, 98, 101; Vibhaṅga, p. 402-403: *Cattāro āhārā: kabaliṅkāro āhāro oḷārilo vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññāṇaṃ catutthaṃ*. – Nidānasaṃyukta, p. 190; Daśottarasūtra, ed. K. Mittal, p. 62-63; Saṃgitisūtra, ed. K. Mittal and V. Rosen, p. 104; Mahāvyut., no. 2283-2285: *catvāra āhārāḥ: kabaḍiṃkāra āhāra audārikaḥ sūkṣmaś ca, sparśo dvitīyaḥ, manaḥsañcetanā tṛtīyaḥ, vijñānaṃ caturthaḥ*.- "There are four foods: *i*) food as mouthfuls which is coarse or subtle; *ii*) food as contact; *ii*) food as mental activity; *iv*) food as consciousness."

They are defined and explained in Visuddhimagga, p. 285; Vibhāṣā, T 1545, k. 130, p. 674c seq.; Kośa, III, p. 119-127.

[329] *Saṅgītisuttanta* in Dīgha, III, p. 211: *Sabbe sattā āhāraṭṭhitikā, sabbe sattā saṃkhāraṭṭhitikā, ayaṃ kho āvuso tena bhagavatā jānatā passatā arahatā sammāsaṃbuddhena eko dhammo sammadakkhāto*. – All beings subsist by means of food. All beings subsist by means of conditioning. This single doctrine, O venerable ones, has been completely stated by the Blessed One who knows and who sees, the completely and perfectly enlightened One.

Anguttara,V, p. 50, 55; Paṭisabhidā, I, p. 5, 122; Khuddakapāṭha, IV; *Sabbe sattā āhāraṭṭikā.*

Saṅgītisūtra, p. 45; Daśottarasūtra, p. 55: *Sarvasattvā āhārasthitayaḥ.*

Kośabhāṣya, p.152: *Eko dharmo bhagavatā svayam abhijñāyābhisaṃbodhyākhyāto yad uta sarvasattvā āhārasthitikā iti*.

Madh. vṛtti, p. 40: *Eko dharmaḥ sattvasthititaye yad uta catvāra āhārāḥ.*

fact of the other three. Why? Because food in mouthfuls strengthens (*abhivardhayati*) the other three as is said in the sūtra: "When the benefactor (*dānapati*) gives food (*bhojana*), he is giving five benefits to the recipients (*pratigrāhaka*)."[330]

Beverages (*pāna*), as they are usually called, are of two types: *i*) wines from plants such as the grape-vine (*drakṣā),* sugar-cane (*ikṣu*), etc.; *ii*) plant liquors: mead from honey (*madhu*), pomegranate liquor, pear liquor, etc., and all cereal liquors.

This whole grouping constitutes food and drink of humans, but there is also the food and drink of the gods, namely, nectar (*sudhā),* ambrosia (*amṛtarasa*), foods consisting of the heavenly fruits, etc., the liquor of the *madhumādhava* (Gaertnera racemosa), etc.

Each being has his own food: beings eat grains, meat, pure food or impure food. When they approach the bodhisattva, all are satisfied.

2. Garments (*vastra*) are of two kinds: *i*) some come from living beings such as silks (*paṭṭaka*), furs (*roman*), tanned leathers (*carman*), etc.; *ii*) others come from plants such as cottons (*kārpāsa*), tree bark (*valkala*), etc. [**279a**]

There are also the garments of the gods: they have no fabric and arise spontaneously (*svarasena*) on trees: they are brilliant in color, light and soft.

3. Bedding (*śayanāsana*) consist of beds (*khaṭvā),* coverlets (*chādana*), mattresses (*mañcaka*), curtains (*vitāna*) and pillows (*upadhāna*).

4. Ointments and perfumes (*vilepanagndha*) are of two kinds: *i*) powdered sandalwood (*candana*), etc., which is put on the body; *ii*) all kinds of mixed perfumes that are reduced to powder (*cūrṇa*) and put on the body, used to perfume clothing, or put on the ground or on walls.

5. Vehicles (*yāna*), i.e., elephants (*hastin*), horses (*aśva*), chariots (*ratha*), carriages (*śakaṭa*), etc.

6. Houses (*gṛha*) such as dwellings (*harmya*), palaces (*rājakula*), temples (*prāsāda*), etc., built of earth, wood or precious objects, to protect from cold (*śīta*), heat (*uṣṇa*), wind (*vāta*), rain (*vṛṣṭi*), thieves (*caura*).

7. Lamps (*dīpa*), such as tallow candles, oil lamps, wax candles, luminous pearls, etc.

8. Other utensils (*upakaraṇa*), i.e., everything that beings have need of. As it would be impossible to mention them completely, the sūtra gathers them all together into one group.

Question. – Why does it not speak of incense, marvelous flowers, etc?

Answer. – The sūtra has already included them in speaking of 'other utensils'.

Question. – If that is so, it should have spoken in brief about three things only: food and drink (*annapāna*), clothing (*vastra*) and adornments (*alaṃkāra*).

Answer. – The [six] things [of which the sūtra spoke] are absolutely essential. Whoever wishes the good of beings first of all gives them food and drink (*annapāna*); next he gives them clothing (*vastra*); the body

[330] Sūtra of Anguttara, III, p. 42, cited above, p. 218F, n. 1; 668F, n. 2.

being dirty and bad-smelling, he gives ointments and perfumes (*vilepanagandha*); then he gives bedding (*śayanāsana*); cold (*śīta*) and rain (*vṛṣṭi*) require houses (*gṛha*); finally, darkness (*andhakāra*) requires lamps (*dīpa*).

Question. – But the perfume of flowers (*puṣpagandha*) also chases away bad smells. Why does the sūtra not speak of it?

Answer. – Flowers do not last and quickly fade; their usefulness is minimal and that is why the sūtra does not speak of them. As for incense-burners, they are necessary in cold weather but difficult in hot weather. Ointments and perfumes are useful in both kinds of weather: when it is cold, they are put into water; when it is hot, they are mixed with sandalwood powder and put on the body. This is why the sūtra speaks only of ointments and perfumes.

IV. GENEROSITY INFORMED BY THE PERFECTION OF WISDOM

Question. – The person who practices the perfection of generosity (*dānapāramit*ā) obtains immense fruits of retribution (*vipākaphala*) and can fulfill the wishes of all beings. Why then does [the Prajñāpāramitāsūtra] say that in order to fulfill the wishes of beings, the bodhisattva should practice the perfection of wisdom (*prajñāpāramitā)*?

Answer. – As I said above, it is by union with the perfection of wisdom that generosity becomes truly 'the perfection of generosity'. I must repeat myself here.

The wishes of the beings that it is a matter of fulfilling are not those of a single territory nor a single Jambudvīpa. The bodhisattva wants to fulfill completely the wishes of people dwelling in the universes of the ten directions and throughout the six destinies (*gati*). Such a task cannot be realized by simple gifts but, indeed, by the perfection of wisdom. The latter destroys the notions (*saṃjñā)* of near and far; it destroys the notions of what is 'all beings' and what is not 'all beings'; it escapes the obstacles *(āvaraṇa*). This is why, in the time of a fingersnap (*acchaṭāsaṃghātamātra*), the bodhisattva creates by metamorphosis an immense body that extends everywhere in the ten directions and fulfills the wishes of all beings. Such superknowledge (*abhijñā),* such benefits (*anuśaṃsa*), necessarily have their origin in wisdom (*prajñā).*

This is why "the bodhisattva who wants to fulfill the wishes of all beings [**279b**] must practice the prajñāpāramitā."

Sattvapratiṣṭhāpana

Third Section ESTABLISHING BEINGS IN THE SIX PERFECTIONS

Sūtra (cf. Pañcaviṃśati, p. 24, l. 1-5; Śatasāhasrikā, p. 73, l. 5-11). – Furthermore, O Śāriputra, the bodhisattva-mahāsattva who wishes that all the people living in universes as numerous as the sands of the

Ganges be established in the perfection of generosity, be established in the perfections of morality, patience, exertion, ecstasy and wisdom, should practice the perfection of wisdom (*Punar aparaṃ, Śāriputra, bodhisattvena mahāsattvena Gaṅganadīvālukopameṣu lokadhātuṣu sattvān dānapāramitāyāṃ pratiṣṭhāpayitukāmena śīlakṣāntivīryadhyānaprajñāpāramitāsu prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

I. ESTABLISHING IN THE SIX PERFECTIONS

Question. – What are the reasons for the order (*anukrama*) adopted here [by the Prajñāpāramitāsūtra]?

Answer. – The good (*hita*) is of three kinds: *i*) the good of the present life (*ihatra*), *ii*) the good of the future life (*amutra*) and *iii*) absolute good (*atyantahita* . Again, there are three kinds of happiness (*sukha*): *i*) the happiness of the present life, *ii*) the happiness of the future life and *iii*) supramundane happiness (*lokottarasukha*). In the previous section, the sūtra spoke of the good and the happiness of the present life; here it speaks of the good and the happiness of the future life and supramundane (*lokottara*) good and happiness: this is why it makes sure "that beings are established in the six perfections."

The fondness for beings of the bodhisattva surpasses the fondness of parents for their children; feelings of loving-kindness and compassion (*maitrīkaruṇācitta*) penetrate him even into the marrow of his bones (*asthimajjā).* First he fills beings with food and drink (*annapāna*) and drives away the torments of hunger and thirst (*kṣutpipāsā);* then he adorns their bodies with garments (*vastra*) and makes them feel comfortable. But the good feelings of the bodhisattva are not fully satisfied.

Then he has the following thought: "Beings have already obtained happiness in the present life, but I am still thinking that they should obtain happiness in the future life. If I teach them the six worldly perfections (*laukikapāramitā),* they will enjoy happiness among humans (*manuṣya*) and gods (*deva*), but later they will return to wander in saṃsāra. Therefore I still must teach them the six supramundane perfections (*lokottarapāramitā)* so that they can obtain unconditioned eternal bliss (*asaṃskṛtanityadukha*). Moreover, I have already adorned their bodies with garments (*vastra*), flowers (*puṣpa*), perfumes (*gandha*), etc.; now I will adorn their minds with qualities (*guṇa*). If they possess the three kinds of adornments (*alaṃkāra*), they will be complete (*saṃpanna*) and faultless (*nirdoṣa*), namely: *i*) garments (*vastra*), the seven jewels (*saptaratna*),[331] etc.; *ii*) merits (*puṇya*); *iii*) the dharmas of the Path (*mārgadharma*)."

As the bodhisattva wishes to array beings with this triple adornment, [the Prajñāpāramitā] first spoke [in the preceding section] of the fruits of retribution of the qualities (*guṇānāṃ vipākaphalāni*); here it speaks of the causes and conditions of these qualities (*guṇānāṃ hetupratyayāḥ).*

Furthermore, as I previously said (p. 1944F), although they receive great gifts, beings cannot completely profit from them as a result of their sins *(āpatti*).

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[331] See p. 598F, n. 2.

[*Pretasūtra*]. – Thus the *Ngo-kouei king* (Pretasūtra) says: "Even if they are given food, [the pretas] are unable to eat it, for it is changed for them into glowing embers or into some impure thing."[332]

Finally, the bodhisattva does not give anything whatsoever (*na kiṃcit tyajati*), but he uses skillful means (*upāya*) so that beings obtain clothing, food and other benefits. This is why the bodhisattva teaches them to practice meritorious actions (*puṇyakarman*), each before collecting himself what he has done himself. The bodhisattva knows well that [the mechanism] of causes and conditions cannot be violated and that beings must first receive his teachings in order that they [themselves] collect the fruits. This is why, according to the order (*anukrama*) adopted here, he teaches beings to become established in the six perfections.

II. BEINGS TO BE ESTABLISHED IN THE SIX PERFECTIONS

1. Their number

Question. – The bodhisattva wants all the beings of the ten directions to become established in the six perfections. Why then does the Prajñāpāramitāsūtra here speak only of the beings populating universes as numerous as the sands of the Ganges?

Answer. – For the auditors of the Dharma, the expression 'as numerous as the sands of the Ganges' (*gaṅgānadīvālukopama*) is familiar. Moreover, for a bodhisattva who has just produced the mind of bodhi (*prathamacittotpāda*), to speak of beings 'infinite and innumerable' would be too much and would throw [**279c**] him into confusion; on the contrary, for a great bodhisattva, the expression 'numerous as the sands of the Ganges' is not used by way of computation. Moreover, the expression 'numerous as the sands of the Ganges' also means an infinite immense number, as will be said in a later chapter. Finally, the expression 'numerous as the sands of the Ganges' has already been used to designate the universes of the ten directions and, as here we are not speaking of one single Ganges, there is no objection to be raised. As a result, to speak of universes as numerous as the sands of the Ganges is not wrong.

On the meaning of the expression 'universes as numerous as the sands of the Ganges', see what has been said above (p. 449-452F).

2. The various categories of beings

Beings (*sattva*). – The name (*prajñapti*) of 'being' is given to the five skandhas (*skandha*), to the eighteen elements (*dhātu*), to the twelve bases of consciousness *(āyatana*), to the six elements (*dhātu*) [of the human

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[332] The preta eaters of charcoal (*aṅgārabhakṣa*) appear in the list of 36 categories of pretas in the Smṛtyupasthānasūtra, T 721, k. 16, p. 92b16.

body][333], to the twelve causes (*nidāna*) and to a quantity of dharmas; they are gods (*deva*), humans (*manuṣya*), cows (*go*), horses (*aśva*), etc.

There are two kinds of beings: mobile (*cala*) or still (*śānta*): the mobile ones produce physical and mental actions (*kāyavākkarman*), the still ones are unable to do so; material (*rūpin*) or immaterial (*arūpin*); with two feet or without feet; four-footed or multi-footed; worldly (*laukika*) or supraworldly (*lokottara*); big (*mahat*) or small (*alpa*); noble (*bhadrārya*) or ordinary (*pṛthagjana*).

There are beings predestined to damnation (*mithyātvaniyata*), predestined to salvation (*samyaktvaniyata*) or without predestination (*aniyata*); unhappy (*duḥkha*), happy (*sukha*) or neither unhappy nor happy (*aduḥkhāsukha*); higher (*agra*), middling (*madhya*) or lower (*avara*); still practicing (*śaikṣa*), no longer practicing (*aśaikṣa*) or neither one nor the other (*naivaśaikṣanāśaikṣa*); conscious (*saṃjñā)*, unconscious (*asaṃjñā),* or neither conscious nor unconscious (*naivasaṃjñināsaṃjñin*); belonging to the desire realm (*kāmadhātu*), to the form realm (*rūpadhātu*) or to the formless realm *(ārūpyadhātu*).

Beings belonging to the desire realm are of three kinds: as a result of their roots of good (*kuśalamūla*), they are higher (*agra*), middling (*madhya*) or lower (*avara*). The higher ones are the six classes of the gods of desire (*kāmadeva*); the middling ones are those among humans who are wealthy and noble; the lower ones are those among humans who are vile. The four continents (*dvīpaka*) are distinguished by differences in face.

Bad beings are also of three categories: the higher are the damned (*naraka*); the middling ones are the animals (*tiryañc*), the lower are the pretas.

Moreover, the beings of the desire realm are of ten types [as they are arranged] in the three bad destinies (*durgati*), the world of humans and the six classes of gods [of karmadhātu].[334]

There are three kinds of hells (*niraya*): the hot hells (*uṣṇaniraya*), the cold hells (*śītaniraya*) and the dark hells (*lokāntarikaniraya*).[335]

There are three types of animals: aerial, terrestrial, or aquatic; diurnal, nocturnal or both diurnal and nocturnal; and other differences of the same kind.[336]

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333 Cf. p. 1217F, n. 1.

334 This is the Sarvāstivādin-Vaibhāṣika doctrine: Kośa, III, p. 1: *Narakapretatiryañco mānuṣā ṣaḍ divaukasaḥ / kāmadhātuḥ.*

335 The hells have been the topic of a long discussion above, p. 955-968F. For further details, see the analysis of the Smṛtyupasthānasūtra in Lin, *Aide-Mémoire*.

As for the 'dark hells' of which the *Traité* speaks here, they are certainly *lokantarikā aghā asaṃvutā andhakārā andhakāratimisā* "intermediate spaces between the worlds, miserable spaces full of miseries, shadows and the darkness of the shades" where the light of the sun or the moon does not penetrate. See Dīgha, II, p. 12, 15; Majjhima, III, p. 120; Saṃyutta, V, p. 454; Anguttara, II, p. 130; Divya, p. 204; Mahāvastu, I, p. 41; Lalita, p. 51, 410; Saddharmapuṇḍ., p. 163. – Various translations have been proposed (see Edgerton, Dictionary, p. 464, under *lokāntarikā).*

336 Above, p. 951-952; J. May, in Hobogirin, IV, p. 309-319, under *Chikushß*

There are two kinds of pretas:[337] lecherous pretas and emaciated pretas (*kṣutkṣāma*). The lecherous pretas enjoy happiness like the gods but they live with the starving pretas of whom they are the leaders. The starving pretas have an enormous belly (*sthūlodara*) like a mountain, a mouth like the eye of a needle (*sūcimukha*) and consist of three things: a black skin (*kṛṣṇatvac*), tendons (*snāyu*) and bones (*asthi*). For innumerable hundreds of years, they have not even heard the words "food and drink" (*annapāna*), still less have they seen their shapes.

There are also pretas who emit fire from their mouth (*ulkāmukha*): flying butterflies throw themselves into this fire, and the pretas eat them. There are also pretas who eat excrement (*gūtha*), spit (*śleṣman*), pus and blood (*pūyaśoṇita*), the water from laundry, who feed on oblations (*śraddhabhoktṛ)* or who devour the afterbirth (*garbhamalāhāra*). There are all kinds of starving pretas of this kind.

The six classes of the desire gods (*kāmadeva*) are the Caturmahārajadevas, etc. Besides these six classes of gods, there are yet other gods, for example, the Wearers of necklaces, the Corrupted by Joy (*krīḍāpramoṣaka*), the Corrupted by Mind (*manaḥpradūsika*),[338] the Gods with birds' feet, the Gods of pleasant looks [**280a** (*priyadarśin*?). These gods are included in the six classes of desire gods.

Some say that the beings of the desire realm (*kāmadhātu*) are of eleven types.[339] Sometimes five destinies (*gati*) are spoken of; actually the destiny of asuras is added to that.

3. The destiny of the asuras[340]

Question. – No! The asuras are included in the five destinies; they are not gods (*deva*); they are not humans (*manuṣya*), [neither are they] the damned (*nāraka*) whose sufferings abound, nor animals (*tiryañc*) differing in shape (*saṃsthāna*): therefore these asuras should be included in the destiny of the pretas.[341]

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337 Above, p. 954-955F; Lin, *Aide-Mémoire*, p. 16-23. – In the present passage, the *Traité* is very close to the Ṣaḍgatikārikās, ed. P. Mus, *Six Voies*, p. 248-261.

338 These are the Khiḍḍāpadosikas and the Manopadosikas of the Pāli sources: cf. *Brahmajāla* (Dīgha, I, p. 19-21), and the *Pāṭikasuttanta* (Dīgha, III, p. 31-33). They appear also in the Saṃgītiparyāya, T 1536, k. 9, p. 403c22-24; Vibhāṣā, T 1545, k. 37, p. 190c18 and 22; k. 151, p. 771c1-4; Kośa, II, p. 219, and Yogācārabhūmi, part 1, p. 103. These gods destroy their own lives by their excessive joy or anger.

339 Eleven classes by adding the category (*pradeśa*) of the asuras to the traditional ten classes. This is the opinion of the *Traité* and also of Buddhaghosa in Atthasālini, p. 62..

340 Here the author returns to an opinion dear to him: the separate existence of the asura destiny. To the references gathered on p. 613F, n. 1, we should add Lin, *Aide-Mémoire*, p. 24-29 and the article *Asura* in Ceylon Encyclopedia, II, p. 286-291.

341 Limiting the destinies to the number of five, the objector places the asuras with the pretas, and the Vibhāṣā (T1545, k. 172, p. 868c16) agrees with this opinion, but as we have seen above (p. 613F, n. 1) there are other divisions.

Answer. – That is not so. The power of the asuras is equal to that of the devas. Why? Because sometimes they are vanquished by the devas and sometimes they vanquish the devas. Thus it is said in the sūtras: Śakra Devendra was vanquished by the asuras and his four armies (*caturaṅginī senā)* went into the hollows of lotus roots (*bisamūla*) to hide."[342]

The asuras who enjoy the five pleasurable objects (*pañcakāmaguṇa*) are like the devas and were disciples of the Buddha as well.[343] If such is their strength (*prabhāva*), why would they be included among the pretas? Therefore there must be a sixth destiny (*gati*) [reserved specially for the asuras].

Great gods such as the asuras, kiṃnaras, gandharvas, kumbhāndas, yakṣas, rakṣasas, bhūtas, etc., are asuras, and when their troops increase, those of the devas decrease.[344] Their power (*anubhāva*) and their transformations (*nirmāṇa*) were exercised at will (*yathaccham*).

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[342] Victory of the devas and defeat of the asuras: Dīgha, II, p. 285; Majjhima, I, p. 253; Saṃyutta, IV, p. 201; V, p. 447-448; Anguttara, IV, p.433.

Saṃyutta, V, p. 447-448: (cf. Saṃyukta, T 99, no. 407, k. 16, p. 108c-109a; Ekottara, T 125, k. 21, p. 657c26-28: *Bhūtapubbaṃ bhikkhave devāsurasaṃgāmo samupabbūḷho ahosi. tasmiṃ kho pana bhikkhave saṃgāmo devā jiniṃsu asurā parājiniṃsu. parājitā ca kho bhikkhave asurā bhītā bhisamūḷālena asurapuraṃ pavisiṃsu devānaṃ yeva kho mohayamānā.*- Once, O monks, war broke out between the devas and the asuras. In this battle, the devas vanquished the asuras. Thus vanquished, the frightened asuras went into the lotus roots in the city of the asuras, completely panic-stricken by the devas.

Victory of the asuras and defeat of the devas: Saṃyutta, I, p. 224; Anguttara, IV, p. 432.

Saṃyutta, I, p. 224: *Bhūtapubbaṃ bhikkhave devāsurasaṅgāmo samupabbūḷho ahosi. tasmiṃ kho pana bhikkhave saṅgāme asurā jiniṃsu devā parājiniṃsu. parājitā kho bhikkhave devā apāyaṃsveva uttarena mukhā abhiyaṃsveva ne asurā*. – Once, O monks, war broke out between the devas and the asuras. In this battle, the asuras vanquished the devas. Then the vanquished devas fled to the north and the asuras pursued them.

[343] Above, p. 614-615F, the *Traité* has given, as examples of converted asuras, Punarvasu's mother, the yakṣa VajrapāṇI and the kiṃnara Druma.

[344] In the words of a sutta from Anguttara (I, p. 142-145) cited in full above (p. 832-835F), Śakra and the Trayastriṃśa gods send their messengers to the world three times per month to inquire about the moral state of mankind and to find out how many men honor their mothers and fathers, the śrāmaṇas and brāhmaṇas, the elders of their clan, the ministers of the Caturmahārāja gods, their sons, and finally these gods themselves lead their inquiries on earth in turn on the 8th, 14th and 15th lunar days. Having gotten their information, they return to the Trayastriṃśa heaven to make their reports. If the number of good men is too small, the Trayastriṃśas are unhappy and cry: "To be sure, the troops of the gods will decrease and the troops of the asuras are going to increase " (*dibbā vata bho parihāyissanti, paripūrissanti asurakāyā).* If on the other hand, good men are many, the gods rejoice and say: "To be sure, the troops of the gods will increase and the troops of the asuras will diminish" (*dibbā vata bho kāyā paripūrissanti, parihāyissanti asurakāyā,*). – This saying appears again in Dīgha, II, p. 208, 209, 221, 271, in the form of '*Dibbā vata bho kāyā paripūrenti, hāyanti asurakāyā*'. – In Mahāvastu, III, p. 200, l. 6-7, there is: *Hāyanti āsurāḥ kāyā, divyā kāyā abhivardhanti*.

The *Traité* has used this very ancient legend (cf. Odyssée, XVII, 485-487) in order to prove that the asuras were in a position to rival the devas.,

This is why people who are in doubt wonder: "Are these suras or are these not suras?" Sura, in the Ts'in language , indicates 'deity'.[345] But the time-honored expression is asura and not sura. The asura destiny is called thus because the asuras appear at the head [of a list]; the others, [namely, the kiṃnaras, gandharvas, kuṃbhāṇḍas, yakṣas, bhūtas, etc.] constitute one and the same destiny with them.

Question. -But the sūtras say that there are five destinies (*pañcagati*).[346] Then why are you speaking of six destinies *(ṣaḍgati*)?

Answer. – Once the Buddha disappeared, the old sūtras were broadly disseminated; having been propagated for five hundred years, today they present many differences (*viśeṣa*) and the various schools do not agree; some assert five destinies, others assert six.[347] Those who accept five destinies are modifying the

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[345] Read *t'ien* instead of *ta*. – Other interpretations of the word in Vibhāṣā, T 1545, k. 172, p. 868b3-8; Hßbßgirin, p. 41b.

[346] For example, Majjhima, I, p. 73: *Pañca kho imā Sāriputta gatiyo, katamā pañca: nirayo tiracchānayoni pittivisayo manussā devā.*

The Vibhāṣā (T 1545, k. 172, p. 868b2-3) on the basis of these sūtras, says: "There are schools that make the asuras into a sixth *gāti*: they should not say that because the sūtras speak only of five *gati*."

The opinion of the *Traité* is diametrically opposed and has declared above (p. 616F): "The Buddha never spoke explicitly of five *gatis*. The five *gatis* are an invention of the Sarvāstivādins."

[347] The Hīnayāna schools that postulate five gātis (in Chinese *wou ts'iu* or *wou tao*) are three in number: the Sthaviras or Theravādins, the Sarvāstivādins and the Dharmaguptakas.

1) Theravāda. – A. Bareau, *Les sects bouddhiques du Petit Véhicule*, p. 223, thesis 74; Kathāvatthu, VIII, 1, p. 360.

The canonical sūṭras, Pāli as well as Sanskrit, of which the "Elders" appointed themselves compilers and guardians, count only five *gātis*:

Dīgha, III, p. 234; Majjhima, I, p. 73; Saṃyutta, V, p. 474-477; Anguttara, IV, p. 459. – Dīrgha, T 1, p.86b28; Madhyama,T 26, p. 5999c1-3; 683c15-16; Saṃyukta, T 99, p. 108c14; 112b25; 243b8; Ekottara,T 125, p. 549b14; 563b4; 631a25; 637c22; 701a29; 723b22; 756b26; 811b1-9.

It is true, as the Vibhāṣā has it, that the sūtras speak only of five *gātis*. However, three passages must be mentioned where it is a matter of six *gātis*: Dīgha, III, p. 264; Petavatthu, p. 66; Saṃyukta, T 99, p. 44a8, but the first two are among the latest canonical scriptures and the third has no correspondent in the Pāli nikāya.

Referring al;ways to the sutta from Majjhima, I, p. 73, cited above, the Abhidharmikas, the exegetists of the canonical schools, Buddhahosa and his school accept only five *gatis* in the strict sense of the word: the *gatigati* defined "destinies to which it is necessary to go by virtue of good or bad actions" (M.A., II, p. 36: *sukatadukkatakammavasena gantabbā):* the Vidusshimagga, p. 471 speaks of the "retribution-consciousness, fivefold because of the destinies" (*vipākaviññānaṃ gativasena pañcavidhaṃ).*

2) Sarvāstivādin-Vaibhāṣika. – The *Traité* (p. 616F) considers the five gatis as an invention of their school; these disciples of Kātyāyanīputra recognize only five gātis:

Ṣaṭpādābhidharma: Saṃgītiparyāya, T 1536, p.415c17; Dharmaskandha, T 1537, p. 461a13; Vijñānakāya, T 1539, p. 537b5-6; Prakaraṇapāda, p. 712b27; Jñānaprasthāna, T 1544, p. 1017a27; 1030b17.

The Vibhāṣā (T 1545) assumes five *gatis* (p. 358b3; 943b10) and does not accept a sixth (p. 730a4; 868b2-3; 992a9-11).

Buddhist sūtras as a result, and they assume five destinies; those who accept six destinies are modifying the text of the Buddhist sūtras as a result and are accepting six destinies. Moreover, the Mahāyāna, the *Fa-houa king* (Saddharmapuṇḍarīkasūtra) speak of "beings distributed in the six destinies",[348] and from the viewpoint of the real meaning (*abhiprāya*) of the texts, there must be six destinies.

Kośa, III, p. 11-15.

3) Dharmaguptaka. – Bareau, *Sectes*, p. 196, thesis 18; Dharmaguptaka Vin., T 1428, p. 951b22.

Of the schools professing six *gatis* (in Chinese, *lieou ts'iu*, or *lieou tao*), there are the Mahāsḥaṃghikas, the Andhakas, the Uttarapāthakas and the Vātsīputriyas.

1) Mahāāṃghika. – From the evidence of their works such as the Mahāsāṃghika Vin., T 1425, 260c25; 511a11, and the Mahāvastu, I, p. 42, 337; II, p. 368.

2) Andhaka. – Bareau, *Sectes*, p. 94, thesis 34; Kathāvatthu, VIII, 1, p. 360.

3) Uttarapāthaka. – Bareau, *Sectes*, p. 248, thesis 11; Kathāvatthu, VIII, 1, p. 360.

4) Vātsīputrīya. – Bareau, *Sectes*, p. 120, thesis 36, according to Vibhāṣā, T 1545, p. 8b24, and *Traité*, (above, p. 616F). See also Sāṃmitīyanikāyaśāstra, T 1649, p. 470a12.

[348] The Saddharmapuṇḍarīka generally lists six destinies *(ṣaḍgati*), p. 6, 9, 135, 244, 346, 372, but occasionally notes five destinies (*pañcagati*), p. 131. However, the *Traité* can hardly excuse the scriptures of the Greater Vehicle for establishing the existence of the sixth *gati*.

1. The Mahāyānasūtras sometimes refer to six, sometimes to five gatis as though this option was unimportant.

The most striking example is that of the Pañcaviṃśatisāhasrikā (T 223) which establishes six gatis on p. 271b8, 348c8, 584b23, but five on p. 390b29, 405a29, 409b7, 422a2.This detail has not escaped the notice of the author of the *Traité* who inserts the entire text of this sūtra and did not think it necessary to modify it in the four places indicated (cf. T1509, p. 675c18, 700c1, 710a19, 745a19).

The other Mahāyānasūtras show the same inconsistencies. Here only the main ones are noted with the following examples:

Avataṃsaka (T 279). – Five *gatis*, p. 92b17, 288a13, 370b27, 396a3, 417a14, 422b25, 424c10, 426a15. – Six *gatis*, p. 94a9, 119b13, 170b1, 182a1, 198c16, 204b8, 256c12, 318b8.

Ratnakūṭa (T 310). – Five gatis, p. 42b27, 46b22, 217b28, 237b13, 288c9, 441a25, 460c19, 491b29, 530a20, 536b9, 658b27, 668b21. – Six gatis, p. 361a4, 370b26, 371b18, 378c26, 379a1, 382b23, 475c5, 530c2, 615c27.

Mahāsaṃnipāta (T 397). – Five *gatis,* p. 102a10, 181a26-27, 202a24, 226a29, 232a13, 288c5, 304a16, 397c28, 405a28. – Six *gatis*, 43a16, 252b18.

What is more, the two great Mahāyāna schools, the Madhyamikas and the Yogācāras, hold only five *gatis*.

Prasannapadā by Candrakīrti, which speaks of *pañcagati saṃsāra* (p.218, l. 2-3; 269, l. 9; 304, l. 4).

Śatakaśāstra by Āryadeva, T 1569, k. 1, p. 170a22, 171a8.

Prajñāpradīpa by Bhāvaviveka, T 1566, k. 10, p. 99c16.

Śikṣāsamuccaya by Śāntideva, which speaks of *pañcagati saṃsāra* (p.91, l. 9-10) or of *pañcagatika cakra* (p. 176, l. 6).

Yogācārabhūmi, Part 1, p. 44, l. 16-17.

Abhidharmasamuccaya by Asaṅga, p. 28, l. 25 (transl. W. Rahula, p. 46). – His Vyākhyā by Sthiramati, T 1606, K. 4, p. 713b22.

Furthermore, since the good is distinguished from the bad, there must be six destinies. The good being of superior (*agra*), middling (*madhya*) and inferior (*avara*) categories, there are three good destinies, Namely, the deva 'gods', the manuṣya 'humans' and the asuras. The bad being of higher, middling and lower categories, there are three bad destinies (*durgati*), namely the naraka, 'damned', the tiryañc 'animals' and the pretas. If it were not so – [i.e., if there were only five destinies] – there would be three fruits of retribution (*vipākaphala*) for the bad and only two fruits for the good. This would be conflicting (*virodha*). On the other hand, if there are six, the sense of equality is not violated.

Question. – But the good dharmas involve three fruits (*phala*) as well: the lower fruit is a human destiny, the middling fruit is that of deva and the higher fruit that of nirvāṇa.

Answer. – In the present subject, nirvāṇa is not included: only the abodes (*avasthā)* constituting fruits of retribution (*vipākaphala*) for beings are being distinguished. Nirvāṇa is not a fruit of retribution.[349]

The good dharmas (*kuśaladharma*) are of two kinds: *i*) the thirty-seven auxiliaries of enlightenment (*bodhipākṣika*) that lead to nirvāṇa; *ii*) the dharmas producing happiness (*sukha*) in the course of rebirths (*punarbhava*). Here we are speaking only of the good dharmas occurring in the reincarnations [**280b**] *(ātmabhāvapratilambha*); we are not talking about the good dharmas leading to nirvāṇa.

The good of the mundane order (*laukikakuśala*) is of three categories: *i*) the superior category gives as fruit of retribution a deva destiny; *ii*) the middling category gives as fruit of retribution a human destiny; *iii*) the inferior category gives as fruit of retribution an asura destiny.

Question. – But you yourself just said (p. 1954F) that the asuras are equal in power to the devas and that their bliss does not differ from that of the devas. Why do you now say that the good of the *lower* category gives as fruit of retribution an asura destiny?

Answer. – Among humans (*manuṣya*), it is possible to go forth from home, take up the precepts (*śīla*) and thus arrive at bodhi; in the destiny of the asuras, the fetters (*saṃyojana*) cover the mind and it is very difficult to arrive at bodhi. Although they are inclined towards the fetters, the devas have right mind and

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Siddhi, p. 191.

3. One can object that the Madhyamakaśāstra by Nāgārjuna commented on by Piṅgala (?) proposes six gatis. Actually, we read in T 1664, k. 4, p. 36b10-22: "Beings, enveloped by ignorance in regard to rebirth, carry out actions (*saṃskāra*) of three kinds. Having carried out these actions, they fall into the *six* destinies in accordance with them. Conditioned by these actions, consciousness assumes an existence in the *six* destinies."

But the original text is known to us by the Madyamakakārikā, XXVI, 1-2ab:

Punarbhavāya saṃskārān avidyānivṛtas tridhā /
abhisaṃskurute yāṃs tair gatiṃ gacchati karmabhiḥ //
vijñānaṃ saṃniviśate saṃkārapratyayaṃ gatau /

"In view of rebirth, the being, enveloped in ignorance, carries out actions (*saṃskāra*) of three kinds, and by these actions, goes to his destiny. The consciousness conditioned by these actions goes to its destiny."

In the places where the original speaks of destiny in general, the translator, in this case Kumārajīva, speaks of six destinies. The Serindian master sometimes takes liberties with the texts.

[349] Nirvāna, being *asaṃskṛta* by definition, unconditioned or uncreated.

believe in bodhi; the asuras, whose minds, however, are bad and twisted, seldom come near to bodhi. This is why, although they are similar to the devas, it is hard for the asuras to come near to bodhi and this is why they are also inferior to humans. Just as the nāga kings (*nāgarāja*) and the birds with golden wings (*garuḍa*), despite their great power (*anubhāva*) and their power of transformation, belong to the animal destiny (*tiryaggati*), so the asuras [belong to a good destiny, but one which is of lower order].

Question. – If the nāga kings and the birds with golden wings, despite their great power, are ranked in the animal destiny, the asuras in turn should be ranked in the preta destiny. Why are you still making a sixth destiny?

Answer. – The nāga kings and the birds with golden wings, even though they too enjoy bliss, walk horizontally[350] and resemble animals in shape; this is why they are classed in the animal destiny. Although they are shaped like humans, the damned (*nāraka*) undergo great suffering; this is why they are not placed in the human destiny. As for the asuras, their power is great and their shape is like that of humans and gods; this is why they are placed separately in a sixth destiny.

All this is said in summary. For the beings of the desire realm (*kāmadhātu*), the form realm (*rūpadhātu*) and the formless realm *(ārūpyadhātu*), see the following chapters.[351]

Pāramitāstava

III. EXHORTATIONS TO THE PRACTICE OF THE PERFECTIONS

1. Perfection of generosity

Generosity (*dānapmaramitā).* – The bodhisattva invites beings to practice generosity:

Poverty (*dāridrya*) is a great suffering but it is not out of poverty that one commits evil actions (*duṣkṛta*) and falls into the bad destinies (*durgati*). It is by committing evil actions that one falls into the three bad destinies from which it is impossible to become free.

Hearing this, beings give up thoughts of avarice (*mātsaryacitta*) and practice the perfection of generosity as will be said at length in the following chapters.

Moreover, in the presence of beings, the bodhisattva preaches the Dharma by means of all kinds of nidānas and avadānas and criticizes avarice:

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350 According to etymology *tiriyaṃ añchitā tiracchānā* (Comm. of Majjhima, II, p. 37). Hence the Tibetan translation *dud ḥgro* "that which walks bending over; opposite to man who walks upright" (S. C. Das) and the Chinese translation *p'ang hing* or, more often, *tch'ou cheng*. See also Hßbßgirin, IV, p. 310.

351 Especially Pañcaviṃśati, p. 64 seq.

The miser, even for his personal needs, stints and spends nothing. He becomes nervous and turns red in front of beggars (*yācaka*). In the present lifetime, his voice (*svara*) and his color (*rūpa*) are ugly (*durvarṇa*). Having planted bad actions for the future (*paratra*), he will be left with physical ugliness; not having previously planted the seeds of generosity, he is presently miserable. The miser is attached to wealth (*dhana*) and his greed does not cease. He opens the gate of sin *(āpattidvāra*) and does especially bad things; this is why he falls into the bad destinies.

Moreover, while the wheel of transmigration (*saṃsāracakra*) is in movement, among the profitable actions there is none that surpasses generosity. Conveniences obtainable at will (*yatheccham*) in the present lifetime (*iha*) and in future lifetimes (*amutra*) all come from generosity. Generosity is the good guide [**200c**] that opens the doorway to the threefold happiness: heavenly happiness (*divyasukha*), human happiness (*manuṣyasukha*) and the happiness of nirvāṇa (*nirvāṇasukha*). Why?

[*Sīhasutta*.][352] – The reputation of the honest and generous man spreads: among the people well-disposed in the ten directions, there is no one who does not love him; in the great assembly, he is without fear (*viśārada*); at the moment of death, he has no fear.

This man says to himself: “I have planted[353] my wealth in the good fields of merit (*puṇyakśetra*); I will certainly cross through the gate of human happiness, of heavenly happiness and the happiness of nirvāṇa.”

Why? Generosity destroys the fetter of avarice (*mātsaryasaṃyojana*), favors the beneficiary (*pratigrāhaka*), drives away malice (*vyāpāda*) and suppresses jealousy (*īrṣya*). The person who honors his beneficiary drives out his own pride (*mānastambha*) and, by giving with a settled mind (*niyatacitta*), breaks the thread of his own doubt (*saṃśayajāla*). Knowing the fruits of retribution (*vipākaphala*) of generosity, he drives away wrong views (*mithyādṛṣṭi*) and destroys ignorance (*avidyā).* Suppressing all the passions (*kleśa*) in this way, he opens the doorway to nirvāṇa.

Finally, he opens not only the door to the threefold happiness but also the door to immense Buddhahood and the state of Bhagavat. Why is that? Because the six perfections (*pāramitā)* are Buddhahood, and generosity (*dāna*) is the first doorway to it: the other practices (*caryā*) all follow from it.

These are the immense benefits (*anuśaṃsa*) of generosity, and for this reason the bodhisattva “wants beings to become established in the perfection of generosity”. Regarding the perfection of generosity, see what has been said above (p. 662-769F) in regard to generosity.

2. Perfection of morality

Morality (*śīla*). – The bodhisattva praises the practice of morality in the presence of beings:

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[352] Anguttara, III, p. 38-41, cited above, p. 658F.

[353] Adopting the variant *tche* in place of *tche*.

You, O beings, should learn to observe morality. The virtue of morality uproots the three bad destinies (*durgati*) and excludes a position of inferiority among men; it assures [a rebirth] among the gods, an honorable position among men and even attains the bodhi of the Buddhas.

Morality is the root of bliss (*sukhamūla*) for all beings. It is like a great treasure (*mahānidhi*) bringing pearls (*maṇi*) and jewels (*ratna*). Morality is a great protector (*mahāpāla*) that suppresses fears (*bhaya*). It is like a great army (*mahāsena*) that destroys thieves (*caura*). Morality is an ornament *(ābharaṇa*) to be worn like a necklace (*keyūra, niṣka*). Morality is a great ship (*mahānau*) capable of crossing the great ocean of saṃsāra. Morality is a great vehicle (*mahāyāna*) capable of transporting heavy jewels to the city of nirvāṇa. Morality is the good medicine (*bhaiṣajya*) capable of curing the sick of their fetters (*saṃyojanavyādhi*). Morality is a friend (*kalyāṇamitra*) who follows you from lifetime to lifetime, never leaving you, and that assures the serenity of the mind (*cittayogakṣema*): thus when a well is dug, as soon as wet mud is noticed, one rejoices and has no more sadness or worry. Morality perfects and improves all practices like a father and mother who are bringing up their children. Morality is the ladder of wisdom (*jñānasopāna*) that penetrates into purity (*anāsrava*). Morality terrorizes the fetters (*saṃyojana*) like a lion (*siṃha*) that captures gazelles (*mṛga*). Morality is the root of the qualities (*guṇamūla*) and the prerogative of monks. He who practices pure morality sees his aspirations (*praṇidhāna*) realized at will (*yatheccham*): it is like the *cintāmaṇi* that realizes all the desires of beings as soon at is in invoked.

By praising the qualities of morality thus in many ways, the bodhisattva leads beings to rejoice and make the resolution to become established in the perfection of morality.

3. Perfection of patience

Patience (*kṣānti*). – In the presence of beings, the bodhisattva praises patience:

Patience is the strength of all monks (*pravrajita*): it humbles the wicked [**281a**] and manifests wondrous things *(āścaryavastu*) in the assemblies. Patience is the guardian that watches that generosity and morality are not broken. Patience is a great armor (*mahāsaṃnāha*) that soldiers cannot pierce. Patience is the good medicine (*bhaiṣajya*) that eliminates bad poisons (*viṣa*). Patience is a great victory (*mahājaya*) that assures safety (*yogakṣema*) and peace (*anupadrava*) over the dangerous paths of saṃsāra. Patience is a great treasure that gives to the poor and the unfortunate an unlimited quantity of jewels. Patience is a great boat (*mahānau*) that takes one from this shore (*apāra*) of saṃsāra to the other shore (*pāra*) of nirvāṇa. Patience is a file that makes the qualities shine: actually, the person who does you wrong is like a pig that by rubbing against the golden mountain increases its brilliance still further.[354] Of the cutting tools used to seek the bodhi of the Buddhas and save beings, patience is the most admirable.

The yogin should make the following reflection: If I answer this man maliciously (*vyāpāda*), I am wounding myself. Besides, I too, in a previous existence, have committed such a fault; it is impossible to

[354] Translation proposed with reservations.

change it, I must necessarily atone for it. If I do not pardon this man, others will torment me again and I will be unable to escape from them. Then why should I get angry? Moreover, if a being carried away by passion (*kleśa*) commits an evil deed [towards me], it is because he cannot control himself [and, knowing that, I ought to pardon him]. When a man possessed by a demon (*amanuṣya*) insults his physician (*vaidya*), the good physician limits himself to chasing away the demon and does not complain about the insults. The good yogin does the same: when a being commits an evil deed against him, he does not complain about this offense and limits himself to freeing this being from his fetters (*saṃyojana*). Finally, the patient man, seeing someone cursing him, acts like parents toward their son who is insulting them: he increases his affection and loves him even more.

The yogin also says to himself: If this man attacks me, it is because of actions that I myself committed in my previous lives the results of which I now must endure. If now I answer [this offense] with anger (*dveṣa*), I am creating new suffering for the future and when will I finally be freed from it? If I now endure this offense, I will escape the suffering forever. This is why I must not feel angry.

Condemning malice (*vyāpāda*) thus in many ways, the yogin produces loving-kindness (*maitrī*) and compassion (*karuṇā)* and penetrates into patience towards beings (*sattvakṣānti*). Having entered into this patience, he has the following thought: According to the Dharma preached by the Buddhas of the ten directions, there is no self *(ātman*) and no 'mine' *(ātmiya*), it is only an assemblage of dharmas (*dharmasāmagrī*) designated (*prajñapta*) under the name of 'a being' (*sattva*). The being is like a mechanical doll (*yantra*): it moves and acts, but inwardly there is no master entity (*svāmin*). It is the same for the body (*kāya*): it is just an arrangement of skin (*tvac*) and bone (*asthi*) that turns with the wind of the mind; being born and perishing from moment to moment, it is impermanent (*anitya*), empty (*śūnya*) and pacified *(śānta*). No one is acting, no one is cursing, no one is undergoing curses for, from beginning to end, there is absolute emptiness (*atyantaśūnya*); it is only by error (*viparyāsa*) and falsehood (*mṛṣā)* that worldly people (*pṛthagjana*) are attached in their minds to it.

For the person who has reflected in this way, there is no being and, since the being does not exist, dharmas do not depend on anything (*anapekṣa*). Simple assemblages of causes and conditions (*hetupratyayasāmagrī*), they are without self nature (*niḥsvabhāva*). The being is an assemblage to which the name of being is wrongly given and it is the same for the dharmas. Knowing this is to enter into [**281b**] possession of patience in regard to things.

Having obtained this *sattvakṣānti* and this *dharmakṣānti*, one attains supreme complete enlightenment (*anuttarā samyaksaṃbodhi*) and *a fortiori* yet other benefits.

Having heard these exhortations, beings "become established in the perfection of patience".

4. Perfection of exertion

Exertion (*vīrya*). – Speaking to beings, the bodhisattva tells them: Do not be lazy (*kusīda*), O beings. For the energetic person, there is no aspiration (*praṇidhāna*) that is not realized. The higher qualities usually obtained are not without causes and conditions, but all of them come from exertion.

Exertion has two characteristics (*lakṣaṇa*): *i*) it gives rise to good dharmas; *ii*) it eiminates bad dharmas.

It also has three characteristics: *i*) it wants to do something; *ii*) it does it with exertion; *iii*) it does not desist.

It also has four characteristics: *i*) it destroys and eliminates bad dharmas that have already arisen; *ii*) it prevents bad dharmas that have not yet arisen from arising; *iii*) it makes good dharmas that have not yet arisen arise; *iv*) it assures the development of good dharmas that have already arisen.[355] These are the characteristics of exertion.

Exertion contributes to the realization of all the good dharmas: thus, when fire (*anala*) meets with the help of wind (*anila*), burning is activated. And just as in this world, a strong man (*dhīra*) is able to cross mountains and seas, so exertion applied to the dharmas of the Path, succeeds in attaining the bodhi of the Buddhas and, *a fortiori*, yet other things.

Beings who hear these exhortations are "established in the perfection of exertion".

Moreover, seeing that some beings have not yet produced [the mind] of supreme perfect enlightenment (*anuttarā samyaksaṃbodhi*), the bodhisattva praises this *anuttarā samyaksaṃbodhi* to them:

Among all the dharmas, it is by far the foremost and the most noble. It helps everyone. It finds the true nature (*bhūtalakṣaṇa*) of dharmas and of the non-deceptive Dharma (*avañcanadharma*). It has great loving-kindness (*mahāmatrī*) and great compassion (*mahākaruṇā).* It holds omniscience (*sarvajñatā),* the physical mark of golden color (*suvarṇavarṇatā),* the supreme miracles of the thirty-two major marks (*lakṣaṇa)* and the eighty minor marks (*anuvyañjna*), the immense [anāsravaskandha] – morality (*śīla*), concentration (*samādhi*), wisdom (*prajñā),* liberation (*vimukti),* knowledge and vision of liberation (*vimuktijñānadarśana*) -, the three knowledges (*tisro vidyaḥ),* the unhindered [knowledges] (*pratisaṃvid*), and the unhindered penetration into all dharmas.

Those who have attained it are the most venerable among all beings and have the right to the worship (*pūjā)* of the whole world, If the person who limits himself to mentally commemorate the Buddhas gains immeasurable indestructible immense merit (*puṇya*), what can be said of those who exercise exertion (*vīrya*), generosity (*dāna*), morality (*śīla*), worship (*pūjā),* service (*paryupāsana*) and respect (*vandana*)?

Speaking to beings, the bodhisattva again tells them: Buddha activity (*buddhakārya*) being like that, you must produce the mind of supreme bodhi (*anuttarabodhicitta*). By diligently practicing exertion and by acting in accordance with the Dharma, you will attain it without any difficulty.

Having heard these exhortations, beings produce the mind of supreme bodhi. Those who produce it do not do so in vain; they will succeed in practicing the perfection of generosity and, having practiced it, they will also practice the [**281c**] perfection of morality, the perfection of patience, the perfection of meditation and

355 Compare the definition of the four *samyakpradhānas*, p. 1123F

the perfection of wisdom. Now the practice of these five perfections is precisely the fact of the perfection of exertion.

To those who do not produce the mind of the Mahāyāna, the bodhisattva must teach the pratyekabuddha bodhi. To those who do not have the pratyekabuddha bodhi, he teaches the development of the śrāvaka bodhi. To those who do not have the śrāvaka bodhi, he teaches the renunciation of form (*rūpa*) and the tasting of the calm of the formless absorptions *(ārūpyasamāpatti*). To those who do not have the formless absorptions, he teaches the renunciation of desire (*kāma*) and to taste the many blisses of the trances (*dhyāna*) of the form realm (*rūpadhātu*). To those who do not have the *dhyānas*, he teaches the development of the ten good paths of action (*kuśala karmapatha*) and to taste the many happinesses belonging to gods and humans.

[To all, the bodhisattva says:] Do not give yourself up to empty and ineffective laziness (*kausīdya*). Poor people (*daridra*) and lowly people (*itvara*) are afflicted by all kinds of painful efforts, but laziness is the lowest of the faults: it destroys the benefits (*anuśaṃsa*) and good paths (*kuśalapatha*) of the present life and the future life (*ihaparatra janman*).

Hearing these exhortations, beings gather the good dharmas and practice exertion diligently.

5. Perfection of trance

In the presence of beings, the bodhisattva praises the pure bliss (*viśuddhasukha*) of the trances (*dhyāna*) and the absorptions (*samāpatti*), inner bliss (*adhyātmasukha*), the bliss of lordship (*aiśvaryasukha*), the bliss of renunciation of sin (ā*pattiviratisukha*), the bliss of the present and the future life (*ihaparatrasukha*), the bliss experienced by the saint *(ārya*), the bliss of the Brahmadevarājas, the bliss felt by the entire body (*kāyasākṣātkurtasukha*)[356], deep, solid and wonderful bliss.

[He says to beings:] Why do you cling, O beings, to the defiled bliss (*aśucisukha*) of the five objects of enjoyment (*pañcakāmaguṇa*)? Like animals, you are tasting the defiled bliss of sins and you are abandoning the wonderful bliss [mentioned above]. If you could renounce limited bliss, you would obtain great bliss. Do you not see that the farmer sacrifices a few seeds (*bīja*) in order to subsequently reap great fruits (*mahāphala*)? The person who makes the king a moderate gift receives in return a great reward; with a small fish as bait, one captures a big fish: if the sacrifice is modest, the capture is very important. It is the same for the wise person: by rejecting worldly happiness (*laukika sukha*), he obtains the intense happiness of the profound *dhyānas* and *samāpattis*; having this happiness, he looks back at sensual bliss (*kāmasukha*) and finds it very impure (*aśuci*). He is like a man who has come out of prison or like a man sick with scabies (*kacchū*) who, once he is cured, no longer looks for the medicine.

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356 Bliss is experienced bodily during or rather on leaving the *saṃjñāveditanirodhasamāpatti*: explanation of the Vaibhaṣikas and the Sautrāntikas in Kośa VI, p. 224.

Moreover, the *dhyānas* and *samāpattis* are the first gateway of true knowledge: they clarify wisdom (*prajñā)* and illumine the dharmas. Like a lamp in a secret room, their light is very useful. The yogin who is based on the *dhyānas* and *samāpattis* attains the four immeasurables (*apramāṇa*), the liberations (*vimokṣa*), the sources of mastery (*abhibhvāyatana*), the superknowledges (*abhijñā),* eloquence (*pratibhāna*) and other very profound qualities (*guṇa*). Possessing them fully, he is able to transform bricks and stones into *cintāmaṇi* and, *a fortiori*, into other things. There is nothing he cannot accomplish at will:

1) he dives into the earth as into water,

2) he walks on water as on the earth,

3) he touches the sun and moon with his hand without either being burned or frozen,[357]

4) he is transformed into all kinds of animals without taking on their properties,

5) sometimes he transforms his body and fills space with it,

6) sometimes he reduces it to the size of a grain of dust,,

7) sometimes he makes himself as light as a feather of a crane (*sārasaroman*),

8) sometimes he makes himself as heavy as a huge mountain,

9) sometimes he taps the earth with his toe and the heaven and the earth [**282a**] begin to shake like grass or leaves being shaken.

These superknowledges (*abhijñā)* and this power of transformation (*nirmāṇabala*) come from all the *dhyānas*.

Hearing these exhortations, beings "become established in the perfection of trance."

6. Perfection of wisdom

The perfection of wisdom (*prajñāpāramitā). –* The bodhisattva teaches beings to practice wisdom:

Wisdom, whose light is most brilliant, is called the 'eye of wisdom' (*prajñācakṣus*). Without this eye of wisdom, a person, even though he has a fleshly eye (*māṃsacakṣus*), is like a blind man (*andha*); although he claims to have an eye, he is no different from the animals. The person who has wisdom distinguishes by himself the beautiful (*suvarṇa*) from the ugly (*durvarṇa*) without depending on another's teaching. The person without wisdom follows others from east to west like a cow (*go*) or a camel (*uṣṭra*) with pierced nose following its leader.

Wisdom is the foremost of all conditioned dharmas (*saṃskṛtadharma*) for, cherished by the saints *(āryakānta*), it destroys conditioned dharmas precisely. As is said in the sūtras: Of all the jewels, the jewel

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[357] Without being burned by the sun or the stars with hot rays (*uṣṇaraśmi*), or frozen by the moon or the stars with cold rays (*śītaraśmi*).

of wisdom (*prajñāratna*) is foremost.[358] There is no further sadness or torment for the person who is established at the summit of wisdom: considering unfortunate and troubled beings, there is nothing that he does not discover except by the sword of wisdom; he breaks the passions which have had no beginning (*anādikakleśa*) and the shackles (*tālaka*) of saṃsāra.

By the power of wisdom, one is able to perfect the six perfections, one obtains the inconceivable (*acintya*) immense (*apramāṇa*) bodhi of the Buddhas, one realizes omniscience (*sravjñatā*) and, *a fortiori*, the high qualities of the śrāvakas, pratyekabuddhas and worldly people. When this wisdom has grown, been purified and rendered indestructible, it is called 'perfection'.

Hearing these exhortations, beings "become established in the perfection of wisdom."

We may add that the bodhisattva does not always preach orally: sometimes he manifests the bases of his miraculous power *(ṛddhipāda*) and emits rays so that beings become established in the six perfections; sometimes he resorts to many other methods and even goes so far as to exercise his activity in dreams (*svapna*) so that beings "awaken" and "become established in the six perfections."[359]

This is why the Prajñāpāramitāsūtra has said: "The bodhisattva who wishes that beings become established in the six perfections must practice the perfection of wisdom."

Akṣayaṃ kuśalamūlam

Fourth Section PLANTING INEXHAUSTIBLE ROOTS OF GOOD

Sūtra (cf. Pañcaviṃśati, p. 24, l. 5-7; Śatasāhasrikā, p. 73, l. 11-14). – The bodhisattva-mahāsattva who wishes to plant even one single root of good in the field of merit of the Buddhas and make it inexhaustible until he accedes to supreme complete enlightenment must practice the perfection of wisdom (*Bodhisattvena mahāsattvenaikam api kuśalamūlaṃ buddānāṃ puṇyakṣetre 'varopitukāmena tac cākṣayaṃ kartukāmena yāvad anuttarāyāṃ samyaksaṃbodhāv abhisaṃbodheḥ prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

I. ONE SINGLE ROOT TO BE PLANTED IN THE FIELD OF THE BUDDHAS

[358] Unidentified passage, but the images called forth are canonical: for the Saṃyutta, I, p. 36 and 37, and Udāna, VI, st. 4, wisdom is the jewel of men (*paññā narānaṃ ratanaṃ*), and the heroes of the Theragāthā, st. 1094, hope to cut the creeper of thirst by taking up the pointed sword of wisdom (*paññāmayaṃ tikhiṇam asiṃ gahetvā*).

[359] The oratorical skills of the bodhisattva are the results of his *pratibhānapratisaṃvid*; see p. 1623-1624F.

Roots of good (*kuśalamūla*). – There are three roots of good: *i*) absence of desire (*alobha*); *ii*) absence of hatred (*adveśa*); *iii*) absence of delusion (*amoha*).[360] All the good dharmas derive their birth (*utpāda*) and their increase *(vṛddhi*) from the three roots of good, just as plants, trees, grasses and bushes derive their arising and growth from their roots. This is why they are called 'roots of good'.

Here by 'roots of good' the Prajñāpāramitāsūtra means [not the roots of good themselves] but rather things to be offered (*pūjopakaraṇa*) which are the roots of good for causes and conditions, e.g., flowers (*puṣpa),* perfumes (*gandha*). lamps (*dīpa*) or also spiritual offerings (*dharmapūjā)* such as the observance of morality (*śīlasamādāna*), the recitation of sūtras (*sūtrodgrahaṇa*), etc. [Here, actually, the Prajñāpāramitāsūtra] is metaphorically designating the effect by the cause (*kārye kāraṇopacāraḥ).*[361] Why is that? Perfumes and flowers are morally indeterminate (*aniyata*); they must be offered with a good intention (*kuśalacitta*) to really be roots of good. [In itself] the gift (*dāna*) is not meritorious (*puṇya*): it [**282b**] is only when it destroys avarice (*mātsarya*) and opens the door to the good dharmas that it is a root of good and qualifies as meritorious. Thus, the needle (*sūci*) guides the thread (*sūtra*) and sews the garment, but the sewing is not the needle.

[Here the Prajñāpāramitāsūtra is speaking about] a "*single* root of good", one flower, one perfume, one lamp, one ceremony, one recitation of a sūtra, one observance of morality, one trance (*dhyāna*), one wisdom (*prajñā),* etc. Taken one by one, these material offerings (*pūjā*) and these spiritual offerings (*dharmapūjā)* are planted (*avaropita*) in the Buddha field.

The 'field of the Buddhas' (*buddhakṣetra*) is the Buddhas of the ten directions and the three times. Whether it is a matter of one Buddha present in the world, one statue (*pratimā*), one relic (*śarīra*) or simply one recollection (*anusmṛti*) of a Buddha, one is planting it (*avaropayati*) in the sense that one's mind is being firmly attached to it.

Question. – The sūtras mention many fields of merit (*puṇyakṣetra*);[362] why is it a question here of planting in the field of the Buddhas only?

Answer. – Although there are many fields of merit, the Buddha is the foremost field of merit because he has the ten powers (*bala*), the four fearlessnesses (*vaiśāradya*), the eighteen special attributes *(āveṇikadharma*) and innumerable Buddha attributes of the same type. That is why it is a matter here of planting only in "the field of the Buddhas". It is true that the Jewel of the Dharma is the Buddha's teacher (*buddhācārya*), but if the Buddha did not preach the Dharma, this Jewel would be unused. In the same way, although there are good medicines (*bhaiṣajya*), if there are no good physicians (*vaidya*) to prescribe them, they would be unused. This is why, although the Jewel of the Dharma is superior, we always mention the

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360 Dīgha, III, p. 214; Majjhima, I, p. 47; Anguttara, I, p. 203: *Tīṇi kusalamūlāni: alobho kusalamūlaṃ, adoso kusalamūlaṃ, amoho kusalamūlaṃ.* – Nidānasaṃyukta, p. 189: *Trīni kuśalamūlāni / alobhaḥ kuśalamūlam / adveṣo 'mohaḥ kuśalamūlam /*

361 Other examples of *upacāra*, above, p. 1932F, n. 1.

362 References in *Śūraṃgamasamādhisūtra*, transl. p. 231-233, note.

[Jewel of the] Buddha (*buddharatna*) first and *a fortiori*, [only third], the Jewel of the Community (*saṃgharatna*).[363]

Moreover, the field of the Buddhas produces immense fruits of retribution (*vipākaphala*) whereas the fruits produced by the other fields, immense though they are, are indeed inferior. This is why the field of the Buddhas is placed first.

II. 'INEXHAUSTIBLE' ROOT

[The bodhisattva wants the root of good that he is planting in the field of the Buddhas] 'to be inexhaustible' (*akṣaya*). The Buddhas are endowed with inexhaustible qualities (*akṣayaguṇa*);[364] this is why the merits that are planted therein are also inexhaustible.

Moreover, since the qualities (*guṇa*) of the Buddhas are immense (*apramāṇa*), infinite (*ananta*), innumerable (*asaṃkhyeya*) and unequaled (*asama*), the merits that are planted therein are also inexhaustible.

Moreover, when the Buddha was still a bodhisattva, he had in mind the universality of beings (*sarvadattva*). But these beings are immeasurable and infinite [in number]. Therefore his merit also was inexhaustible.

Finally, the field of the Buddhas is very pure (*pariśuddha*), for all the dirty weeds of the passions (*kleśa*), craving (*tṛṣṇā),* etc., have been uprooted. Pure morality (*viśuddhaśīla*) is its leveled soil; great loving-kindness (*mahāmaitrī*) and great compassion (*mahākaruṇā)* are its beauties; it is free of poor brackish fields; the thirty-seven auxiliaries to enlightenment (*bodhipākṣika*) are its canals; the ten powers (*bala*), the

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[363] Respective value of the Three Jewels, in the order: Buddha, Dharma, Saṃgha, of which the first and the third constitute *puṇyakṣetras*.

Theoretically the Dharma is superior to the Buddha. Shortly after his enlightenment, Śākyamuni began to search for a teacher to venerate, respect and serve, but not finding one anywhere, he decided to take as teacher the Dharma that he had discovered (cf. *Gārava sutta*, Saṃyutta, I, p. 138-140; Saṃyukta, T 99, no. 1188, k. 44, p. 321c18-322a7; T 100, no. 101, k. 5, p. 410a3-b8; *Traité*, p. 586F). If the Buddha appears at the head of the Three Jewels, it is because he is the physician (*vaidya*), the Dharma is the medicine (*bhaiṣajya*) and the Saṃgha, the patient (*upasthāyaka*), as has been said above (p. 1393F, n. 1). Although it effects the cure, the medicine is lower than the physician, for without the latter, it would neither be prescribed nor applied.

There remains to be known in which buddhakṣetra one should plant preferentially. Here the sūtras differ: according to the Majjhima, III, p. 254, l. 27-29, gifts should be made first of all to the Buddha, but the latter on several occasions (Anguttara, III, p. 286, l. 7-9) has given the Saṃgha of disciples as the *buddhakṣetra* par excellence (*anuttara*). Hence divergences among the Buddhist sects, described above p. 1400F, n. 1.

A related problem is the taking of refuge (*śaraṇagamana*) in the Three Jewels; cf. L. de La Vallée Poussin, *Documents d'Abhidharma*, MCB, I, 1931-32, p. 64-109.

[364] Adopting the variant *pou-tsin*.

four fearlessnesses (*vaiśāradya*), the four unhindered knowledges (*pratisaṃvid*), etc., are its great walls; it produces the three Vehicles (*yānatraya*), nirvāṇa and the fruits of ripening (*vipākaphala*). Whoever plants in this peerless (*anuttara*) and unequaled (*asama*) field reaps inexhaustible merit.

Question. – However, all the conditioned dharmas (*saṃskṛtadharma*), having impermanence as their nature (*anityalakṣaṇa*), all end up in being exhausted (*kṣaya*). How then could merit (*puṇya*), the result of causes and conditions (*pratītyasamutpanna*), be inexhaustible (*akṣaya*)?

Answer. – [The Prajñāpāramitāsūtra] here does not say that it is *always* inexhaustible, but rather that it is inexhaustible during the interval of time [that it takes for the bodhisattva] to become Buddha.[365]

Moreover, although they arise and perish from moment to moment, the conditioned dharmas (*saṃskṛtadharma*) are inexhaustible (*akṣīṇa*) insofar as their series (*saṃtāna*) is not cut and the fruit of retribution (*vipākaphala*) is not lost. It is like the lamp (*dīpa*) which, although its successive flames arise and are extinguished [from instant to instant], is not said to be "extinguished": it is necessary that the tallow (*medas*) be melted and the wick (*varti*) be consumed for the lamp to be 'extinguished'. It is the same for merit: resolutely planted (*adhyāśayenāvaropita*) in an excellent field, it remains non-extinguished (*akṣīṇa*) until the disappearance of things (*dharmakṣaya*). [**282c**]

Finally, the Bodhisattva knows that the true nature (*bhūtalakṣaṇa*) of dharmas is inexhaustible (*akṣaya*), *like* nirvāṇa. But the merit (*puṇya*) is part of to the true nature of the dharmas, therefore it too is inexhaustible.

If that is so, nirvāṇa being inexhaustible, merit too should be *always* inexhaustible. Why does [the Prajñāpāramitāsūtra] say that it remains inexhaustible during the interval of time [required for the bodhisattva] to become Buddha?

Answer. – By the power of the wisdom (*prajñābala*) [that it inspires], this merit becomes a quality (*guṇa*) '*comparable* to nirvāṇa': absolutely empty (*atyantaśūnya*), unborn (*anutpāda*) and unceasing *(anirodha*). This is why it is compared to nirvāṇa, but it is not nirvāṇa.[366] If it were confused with nirvāṇa, one would be unable to establish a comparison (*upamāna*) [between this merit and nirvāṇa]. If it were really nirvāṇa, then what would this fruit of retribution (*vipākaphala*) that remains indestructible consist of when one becomes Buddha?

This can be compared to the three gates of deliverance (*vimoṣamukha*), namely, emptiness (*śūnyatā),* signlessness *(ānimitta*) and wishlessness (*apranihita*).

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365 The passage of the Pañcaviṃśati commented on here says textually: *yāvad anuttarāyāṃ samyaksaṃbodhāv abhisaṃbodheḥ*; literally: "until the great awakening [of the bodhisattva] into supreme complete enlightenment".

366 The merit that consists of planting a root of good, i.e., an offering, in the field of Buddha is so great that, while being renewed from moment to moment, it lasts until arriving at Buddhahood. If it disappears at that moment, it is because this merit is the result of causes and conditions and, as conditioned (*saṃskṛta*), it must finally perish. This merit may be compared to nirvāṇa, but nirvāṇa which, by definition, is unconditioned (*asaṃskrta*), escapes all destruction, as well as all production. It is not a fruit of retribution.

Just as deliverance (*vimokṣa*) has absolute emptiness (*atyantaśūnyatā)* as nature, so the *śūnyatā-vimokṣamukha* considers the world to be absolutely empty. – Just as deliverance (*vimokṣa*) has the absence of nature *(ānimitta*) as nature, so also the *ānimitta-vimokṣamukha* considers the world to be without nature. – Just as deliverance (*vimokṣa*) has wishlessness (*apraṇihita*) as nature, so also the *apraṇihita-vimokṣamukha* considers the world as excluding any wishing.

[In summary,] just as the three gates of deliverance (*vimokṣamukha*) are like deliverance (*vimokṣa*) but are not deliverance, so the merit planted in the field of the Buddhas is like nirvāṇa but is not nirvāna.

This is why the Prajñāpāramitāsūtra says here: “The bodhisattva who wants to plant even one single root of good in the field of merit of the Buddhas and make it inexhaustible until he accedes to supreme complete enlightenment must practice the perfection of wisdom.”

CHAPTER XLVII **PRAISES MADE BY THE BUDDHAS**

First Section WINNING THE PRAISES OF THE BUDDHAS

Sūtra (cf. Pañcaviṃśati, p. 24, l. 7-8; Śatasāhasrikā, p. 73, l. 14-74, l. 16). – The bodhisattva-mahāsattva who wishes that the Buddhas of the ten directions praise him must practice the perfection of wisdom (*Ye daśasu dikṣu buddhā bhagavantas te me varṇaṃ bhāṣerann iti bodhisattvena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

Bodhisattvavarṇa

I. CONVENTIONAL NATURE OF THE DESIRE FOR PRAISE

Question. – Considering the absolute emptiness (*atyantaśūnatā)* of dharmas and inwardly being free of egoism (*ahaṃkmara*), the bodhisattva has already destroyed all pride (*mānastambha*); why would he still want the Buddhas to praise him? Besides, it is the rule among bodhisattvas to pay homage to the Buddhas; why would he expect the Buddhas to pay homage to him in return?

Answer. – The Buddhist system has two gates (*mukha*): *i*) the gate of absolute meaning (*paramārtha*); *ii*) the gate of conventional meaning. Conventionally, the bodhisattva wants the Buddhas to praise him, but when he is praised by the Buddhas, he does not see [in himself] any substantial self *(ātman*) and does not grasp any nature of existence (*na sattvanimuttam udgṛhṇāti*). It is purely a manner of speaking (*lokaprajñati*), therefore, that the sūtra expresses itself thus.

Are you wondering why the bodhisattva "would expect in return that the Buddhas would pay homage (*pūjā)* to him?" In a subsequent chapter,[367] the bodhisattva praised by the Buddhas is the bodhisattva "completely non-regressing in his course towards supreme complete enlightenment" (*atyantāvinivartanīyo 'nuttarāyāḥ samyaksaṃbodheḥ).* In the present case, this bodhisattva wishes to know with certainty (*niyatam)* if he is or is not non-regressing. This is why he seeks the 'praise' (*varṇa*) of the Buddhas but does not seek their 'homage' (*pūjā).*

II. VALUE OF THE PRAISES GIVEN BY THE BUDDHAS

[367] Chapter LV of the Pañcaviṃśati (T 223, k. 16, p. 339a8-341b6) entitled *Pou t'ouei p'in* (Avinivartanīyaparivarta).

Furthermore, other people, other beings, whose minds are clouded by lust (*rāga*), hatred (*dveṣa*) and delusion (*moha*), are unable to praise in accordance [**283a**] with the truth. Why? If they have the tendency to love, they do not see the real defects (*doṣa*) and they see only the qualities (*guṇa*); if they have the tendency to hate, they see only the defects and do not see the qualities; if delusion is predominant in them, they are incapable of really discerning the beautiful (*suvarṇa*) from the ugly (*durvarṇa*).

Gods and humans have a [certain] wisdom (*prajñā)* and the threefold (*triviṣa*) poison is subdued (*tanu*) in them; however, they too are incapable of praising in accordance with the truth. Indeed, they are still subject to error (*vañcana*), they do not have omniscience (*sarvajñatā)* and their fetters are not broken (*asamucchinnasaṃyojana*).

The śrāvakas[368] and pratyekabuddhas, while they have eliminated the threefold poison, they too cannot praise in accordance with truth for they have not yet exhausted all the traces of passion (*vāsanā)* and, in addition, their wisdom (*prajñā)* is not perfect (*saṃpanna*).

The Buddha alone has definitively destroyed the three poisons and their traces (*vāsanā)* and his omniscience (*sarvajñatā*) is complete. This is why he can praise in accordance with the truth, without exaggerating or minimizing (*anūnānadhikam*). Consequently the yogin wants to obtain the praise of the Buddhas in order to know his real qualities. He does not seek the praise of other people.

III. ALTHOUGH NON-EXISTENT, THE BODHISATTVA MERITS SPECIAL PRAISES

Question. – "The Buddhas born into the threefold world are detached from the world"[369] and for them there is neither 'me' *(ātman*) nor 'mine' *(ātmīya*). They consider that the heretics (*tīrthika*) and bad people on the one hand and the great bodhisattvas and arhats on the other hand are equal and no different. Why then do they praise the bodhisattva?

Answer. – Although the Buddhas are without egotism (*ahaṃkāra*), without aversion (*pratigha*) or affection (*anunaya*), although their minds are detached from all the dharmas, they have pity on beings and guide them all by means of feelings of great loving-kindness (*mahāmaitrī*) and great compassion (*mahākaruṇā).* This is why they distinguish honest men and praise them. They also want to destroy the evil Māras.

What the Buddhas wish by praising [the bodhisattva] is that innumerable beings should love the bodhisattva, respect him, honor him, and then all attain the bodhi of the Buddhas. This is why the Buddhas praise the bodhisattva.

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368 Here, these are the śrāvakas who have attained arhathood.

369 Compare Saṃyutta, III, p. 140;Anguttara, II, p. 39: *Tathāgato [loke jāto] loke saṃvaddho lokaṃ abhibhuyya viharati anupalitto lokena*.

Question. How do they praise him?

Answer. – The Buddhas who preach the Dharma in the great assembly and want people to penetrate into the very profound Dharma (*atigambhīradharma*) praise the bodhisattvas such as, for example, *Sa-t'o po-louen* (Sadāprarudita),[370] etc.

Moreover, the Buddhas who praise the bodhisattva express themselves in this way.[371]

1) The bodhisattva is able to contemplate the absolute emptiness (*atyantaśūnyatā)* of dharmas and can also have great loving-kindness and great compassion for beings.

He is able to practice patience in regard to beings and also to not see beings.

Even though he practices patience towards things (*dharmakṣānti*), he experiences no attachment (*abhiniveśa*) for all these things.

Although he sees the events of past lifetimes (*pūrvanivāsa*), he does not fall into the wrong view of the earlier time (*pūrvānta*).

Although he sees beings enter into nirvāṇa without residue of conditioning (*nirupadhiśeṣanirvāṇa*), he does not fall into the wrong view of the later time (*aparānta*).[372]

While knowing that nirvāṇa is the peerless (*anuttara*) true dharma, he still accomplishes good bodily, vocal and mental actions (*kāyavāṅmanaskarman*).

While traveling through saṃsāra, he resolutely (*adhyāśayena*) loves nirvāṇa.

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[370] References above, p. 1353F, n. 1.

[371] Explanation dedicated to the "double life" of bodhisattvas: the practice of the pāramitās by the method of non-abiding: *asthānayogena* (Pañcaviṃśati, p. 18, l. 7-15; Śatasāhasrikā, p. 56, l. 1-9); the path of the twofold practice of skillful means and the truth (Avataṃsaka, T 279, k. 56, p. 296v22-297c3); the "deviations" (*agati*) of the bodhisattva (*Vimalakīrtinirdeśa*, transl. p. 285-289.

[372] The wrong views of earlier time and later time, i.e., relating to the past and the future, have already been condemned by the canonical texts where it is said that the learned noble disciple (*śrutavān āryaśravaka*) does not concern himself with them. Whereas the Pāli sutta (Saṃyutta, II, p. 26-27) asks a question to which it replies in the negative: *Netaṃ ṭhānṃ vijjati*, the Sanskrit sūtra (Nidānasaṃyukta, p. 150-151) and its Chinese version (T 99, k. 12, p. 84b17-c1) expresses itself directly in the negative form:

Sa na pūrvÌtaṃ pratisarati / kin nv aham abhūvam atīte 'dhvani / aho svin nāham atīte 'dhvani / ka nv aham abhūvam atīte 'dhvani / kathaṃ nv aham abhūvam atīte 'dhvani / Aparāntaṃ vā na partisarati / ko nu anāgate 'dhvani / kathaṃ nu bhaviṣyāmy anāgate 'dhvani /

This [noble learned disciple] does not care about previous time by asking: What was I in the past? Or else, was I not in the past? Who was I in the past? How was I in the past?

He does not care about later time by asking: What will I be in the future? Or else, will I not be in the future? Who will I be in the future? How will I be in the future?

While abiding in the three gates of deliverance (*vimokṣamukha*) and contemplating nirvāṇa, he does not violate his earlier vows (*pūrvapraṇidhāna*) or his good practices (*kuśalacaryā).* The many extraordinary qualities are very difficult to find.

2) Furthermore, when the bodhisattva has not yet obtained the acquiescence that dharmas do not arise (*anutpādakṣānti*) or the five superknowledges (*abhijñā),* his fleshly body of birth-death (*saṃsāramāṃsakāya* or *cyutyupapādasāṃaskāya*) has feelings of great loving-kindness (*mahāmaitri*) and great compassion (*mahākaruṇā)* [**283b**] for beings, and he distributes completely his most precious inner (*adhyātmika*) and outer (*bāhya*) goods: his outer goods, such as his dearly loved wife and children, five objects of enjoyment (*pañcakāmaguṇa*) of great value, pacified lands, etc.; his inner goods, such as his body (*kāya*), flesh (*māṃsa*), skin (*tvac*), bones (*asthi*), blood (*lohita*), head (*śiras*), eyes (*nayana*), marrow (*majjan*), skull (*mastaka*), ears (*śrota*), nose (*nāsā),* hands (*pāṇi*), feet (*pāda*), etc. Such things are very rare (*durlabha*). This is why the Buddhas praise the virtues of this bodhisattva.

3) When the bodhisattva has entered into his position assured of

attaining enlightenment (*dharmaniyāma*) and possesses the superknowledges (*abhijñā),* he devotes himself to the austerities (*duṣkaracaryā)* without ever getting tired of the difficulties. In this bodhisattva, the body of birth (*janmakāya*), the fleshly eye (*māṃsacakṣus*) and the aptitudes (*abhiprāya*) are very extensive. He has feelings of great compassion (*mahākaruṇā)* and he loves the bodhi of the Buddhas. Such feats are very extraordinary (*adhbhuta*).

4) Furthermore, when the bodhisattva is endowed with the purity of morality (*śīlaśuddhisaṃpanna*), he no longer distinguishes between morality (*śīla*) and immorality (*dauḥśīlya*).[373] In the face of dharmas absolutely without birth (*atyantānutpanna*) and always empty (*sadāśūnya*), his *dharmakṣānti* and his exertion (*vīrya*) are unceasing. He has neither attraction nor aversion. [To his eyes] exertion (*vīrya*) and laziness (*kausīdya*) are of the same nature (*ekalakṣaṇa*) and no different.[374] For immense (*paramāṇa*) infinite (*ananta*) and incalculable (*asaṃkhyeya*) kalpas, he has practiced exertion diligently and, in general, he takes up and practices the most profound concentrations (*gambhīrasamādhi*), but without being attached to them, for concentrations (*samādhi*) and distraction (*vikṣepa*) are no different.[375] Without leaving concentration, he creates for himself (*nirmimīte*) an immense body that fills the ten directions completely, preaches the Dharma and saves people.

5) Applying profound wisdom (*gambhīraprajñā),* he considers all dharmas as *anutpanna-aniruddha* “unborn and undestroyed”, not *anutpanna-aniruddha*, both *anutpanna-aniruddha* and non-*anutpanna-aniruddha*, neither *anutpanna-aniruddha* and non-*anutpanna-aniruddha*;[376] beyond all speech

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373 See above, p. 770F and 861F.

374 See above, p. 981F

375 See preceding note.

376 In the muddle of the Chinese negations, we seem to recognize here one of the teralemmas (*catuṣkoṭi*) of which the Madhyamika logic is fond (see above, p. 155F). On this mode of argumentation (A, non-A, A and non-A, neither A nor non-A), see J. May, *Candrakīrti*, p. 16; S. Schayer, *Ausgewälte Kapitel aus der Prassanapadā,* Cracow, 1931, p. xxxv-xxvi.

(*sarvavādasamatikrānta*); inalterable, indestructible ungraspable; realm of the saints *(āryāṇāṃ gocaraḥ)* and pure like nirvāṇa. But the bodhisattva is no longer attached to these considerations and [thus] his mind does not weaken (*nāvalīyate*). By this wisdom he is able to assure his own good (*svahita*). It is this bodhisattva that the Buddhas praise.

6) Furthermore, when the bodhisattva[377] has not obtained the prediction (*vyākaraṇa*), has not obtained the conviction that dharmas do not arise (*anutpattikadharmakṣānti*), has not met the Buddhas and has not seen the saints (*bhadrārya*), he is able, by means of right thought (*samyaksaṃkalpa*) to contemplate the true nature (*bhūtalakṣaṇa*) of dharmas and, while contemplating this true nature, his mind is not attached to it. The Buddhas of the ten directions together praise this bodhisattva.

7) Furthermore, when he hears speak of the very profound (*gambhīra*) immense (*apramāṇa*) infinite (*ananta*) and inconceivable (*acintya*) Buddha attributes, even though he has not yet himself obtained wisdom, the bodhisattva can believe strongly in these attributes without feeling any doubt (*vicikitsā).* If Māra, changed into buddha, came to create doubt in him, the mind of the bodhisattva would show neither high nor low (*anūnānadhika*). This bodhisattva is praised buy the Buddhas.

8) There are also bodhisattvas who, from their first production of the mind of bodhi (*bodhicittotpāda*), immediately become buddhas.[378] The Buddha praises them for they have great power of exertion (*mahāviryabala*).

Thus, when the [future] Buddha Śākyamuni and the bodhisattva Maitreya simultaneously produced the mind of bodhi (*cittotpāda*), the Buddha Śākyamuni, by the power of is exertion, crossed over nine kalpas [over the hundred that he normally would have had to course through].[379]

[**283c**] 9) Finally, there are bodhisattvas who are endowed with bodhisattva attributes, namely, the ten bhumis, the six perfections (*pāramitā),* the ten powers (*bala*), the four fearlessnesses (*vaiśāradya*), the four unhindered knowledges (*pratisaṃvid*), the eighteen special attributes *(āveṇikadharma*) and innumerable pure Buddha attributes.[380] However, for beings, they remain in saṃsāra for a long time and, without taking

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[377] It is a matter here of a bodhisattva who has not yet reached the eighth *bhūmi*.

[378] These are *upapdyaparinirvāyin* bodhisattvas who attain *saṃbodhi* at the moment when they produce the mind of bodhi. Pañcaviṃśati, p. 66, l. 4-7 defines them as follows: *Santi bodhisattvā mahāsattvā ye prathamacittotpādenaivānuttarāṃ samyaksaṃbodhim abhisaṃbudhyante, dharmacakraṃ pravrtayanty aprameyāṇām asaṃkhyeyānāṃ sattvānāṃ cārthaṃ kṛtvā nirupadhiśeṣe nirvāṇadhātau parinirvānti, teṣāṃ parinirvṛtānāṃ kalpaṃ vā kalpāvaśeṣaṃ vā saddharmas tiṣṭhati. ity upapadyaparinirvāyī.*

They correspond to the *upapadyaparinirvāyin* anāgāmins of the early Buddhism who attain nirvāṇa on taking rebirth (see Kośa, iii, p. 38).

[379] The simultaneous *cittotpāda* of the future Buddha and Maitreya has already been told above. For parallel sources, see p. 252F, n. 2 and also Kośabhāṣya, p. 267, l.11-17. For the nine kalpas skipped (*pratyudāvartita*) by Śākyamuni, see p. 252F, n. 1. The question of 'skipping' has been treated by J. May in detail, Hßbßgirin, IV, p. 353-360, see under *chßjß*.

[380] Note that the *balas, vaśitas, vaiśāradyas* and *āveṇikadharmas* of the bodhisattvas are not the same as those of the Buddhas: cf. Mahāvyut., chaps. XXVI to XXIX. Here it is a matter of the bodhisattva of the tenth *bhūmi*.

up supreme complete enlightenment (*anuttarā samyaksaṃbodhi*), they save beings widely.[381] The Buddhas praise these bodhisattvas. Who are they? They are, for example, *Wen-chou-che-li* (Maṇjuśrī), *P'i-mo-lo-kie* (Vimalakīrti), *Kouan-che-yin* (Avalokiteśvara), *Ta-che-tche* (Mahāsthāmaprāpta), *Pien-ki* (Samantabhadra). These leaders among the bodhisattvas appear in the threefold world (*traidhātuka*), create for themselves innumerable bodies by transformation , enter into saṃsāra and convert beings. From such exploits (*adbhuta*) comes the entire very profound prajñāpāramitā.

This is why the Prajñāpāramitāsūtra says here: "The bodhisattva who wishes to obtain the praises of the Buddhas must practice the perfection of wisdom."

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[381] The best-known bodhisattvas of legend and worship are precisely those who retard their entry into parinirvāṇa indefinitely in order to dedicate themselves to the welfare and happiness of beings. The *Traité* here cites six with Mañjuśrī in first place. Like that of all bodhisattvas, his career is encapsulated between two crucial moments: *i*) the production of the mind of enlightenment (*bodhicittotpāda*) or the grand resolution (*adhyāśaya*) of becoming buddha; *ii*) the arrival at supreme complete enlightenment (*anuttarā samyaksaṃbodhi*).

According to the Mañjuśrībuddhakṣetraguṇavyūha (T 318, k. 2, p. 896c-899b; T 310, k. 59, p. 345b-347c; T 319, k. 2-3, p. 912b-915b; OKC 760, no, 14), - formerly – kalpas as numerous as the sands of 70 myriads of an incalculable number of Ganges – the Tathāgata Megasvara appeared in the east, in the Anutpāda universe, separated from ours by 72 *nayutas* of Buddha fields.

It was in the presence of this Buddha and in this universe that a religious king named Ākāśa produced the mind of enlightenment and formulated his vows and intentions in words the original of which appeared in Śikṣasamuccaya, p. 14:

Nāhaṃ tvaritarūpeṇa bodhiṃ prāptum ihotsahe /
parāntakoṯiṃ sthāsāmi satvasyaikasya kāraṇāt //
kṣetraṃ viśodhayiṣyāmi aprameya, acintiyam /
nāmadheyaṃ kariṣyāmi daśa dikṣu ca viśrtam //

"I have no eagerness to attain enlightenment and I shall remain here below as long as there will remain one being to be saved. I will purify an immense inconceivable field and I will make my name famous in the ten directions."

This king Ākāśa was none other than the actual bodhisattva Mañjuśrī. Kalpas as numerous as the sands of 70 myriads of Ganges ago. he produced for the first time the mind of enlightenment; kalpas as numerous as the sands of 64 Ganges ago he obtained the conviction that dharmas do not arise (*anutpattikadharmakṣānti*) and acceded thus to the eighth bhūmi. Now that he has become a great bodhisattva of the tenth bhūmi, he has no thought of entering into parinirvāṇa.

It is only after an incalculable number of incalculable periods that he will attain supreme complete enlightenment. In the Vimala universe of the southern direction, he will be the buddha Samantadarśin, so called "because he will make himself visible everywhere in the innumerable hundreds of thousands of hundred thousands of *nayutas* of buddhakṣetras." – The legend of Mañjuśrī may be taken as typical and its framework useful for all the great bodhisattvas with slight modifications of time and place.

That of Vimalakīrti is less detailed; see, however, the Śūraṃgamasamādhisūtra, transl. p. 191-192, n. 181.

Lokadhātūpasaṃkramaṇa

Second Section ACCEDING TO INNUMERABLE UNIVERSES

Sūtra (cf. Pañcaviṃśati,p. 27, l. 4-7; Śatasāhasrikā, p. 74, l. 16-75, l. 19). – Furthermore, O Śāriputra, the bodhisattva-mahāsattva who wishes, in one single production of mind, to go to universes in the ten directions as numerous as the sands of the Ganges, must practice the perfection of wisdom *(Punar aparaṃ, Śāriputra, bodhisattvena mahāsattvena, ekacittotpādenadaśasu dikṣu gaṅgaānadīvālukopamān lokadhātūṇupasaṃkramitukāmena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

I. MAGICAL POWERS OF MULTIPLICATION AND DISPLACEMENT

The bodhisattva who has acquired the power of transformation of bodies (*kāyanirmāṇabala*) creates for himself bodies as numerous as the sands of the Ganges of the ten directions and goes simultaneously to universes of the ten directions also as numerous as the sands of the Ganges.

Question. – A sūtra says: "In one single fingersnap, there are sixty moments" (*acchaṭāmātreṇa ṣaṣṭiḥ kṣāṇā atikrāmanti*).[382] It is already incredible that in a single instant the bodhisattva is able to go to universes of a single direction as numerous as the sands of the Ganges; what can be said then if he goes to universes of the ten directions as numerous as the sands of the Ganges? In such a short time, the destinations are truly too numerous!

Answer. – A sūtra says: "There are five incomprehensible (*acintya*) things, namely: *i*) the number of beings; *ii*) the retribution of action (*karmavipāka*); *iii*) the power of a person in meditation (*dhyāyabala*); *iv*) the power of the nāgas; *v*) the power of the Buddha. Of these five incomprehensible things, the power of the Buddha is the most incomprehensible.[383]

[382] The Ābhidharmikas hesitate between 60, 64 or 65 moments:

Vibhāṣā, T 1545, k. 136, p. 701b14: In the time that a strong man snaps his fingers, there are 64 *kṣaṇa*.

Kośabhāṣya, p. 176, l. 13-14: *Balavatpuruṣācchaṭāmātreṇa pañcaṣaṣṭih kṣaṇā atikrāmantity Ābhidhārmikāḥ*..

Nyāyānusāra, T 1562, k. 32, p.521c13-14: 65 *kṣaṇa*.

Madh. vṛtti, p. 547: *Balavatpuruṣāddhaṭāmātreṇa pañcaṣaṣṭiḥ kṣaṇā atikrāmantīti pāṭhāt*.

[383] See references above, p. 1639F, n. 1.

The bodhisattva in profound concentrations (*gamnbhīrasamādhi*) produces incomprehensible superknowledges (*acintyābhijñā)* and by means of them, in a single moment, goes everywhere in the Buddha universes of the ten directions.

As has been said (p. 329-330F, 1819-1820F) in regard to the four magical powers of movement (*gamanaṛddhi*), only the Buddhas and bodhisattvas have the magical powers *(ṛddhiabhijñā)* of moving at the speed of thought (*manojavā gati*). As soon as the chick of the bird with golden wings (*garuḍa*) comes out of its shell, it goes from Sumeru to Sumeru. It is the same with the bodhisattvas; by the power of their conviction of the non-arising of things (*anutpādakṣānti*) they have destroyed the passions (*kleśa*) and broken the egg-shell of ignorance (*avidyā).* From then on, in a single instant, they create innumerable bodies for themselves and go in the ten directions.

Furthermore, for the bodhisattva, all the sins *(āpatti*) committed during innumerable lifetimes are completely erased and, by the power of wisdom (*prajñābala*), he is able to transform things: to make huge that which is small and to make small that which is huge. He is able to reduce a thousand myriads of immense kalpas into a single day and to extend a single day into the space of a thousand myriads of kalpas. This bodhisattva is the master of the world (*lokasvāmin*) and his wishes are sovereign. What wish would not be fulfilled? Thus [**284a**] it is said in the *P'i-mo-lo-kie king* (Vimalakīrtisūtra): "The bodhisattva makes seven nights last for a kalpa".[384]

This is why the bodhisattva, mounted on the power of the superknowledges (*abhijñābalarūḍha*) is able to leap quickly in the universes of the ten directions.

II. THE POWER OF THE BUDDHA IS DEPENDENT ON THAT OF THE BODHISATTVA

Question. – But the bodhisattva dos not appear in the list if the five incomprehensible (*acintya*) things mentioned above. Why then do you mention the incomprehensible [power] of the bodhisattva here?

Answer. –Sometimes the effect is designated by the cause (*kārye kāraṇopacāraḥ),* e.g., when it is said that somebody eats a hundred pounds of gold sterling each day: gold is inedible, but since it is because of gold that food can be obtained, it is said that he eats gold. Here, it is designating the effect by the cause.

But sometimes the cause is designated by the effect (*kāraṇe kāryopacāraḥ),* e.g., when on seeing a fine painting, we say that it is a good artist: that is designating the cause by the effect.[385] It is the same here for the bodhisattvas, for [in this case] the bodhisattvas are cause and the Buddhas are effect. If it is said that "the power of the Buddha is incomprehensible" *(buddhabalam acintyam*), we should know that that is already valid for the bodhisattva [for the bodhisattva is, in reference to the Buddha, an antecedent cause].

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[384] Vimalakīrtinirdeśa, trasl. p. 254.

[385] Examples of *upacāra* have already been used above: see p. 1932F, n. 1

This is why the Prajñāpāramitāsūtra says here: "The bodhisattva who wishes, in a single thought, to go to the universes of the ten directions as numerous as the sands of the Ganges, must practice the perfection of wisdom."

Ekasvaratā

Third Section SPEAKING TO INNUMERABLE UNIVERSES BY MEANS OF A SINGLE SOUND

Sūtra (cf. Śatasāhasrikā, p. 75, l. 19-76, l. 22). – Furthermore, Śāriputra, the bodhisattva-mahāsattva who wishes to emit a single sound spoken in such a way that the universes of the ten directions as numerous as the sands of the Ganges hear this sound, must practice the perfection of wisdom (*Punar aparaṃ, Śāriputra ye daśasu dikṣu gaṅgānadīvālukopamā lokadātavas tān sarvān ekasvaraghoṣeṇa vijñāpayitukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

I. RANGE OF VOICE OF THE BUDDHAS AND BODHISATTVAS

The bodhisattva who has acquired the six superknowledges (*abhijñā)* has developed the mark (*lakṣaṇa*) of the brahmic voice (*brahmasvara*) which, going beyond the *trisāhasramahāsāhasralokadhātu*, reaches the universes of the ten directions as numerous as the sands of the Ganges.

Question. – If that is so, how does his voice differ from that of the Buddha?

Answer. – The voice of the bodhisattva is measured by the number of sand grains of the Ganges, whereas the range of the voice of the Buddha is unlimited (*maryādā).*

[*Tathāgatācintyaguhyanirdeśa*]. – Thus it is said in the *Mi-tsi king* (Guhyakasūtra): "In order to experience the Buddha's voice, Maudgalyāyana went very far in the direction of the west, but he still heard the Buddha's voice as if they were face to face."[386]

Question. – So be it! But when the Buddha was dwelling in the kingdoms (*rāṣṭra*) and the towns (*nigama*) to preach the Dharma and convert the people, the inhabitants of Jambudvīpa who were not nearby did not hear him. How do we know that? Because many came from distant regions to listen to the Dharma.

386 Passage cited in full above, p. 560-561F.

Answer. – The voice of the Buddha is of two kinds: *i*) the voice hidden in the mouth (*mukhagūḍhaghoṣa*);[387] *ii*) the unhidden (*nirgūḍhaghoṣa*) voice. It has just been a matter of the hidden voice; as for the unhidden voice, one must come near the Buddha to hear it.

Also, there are two kinds of disciples: *i*) the supramundane (*lokottarikārya*) saints; *ii*) mundane ordinary people (*laukikapṛthagjana*). The supramundane saints such as Maudgalyāyana, etc., are able to hear the subtle hidden voice; ordinary people hear [the unhidden voice] to the extent that they come near the Buddha.

Furthermore, the bodhisattvas who have entered into the position of salvation (*samyaktvaniyāmāvakrānta*), who have abandoned the body of birth and death (*saṃsārakāya* or *cyutyupapādakāya*) and have acquired the true body of the fundamental element (*dharmadhātukāya*), these bodhisattvas, I say, see the innumerable Buddha bodies of the ten directions and their brilliant rays (*raśmi*); they also succeed in hearing the sixty kinds of sounds *(ṣaṣṭyaṅgasvara*),[388] distant and immense, uttered by the Buddhas.

[**284b**] Although the great bodhisattvas are not endowed with sounds like those of the Buddhas, nevertheless they have their share (*aṃśa, bhāga*) in these sounds of the Buddhas.

II. THE THREEFOLD VOICE OF THE BUDDHAS AND THE BODHISATTVA*S*[389]

The voice of the Buddhas and bodhisattvas is of three kinds:

1) Having planted the causes and conditions in their previous lives for good vocalization, they have the four subtle and marvelous (*prāsādika*) great elements in their throat (*kaṇṭha*),[390] and they produce all kinds of marvelous sounds (*śabda*), distant or close, for a distance of one, two, three, ten, a hundred, a thousand *li* which go out to fill up the *trisāhasramahāsāhasralokadhātu*.[391]

387 Adopting the variant *mi-k'eou*.

388 These are the sixty qualities of the voice of the Buddhas listed in the Mahāvyut., no. 445-504, and the Sūtrālaṃkāra, p. 79-81. See also Ekottara, T 125, k. 47, p. 805a2 (64 kinds); Lalitavistara, p. 286 (incomplete list); Pañcaviṃśati p. 234, l. 10, *(ṣaṣṭyaṅgopetaḥ svara*ḥ); Avataṃsaka, T 279, k. 29, p. 158c2; k. 50, [p. 266c19; Ratnakuṭa, T 310, k. 10, p. 55c20-56a5; k. 85, p. 486c23; k. 101, p. 566a4-5; Tathāgataguhyasūtra, T 312, k. 7, p. 719c7-720c16 (64 kinds). – For other lists of vocal qualities, see Hßbßgirin, p. 134 under *Bonnon*.

389 Section partially translated in Hßbßgirin, p. 216 under *Button*.

390 These are the subtle material (*rūpaprāsāda*) or derived material (*upādāyarūpa* or *bhautika*) elements constituting the five *indriya*s (cf. Kośa, I, p. 15, n. 1).

391 This voice, or more precisely, this vocal apparatus, is usually acquired by means of the play of causes and conditions; the other two voices, particularly the third, are very difficult to obtain.

2) By the power of their superknowledges (*abhijñābala*), the four great elements (*mahābhūta*) of their throat produce sounds that fill not only the *trisāhasramahāsāhasralokadhātu* but also the universes of the ten directions as numerous as the sands of the Ganges.

3) The voice of the Buddhas is always able to fill all of space *(ākāśa*), covering all of the ten directions.

III. WHO CAN HEAR THE VOICE OF THE BUDDHAS?

Question. – If the voice of the Buddhas always fills space, why do actual beings not always hear it?

Answer. – For incalculable eons (*asaṃkhyeyakalpa*) beings have been clouded over *(āvṛta*) by the bad actions they have committed. This is why they do not her it. Just as the rumble of thunder and lightning is not heard by the deaf (*badhira*) without the thunder being diminished by that, so also the Buddhas, like the dragons discharging great bolts of thunder, are always preaching the Dharma to beings but the latter, due to their sins *(āpatti*), are not in a position to hear them.

However, in the present lifetime, some zealous (*vīryavat*) and moral (*śīlavat*) beings enter into the concentration of the recollection of the Buddhas (*buddhānusmṛtisamādhi*). At the moment when their mind acquires this concentration, the defilements of their faults *(āpattimala*) are no longer an obstacle *(āvaraṇa*) and henceforth they get to see the Buddhas and to hear distinctly the sounds of their preaching.

Of the three kinds of voice [mentioned above], the bodhisattva wishes to acquire the [last] two, for these two voices are very hard to obtain (*durlabha*) and are miraculous *(āścarya*), whereas [the first voice] is the fruit of actions (*karmaphala*) and is acquired spontaneously (*svarasena*).

This is why the Prajñāpāramitāsūtra says here: "The bodhisattva-mahāsattva who wishes [to emit] a single sound articulated in such a way that the universes of the ten directions as numerous as the sands of the Ganges can hear this sound, must practice the perfection of wisdom."

Buddhakṣetrānupaccheda

Fourth Section ASSURING THE CONTINUITY OF THE BUDDHA UNIVERSES

Sūtra (cf. Śatasāhasrikā, p. 77, l. 4-5).[392] – Furthermore, O Śāriputra, the bodhisattva-mahāsattva who wishes that the Buddha universes never be interrupted must practice the perfection of wisdom (*Punar*

[392] This paragraph is absent in the Sanskrit text of the Pañcaviṃśati edited by N Dutt, but occurs in the Chinese versions made by Kumārajīva (T 223, k. 1, p. 219c7) and Hiuan-tsang (T 220, vol. VII, k. 402, p. 8b28). The latter translates: "The bodhisattva who wishes to continue the lineage of the Buddhas (*buddhavaṃśa*) in such a way that it is not interrupted, etc.". There is interruption of the lineage of the Buddhas when the Buddhas follow one another in

aparaṃ, Śāriputra, buddhalokadhātvanupacchedāya sthātukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam).

Śāstra. –

I. PRECISE RANGE OF THIS WISH

"May all the Buddha universes never be interrupted." – The bodhisattva wishes that, in the various fields (*kṣetra*), beings successively formulate the resolution to become buddha.

Question. – You are speaking of succession. This can be a matter of a [Buddha] succession in order of anteriority and posteriority in one single field, or of a [Buddha] series in the universes (*lokadhātu*) of the ten directions.

Let us suppose that it is a matter of a [Buddha] succession in one *single* field. Since the great compassion (*mahākaruṇā)* [of the Buddhas and bodhisattvas] envelops all beings, why does it not extend to other fields as well?

Let us suppose that it is a matter of a [Buddha] series in *all* the universes of the ten directions. Then what would be the use of other Buddhas and bodhisattvas?

Answer. – The bodhisattva wishes mentally that in all the universes everyone should become buddha. This grand wish is vast and extended and has no limit (*maryādā*), for it is in this intention that the bodhisattva accumulates the wisdoms (*prajñā),* immense merit (*apramāṇapuṇya*) and the power of the superknowledges (*abhijñābala*). But it is all the beings who have planted the causes and conditions required to become buddha that the bodhisattva wants to lead to this result.

[**284c**] If, in all the universes, everyone planted the causes and conditions required to become buddha, the other Buddhas and bodhisattvas would be useless. But such a hypothesis cannot be verified.

Furthermore, the universes of the ten directions are innumerable (*apramāṇa*) and infinite (*ananta*) and it is impossible that a single bodhisattva is able to travel to them all in such a way that the Buddha lineage is not interrupted (*anupacchinna*). The other bodhisattvas, each according to his means, play their part [in this great work]. Since his loving-kindness (*maitrī*) and compassion (*karuṇā)* are great, the wish (*praṇidhāna*) of the bodhisattva is great also, and his desire to do good is limitless (*maryādā).* Nevertheless, as the race of beings is infinite (*apramāṇa*), they cannot all be saved by a single Buddha or a single bodhisattva.

II. PURELY SUBJECTIVE RESULT OF THIS WISH

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one and the same Buddha universe (*buddhalokadhātu* or *buddhakṣetra*) or when one Buddha series is distributed over all the universes.

Question. – Since reality does not come up to his expectation, why does the bodhisattva formulate the wish (*praṇidhāṇa*)?

Answer. – So that his own mind may progress in purity (*viśuddhi*). He is like the yogin in the concentration of loving-kindness (*maitrīsamādhi*) who, unable to do anything about beings in suffering, only formulates the wish so that his own mind may progress in purity.[393]

III. LIMITS TO THE SALVIFIC ACTION OF THE BUDDHAS

Thus, the Buddhas and the great bodhisattvas are strong enough that they can save all beings, but, since beings do not possess wisdom and do not fulfill the required cause and conditions, they cannot be saved.

Let us take, for example, the water in the great ocean (*mahāsamudrodaka*): if all beings drew water from it, it would never run dry; but all beings do not use it. Thus beings in the preta category, because of their own sins *(āpatti*), are unable to see the water and, even when they do see it, it dries up or changes into molten copper,[394] or it becomes pus (*pūya*) and blood (*śoṇita*). It is the same with the Buddhas: having great loving-kindness and great compassion, using an immense and infinite wisdom (*prajñā)*, they are able to satisfy all beings, but the latter, because of their sins, do not meet the Buddhas and, even if they do meet them, they are no different from the rest of the people who are angry with the Buddha or who denigrate him. This is why they do not see the power (*anubhāva*) of the Buddhas or their magical power *(ṛddhibala*) and, even if they do meet the Buddhas, they derive no benefit (*hita*) from it.

Moreover, two causes (*hetu*), two conditions (*pratyaya*) are necessary to produce right view (*samyagdṛṣṭi*), namely, an inner cause (*adhyātma*) and an outer condition (*bahirdhā).* The Buddha who is the outer cause-and-condition is perfect (*saṃpanna*): he possesses thirty-two major marks (*lakṣaṇa*), eighty minor marks (*anuvyañjana*), immense rays (*raśmi*) adorning his body, many magical powers *(ṛddhibala*) and many articulated sounds (*svaraghoṣa*); he preaches the Dharma (*dharmaṃ deśayati*) as required (*yatheccham*) and cuts through all doubts (*sarvasaṃśayān samucchedayati*). Only beings, who are the inner cause-and-condition, are not perfect. Not having previously planted the roots of good (*kuśalamūla*) required to see the Buddha, they have neither faith in nor respect for him; they have neither exertion (*vīrya*) nor morality (*śīla*), having weak faculties (*mṛdvindriya*), they are deeply attached to worldly happiness (*lokasukha*) and, consequently, derive no benefit [from meeting the Buddha]. This is not the fault (*doṣa*) of the Buddha.

The Buddha converts beings (*sattvān paripācayati*) and the divine tools that he uses are perfect. When the sun rises (*sūrya*), beings who have an eye (*cakṣuṣmat*) see it, whereas blind people (*andha*) do not see it.

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[393] The ascetic who, in the course of the meditation on loving-kindness, so that "all beings may be happy", formulates a purely platonic vow; this vow is of profit only to himself; beings gain no advantage from it (cf. p. 1240F, 1259F).

[394] Adopting the variant *yang-t'ong*.

On the other hand, assuming that there is an eye but there is no sun, there is nothing to see. Thus the fault is not with the sun. It is the same with the Buddha-light.

IV. HOW TO PREVENT THE INTERRUPTION OF THE BUDDHA FIELDS

Question. – What should be done to make the Buddha universes (*buddhalokadhātu*) not be interrupted (*anupacchinna*)?

[**285a**] Answer. - In the midst of beings, the bodhisattva praises the bodhi of he Buddhas so well that beings produce the mind of supreme complete enlightenment (*anuttarāyāṃ samyaksaṃbodhau cittamutpādayanti*), gradually (*anukrameṇa*) practice the six perfections (*pāramitā)* and finally, in the universes, each become buddha.

That they successively become buddha in one and the same field (*kṣetra*), or that they each become buddha in a different field is what is called "not breaking the Buddha fields" (*buddhakusetrānupaccheda*).

Furthermore, some bodhisattvas rapidly accumulate the wisdoms (*prajñā),* become perfect buddhas and save innumerable beings. On the point of entering into nirvāṇa, they make the prediction (*vyākaraṇa*) to a bodhisattva, saying: "After my nirvāṇa, you in turn will become buddha." Transmissions (*paraṃparā)* such as that thus prevent interruption [of the Buddha fields]. Buddhas who would not give the prediction to a bodhisattva break the Buddha-field. In this way, kings name their crown prince (*kumāra*) and, by virtue of this transmission), their dynasty is not broken.

V. VALUE OF THE BUDDHA FIELDS

Question. – Why praise the universes that have a Buddha and depreciate those that do not have one?

Answer. – The subject does not lend itself to such a question. The Buddha adorned with the ten powers (*daśabala*) is the master of the entire universe (*lokadhātusvāmin*) and, a fortiori, of a single field (*kṣetra*). The inhabitants of a universe without a Buddha can enjoy human and divine happiness (*manuṣyadevasukha*), but do not know the extent of the beneficent power of the Buddhas and so are no different from animals.

If Buddhas did not appear in the world, the path (*mārga*) of the three Vehicles (*yānatraya*) and of nirvāṇa would not exist; beings would be always shut up in the prison of the threefold world (*traidhātukabandhana*) and would never get out. In the universes where there is a Buddha, beings succeed in leaving the prison of the threefold world.

[*Acchariyā abbhutadhammā sutta*]. [395]- Thus, in the intermediate spaces between two worlds (*lokāntarikā)* where there is no sun, beings live and die in the shadows (*andhakāra*). At the time when a Buddha is born, a brilliant light (*avabhāsa*) shines temporarily, and all see themselves, see one another (*anyonyaṃ paśyanti*) and see the sun and moon. Thus illuminated, the beings [of the *lokāntarikā*] recognize and say: "Those over there are very worthy; we ourselves are great sinners." Sometimes, the Buddha illumines the Buddha fields with his brilliance completely, and the beings of the universes without Buddha,[396] seeing the Buddha's brilliance, experience great joy (*mahāmuditā)* and say: "For us, it was shadows (*andhakāra*), but for them, great light."

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[395] Anguttara, II, p. 130-131 (T 125, k. 17,p. 631b19-c10). – On four occasions, when the Bodhisattva descends into the womb of his mother (*mātu kucchiyaṃ okkamati*), comes out of his mother's womb (*mātu kucchismā nikkhamati*), attains supreme complete enlightenment (*anuttaraṃ sammāsambodhiṃ abhisambujjhati*), or turns the Wheel of Dharma (*dhammacakkaṃ pavatteti*), there is a grand miracle: a brilliant light illumines the *lokāntarikā* (fem. pl.). These are the intermediate spaces between the universes of four continents. Grouped into three, these universes, circular in form, touch one another by their outer walls (*cakravāla*), like three coins brought together. Thus between them they demarcate a surface with the form of a triangle with three arched sides. These *lokāntarikā*s, infinite in number like the universes that demarcate them, are always plunged in deep darkness to the point that their inhabitants cannot even distinguish their own limbs. However, a brilliant light illumines them on the four occasions indicated above. Then the inhabitants of the *lokāntarikas* notice one another and also discover the beings populating the neighboring universes, normally illumined by the sun and moon.

The illumination of the *lokāntarikās* is fully described by a stock phrase which, both in the Pāli and the Sanskrit, shows numerous variations:

Pāli, Dīgha, II, p. 12,15; Majjhima, III, p. 120; Saṃyutta, V, p. 454; Anguttara, II, p. 130. – I. B. Horner, *Middle Length Sayings*, II, p. 165, translates it as follows: And even in those spaces between the worlds, gloomy, baseless regions of blackness plunged in blackness, where the moon and the sun, powerful and majestic though they are, cannot make their light prevail – even there there appeared the illimitable glorious radiance, surpassing even the deva-majesty of devas. And those beings who had uprisen there recognized one another by means of this radiance, and they thought: "Indeed there are other beings who are uprising here."

Sanskrit in Sanskr. Mahāpadāna, p. 82-83; Sanskr. Mahāparinirvāṇa, p. 214-216; Mahāvastu, I, p. 41, 229, 240; II, p. 162; III,p. 334, 341; Divyāvadāna, p. 204, 205, 206: lalitavistara, p. 51, 410; Śatasāhasrikā, p. 102; SaddahrmapuṇUd., p. 163. F. Edgerton, *Dictionary*, p. 464-465, translates thus: And even those world-interstitial-spaces, (which are) miseries and covered over with miseries, darknesses, glooms of darkness, - in which the moon and sun here, which possess such great supernatural power and dignity (pr capacity) are not capable of (producing) light by (their) light… even in them a great, magnificent radiance appeared (at that time).

Dīgha, II, p. 12: *Yā pi tā lokantarikā aghā asaṃvutā andhakārā andhakāratimisā … sañjānant: Aññe pi kira bho sattā idhūpapannā ti.*

Saddharmapuṇḍ., p. 163: *Sarveṣu ca teṣu lokadhātuṣu yā lokāntatikās tāsu ya akṣaṇāḥ … anye 'pi bata bhaḥ sattvaḥ santīhopapannā iti.*

The *Traité* departs somewhat from the original texts, themselves poorly established.

[396] Adopting the variant *wou fo kouo*.

Finally, in the fields where there is a Buddha, beings recognize the existence of sin *(āpatti*) and merit (*puṇya*); the people take the triple refuge (*triśaraṇa*), the fivefold morality (*pañcaśīla*) [of the upāsaka] or the fast of eight vows [of the upavāsastha][397], the many profound meditations (*dhyāna*), absorptions (*samāpatti)* and wisdoms (*prajñā)*; the four fruits of religious life (*śrāmanyaphala*), the five kinds of religious stages,[398] nirvāṇa with residue (*sopadhiśeṣa*) or without residue (*nirupadhiśeṣa*), etc. Because it is the cause and conditions (*hetupratyaya*) of these many good dharmas, the Buddha field (*buddhakṣetra*) is honored.

Supposing even that the beings of a Buddha field do not see the Buddha, they meet, however, the Dharma of the sūtras, cultivate the roots of good (kuśalamūla),[399] morality (śīla), generosity (dāna), the signs of respect (vandana), etc.; they plant the causes and conditions for nirvāṇa, and even animals can plant the causes and conditions of merit (puṇya).[400] On the other hand, in the fields without a Buddha, even the gods and humans there are incapable of practicing good. This is why the bodhisattva formulates the vow (praṇidhāna) that the Buddha universes not be broken.

[397] The *pañcaśīla* and the *upavāsa* of the layman have already been studied above, p. 819-839F.

[398] Bhikṣu, bhikṣuṇī, śaikṣa, śrāmaṇera and śrāmaṇerī: cf. p. 577F.

[399] Adopting the variant *chan-ken*.

[400] On the Buddhist behavior towards animals, or the Bodhisattva in animal form, see p. 716-721F, and Hßbßgirin, p. 317-318, under *chikushß*.

CHAPTER XLVIII **THE EIGHTEEN EMPTINESSES**

First Section NOTE ON EMPTINESS

Preliminary note. – The eighteen emptinesses, the subject of the present chapter, are the end-point of a long doctrinal evolution the milestones of which should be marked. The subject is of importance because, to a great extent, it is on account of it that the two first Vehicles, that of the śrāvakas and that of the bodhisattvas, present differences. In general, one can say with the *Traité*, p. 239F: "The Śrāvakayāna teaches *mainly* the emptiness of beings (*sattvaśūnyatā),* whereas the Buddhayāna (or Greater Vehicle), teaches both the emptiness of beings and the emptiness of things (*dharmaśūnyatā).*" The assertion will be developed later, p. 2060F.

Here we will treat in a summary manner the twofold emptiness in the canonical sūtras, the emptiness of beings in the Abhidharmas and the śāstras of the Hīnayānists, and finally the emptinesses according to the Madhyamaka.

I. THE TWOFOLD EMPTINESS IN THE CANONICAL SŪTRAS

1. Sattvaśūṇyatā or Pudgalanairātmya

Sattvaśūnyatā is the non-existence of the being (*sattva*), of the soul, of the self *(ātman*), of the living being (*jīva*), of the man (*puruṣa*), of the individual (*pudgala*): all these words are only designations (*prajñapti*) of the group of fragmentary entities.

On the evidence of the *Brahmajālasatta* (*D*., I, p. 31-34), the first Buddhists were fully informed about the animistic and spiritualistic concepts current in their time among the śramaṇas and brāmaṇas: persistence after death of a conscious self (*saṃjñī ātmā),* in sixteen forms; or of an unconscious self (*asaṃjñāī ātmā),* in eight forms; or of a neither conscious nor unconscious self (*naivasaṃjñīsāsaṃjñī ātmā)*, in eight forms; annihilation in seven forms of the existent being (*sato sattvasya uccheda*) or its deliverance, in five forms, in the present lifetime (*dṛṣṭadharmanirvāṇa*). All these theories were condemned by the Buddha.

More precisely, the notion of ātman against which the Buddhists struggled is that of a permanent (*nitya*), stable (*dhruva*), eternal (*śāśvata*), immutable (*avipariṇāmadharman*) entity which the ignorant attribute to the great Brahman (*D*. I, p. 18-19), to some deities (*D*. I, p. 19-20) to themselves or to others (*M*. I, p. 8, 135, 137; *S.* III, p. 98-99, 183): this notion is closely related to that of the Brahman-Ātman of the Upaniṣads and the Vedānta.

The Buddha resolutely moved away from it and declared: *Natthi nicco dhuvo sassato avipariṇāmadhammo* (*S.* III, p. 144).

In order to designate this substantial soul, the Indian language uses an extensive vocabulary and a broad range of synonyms: *ātman*, but also *sattva, jīva*, *poṣa, puruṣa, pudgala, manuja, mānava, kartṛ, kāraka, jānaka, saṃjanaka*, *paśyaka, vedaka, pratisaṃvedaka, utthāpaka, samutthāpaka*, etc. But all these terms do not express what it is, even if only metaphorically.

Nothing is outside of sattvaśūnyatā. In order to be convinced of that, it is necessary to recall some elementary notions.

Dharmas or things occur in two main categories: unconditioned (*asaṃskṛta*) dharmas and conditioned (*saṃskṛta*) dharmas.

The asaṃskṛtas, not formed by causes, are unproduced (*utpāda*), without extinction (*vyaya*), and without duration-change (*sthityanyathātva*): cf. *A*. I, p. 152. The schools debate their number: from one to nine (L. de La Vallée Poussin, *Nirvāṇa*, p. 180-187).

The saṃskṛtas, also called saṃskāras, formations, are dependently originated (*pratītyasamutpanna*) from causes and conditions (*hetupratyaya*) and furnished with three (or four) conditioned characteristics: birth (*utpāda*), extinction (*vyaya*) and duration-change (*sthityanyathātva*) as a function of which they arise, endure and disappear: cf. *A*. I, p. 152; S. III, p. 37; Nidānasaṃyukta, p. 139; and abovep. 36-37F, 921F, 1163F.

The canonical texts arrange the saṃskṛtas into three classes, all three covering one single grouping:

I. The five skandhas or aggregates: 1) matter or corporeality (*rūpa*). 2) sensation (*vedanā),* 3) concept *(saṃjñā),* 4) volition (*saṃskāra*), 5) consciousness (*vijñāna*). – See, e.g., *S*. III, p. 47-48, 100; V, p. 60-61.

II. The twelve āyatanas or bases of consciousness, namely, the six inner bases *(ādhyātmika āyatana*): 1) eye (*cakṣus*), 2) ear (*śrotra*). 3) nose (*ghrāṇa*), 4) tongue (*jihvā),* 5) body (*kāya*), 6) mind (*manas*); and the six outer bases *(bāhya āyatana*): 7) matter (*rūpa*), 8) sound *(śabda*), 9) odor (*gandha*), 10) taste (*rasa*), 11) touch (*sparṣṭavya*), 12) dharma. – See, e.g., *D*. II, p. 302; III, p. 102, 243; *M*. I, p. 61.

III. The eighteen dhātus or elements, namely the six organs and the six objects in the previous list, plus: 13) eye consciousness (*cakṣurvijñāna0*. 14) ear consciousness (*śrotravijñāna*). 15) nose consciousness (*grāṇavijñāna*), 16) tongue consciousness (*jihvāvijñāna*), 17) body consciousness (*kāyavijñāna*), 18) mental consciousness (*manovijñāna*). See, e.g., S. II p. 140.

The grouping of conditioned dharmas defined by each of the three classes is called *sarvam*, 'everything' (S. IV, p. 15; Mahāniddesa, I, p. 133; Kośabhāṣya, p. 301, 7-8), *loka*, 'the world' (*S*. IV, p. 52, 54) or also *duḥkha*, 'suffering' (*S*. IV, p. 28).

In order to pass valid judgment on all these dharmas, it is necessary always to refer to the four seals of the Dharma (*dharmamudra*) mentioned above (p. 1369F): *Sarvasaṃskārā anityāḥ, sarvasaṃskārā duḥkhāḥ, sarvasaṃskārā anātmānaḥ, śāntaṃ virvāṇam* "All the saṃskāras (= *saṃkṛtadharma*) are impermanent; all the saṃskāras are painful; all the dharmas (whether *saṃskṛta* or *asaṃskṛta*) are non-self; nirvāṇa is peace."

The asaṃskṛtas and especially nirvāṇa also are just as impersonal as the saṃskṛtas (Vin. V, p. 86: *Nibbānañ c'eva paññatti anattā iti nicchayā).* Nirvāṇa is the cessation of desire (*rāga*), hatred (*dveṣa*) and delusion (*moha*): cf. *S*. IV, p. 251, 261. In that capacity, it is necessary to be aware of the non-existence of the self in order to attain nirvāna in this life, which abolishes the pride of "I am" (*A*. IV, p. 353: *Anattasaññī asmimānasamugghātaṃ pāpunāti diṭṭh' eva dhamme nibbānaṃ).*

Thus the Buddha so often lectured his monks about the list of the five skandhas (Vin. I, p. 14; *M*. I, p. 138-139; III, p. 19-20; *S*. II. p. 124-125; III, p. 88-89. 94, 111, 138, 148-149; Catuṣpariṣad, p. 164-168), the twelve āyatanas (S. II, p. 244-246) and the eighteen dhātus (*M*. III, p. 271-272). Pausing after each skandha, āyatana and dhātu, he has the following conversation with his monks:

> "What do you think, O monks. Is *rūpa* permanent (*nitya*) or impermanent(*anitya*)?
>
> - Impermanent, Lord.
>
> - But that which is impermanent, is it painful (*duḥkha*) or pleasant (*sukha*)?
>
> - Painful. Lord.
>
> - Now, that which is impermanent, painful and subject to change, when one thinks about it, can one say: That is mine, I am that, that is my self (*etan mama, eṣo 'ham asmi, eṣa ma ātmā*)?
>
> - One cannot, Lord."
>
> And the Buddha concludes: Consequently, O monks, every past, future or present (*rūpa*), internal or external, coarse or subtle, lower or higher, distant or close, all this rūpa is not mine, I am not it, it is not my self: this is what must be truly seen according to the right cognition.

The same dialogue and the same conclusion are repeated in regard to the other four skandhas, the twelve āyatanas and the eighteen dhātus.

If the saṃskāṛas are not a self and do not belong to a self, it is because they are impermanent and painful: "Short and brief is the life of humans; it abounds in suffering and torments. It is like a mountain river that goes afar, runs rapidly, carries everything in its passing. There is no second, no minute, no hour that it stops; it forges ahead, whirls about and rushes on. For the one who is born here below, there is no immortality." (*A* IV, p. 136-137).

Then why look for a self in these saṃskāras "so transitory (*anitya*), so fragile (*adhruva*), so untrustworthy (*anāśvāsya*)"? (S. II, p. 191, 193). – Does somebody say: "In the mind"? "But it would be better to take as the self the body (*kāya*) that can last one year, two years or even a hundred or more years, rather than the mind. For what is called mind (*citta, manas*) or consciousness (*vijñāna*) arises and disappears in perpetual change, day and night. The mind is like a monkey frolicking in the forest that grasps one branch, then lets it go to grasp another branch." (*S*. II, p. 94-95; *Traité*, p. 1165F).

There are three types of suffering: suffering as suffering (*duḥkhaduḥkhatā),* suffering as the fact of being conditioned (*saṃkāraduḥkhata*) and the suffering resulting from change (*vipariṇāmaduḥkhatā*): cf. *D*. III,

p. 216; *S*. IV, p. 259; *V*, p. 56. All the psychophysical phenomena of existence are the result of causes and must disappear. The result is that everything is suffering (*Sarvaṃ duḥkham*: *S*. IV, p. 28); all that is experienced is experienced as suffering (*yaṃ kiñci vedayitaṃ taṃ duḥkhasmiṃ*: S. IV, p. 216; *Traité*, p. 1159F, 1446F) and nothing arises but suffering, nothing is destroyed but suffering (*nāññatra dukkā sambhoti, nāññaṃ dukkhā nirujjhati*: *S*. I, p. 135; Catuṣpariṣad, p. 354).

The whole process of becoming takes place outside of a self and there is no self to control it: "Form (*rūpa*) is not a self. If it were a self, this form would not be subject to torments *(ābādha*) and one would be able to say in regard to the form: 'My body is thus, thus is not my body.' But that is not the case. And it is the same for the other skandhas, sensations, concepts, volitions and consciousnesses." (Vin. I, p. 13-14; S. III, p. 66-67; Catuṣpariṣad, p. 162-164; Mahāvastu, III, p. 335-336).

As conditioned dharmas (*saṃskṛta*), the skandhas, arising, enduring a very short time and ceasing, evolve ceaselessly in the cycle of existence (*bhavacakra*) according to the immutable mechanism of the twelve-membered dependent origination (*dvādaśāṅgapratītyasamutpāda*, detailed above, p. 349F seq). Pratītyasamutpāda was discovered by the Buddhas but was not created by them nor by any agent (*kāraka)* whatsoever: "This praītyasamutpada has not been made by me nor by anyone else; but whether the Tathāgatas appear in this world or not, this nature of the dharmas is stable." (Nidānasaṃyukta, p. 164, cited in the *Traité* above, p. 157F and later, k. 32, p. 298a: *Na bhikṣo mayā pratītyasamutpādaḥ kṛto nāpy anyaiḥ, api tūtpādād vā tathāgatānām anutpādād vā sthitā eveyaṃ dharmatā*). Dependent origination is inherent in conditioned dharmas. As Kośa III, p. 60, says: "The series of skandhas that develops in three lifetimes [taken at random in the infinite series of lifetimes] is the twelve-membered pratītyasamutpāda. Each of its members is a complex of the five skandhas, although it takes the name of the dharma that is the most important one (Kośa, III, p. 66). Each of its members, including ignorance (*avidyā)* which opens the list, prevails over its neighbor; all are equally impermanent (*anitya*), conditioned (*saṃskṛta*), result from dependency (*pratītyasamutpanna*), given to destruction, to disappearance, to detachment, to suppression (*S*. II, p. 26).

One would search in vain in the pratītyasamutpāda for a substantial self or an autonomous agent. The *Paramārthaśūnyatāsūtra* of the Saṃyuktāgama which the *Traité* will cite in full below (p. 2136F) is categorical in this regard: "There is action (*karman*), there is retribution (*vipāka*) but there is no agent (*kāraka*) that, [at death], puts aside these skandhas and takes up other skandhas, unless that is a question of a conventional (*saṃketa*) metaphor to designate the law of dependent origination" (T 99, k. 13, p. 92c12-26; Bimbisārasūtra in E. Waldschmidt, *Bruchstūcke buddh. Sūtras*, p. 131; Catuṣpariṣad, p. 358; Mahāvastu, III, p. 448, 4-6; Kośavyākhyā, p. 707, 13-16).

The non-existence of the self involves or assumes the non-existence of the 'mine' and vice versa: "If the 'me' existed, there would be a 'mine'; if the 'mine' existed, there would be a 'me'. But since the 'me' and the 'mine' do not truly exist certainly (*attaini ca attaniye ca saccato thetato anupalabbhmāne*), is it not complete folly to think: This world (*loka* here designating the twelve āyatanas, according to Saṃyutta, p. 87), this world is 'me'; after my death, I will be permanent (*nicca*), stable (*dhuva*), eternal (*sassata*),

immutable (*avipariṇamadhamma*), and I will remain so for ever (*sassatisamaṃ tath' eva ṭhassāmi*)?" (M. I, p. 138).

The group of the saṃskṛtadharmas (skandhas, āyatanas and dhātus) designated by the demonstrative pronoun *idam* or by the noun *loka* is proclaimed to be empty of 'me' and 'mine': *Suññām idaṃ attena vā attaniyena vā* (*M*. I, p. 297, 37; II, p. 263, 26-27; *S*. IV, p. 296, 33): *Yasmā ca kho suññam attena vā attaniyena vā tasmā suñño loko ti vuccati* (S., IV, p. 54, 5-6). It is not just in the twofold aspect of 'me' and 'mine' that emptiness is presented. It can also be envisaged in a number of other aspects *(ākāra*): the canonical texts distinguish four, six, eight, ten, twelve, and even forty-two (cf. Cullaniddesa, p. 278-280; Visuddhimagga, ed. Warren, p. 561-562). To speak plainly, it is a question there of synonyms rather than distinct realities: the emptiness is the same, the expressions alone are different (*M*. I, p. 297: *dhammā ekaṭṭhā, byañjanam eva nānaṃ*).

The emptiness of beings (*sattvaśūnyatā)* serves as antidote to the fatal satkāyadṛṣṭi or belief in an individual. This is a wrong view (*dṛṣṭi*) mistakenly attributing a self to the five aggregates of attachment (*upādānaskandha*). Indeed, Śāriputra said that the five *upādānaskandha* are called *satkāya* by the Buddha (*S*. IV, p. 259): *Pañcime upādānakkhandā sakkāyo vutto Bhagavatā),* and the Teacher himself stated that the five skandhas, *rūpa*, etc., must be present in order that satkāyadṛṣṭi be produced (*S*. III, p. 185).

Led astray by this wrong view, the ignorant worldly person considers the *rūpa* as the ātman (*rūpaṃ attato samanupassati*), or the ātman as possessing the *rūpa* (*rūpavantaṃ vā attānaṃ),* or the *rūpa* as present in the ātman (*attani vā rūpaṃ),* or the ātman as present in the *rūpa* (*rūpasmiṃ vā attānaṃ*). And it is the same for the other skandhas: *vedanā, saṃjñā, saṃskāra and vijñāna* (*M*. I, p. 300; III, p. 17; *S*. III, p. 3-4, 15-17, 42-43, 46, 56, 102, 113-14, 138, 150, 164-165; *S*. IV, p. 287, 395; *A*. II, p. 214-215; Mahāvyut., no 4685-4704). The worldly person thus nourishing four prejudices (*abhiniveśa*) in regard to each of the four skandhas, we speak of the *vimśatiśikharasamudgataḥ satkāyadṛṣṭiśailaḥ:* the twenty-peaked mountain of the satkāyadṛṣṭi (Gilgit Manuscripts.III, 1, p. 21, 7-8; Divyāvadāna, p. 46, 25; 52, 24-25; 549, 16; 554, 20; Avadānaśataka, I, p. 385, 12).

Satkāyadṛṣṭi is not a defiled view in the sense that it is not directly the cause of sin and hell. Actually, the person who believes in the self wishes to be happy after his death and, to this end, practices generosity, observes morality: all good actions assuring a rebirth in the world of men or in the heavens (cf. Kośa, V, p. 40).

But belief in an 'I' is incompatible with the spiritual Buddhist life, the uprooting of desire, access to nirvāṇa.

Taking a small pellet of dung in his fingers, the Buddha said to his bhikṣus: "Belief in the existence of a permanent, stable, eternal and immutable self, be it as small as this pellet, will ruin the religious life that leads to the complete destruction of suffering (*brahmacariyavāso sammādukkhakkhayāya*: *S*. III, p. 144).

"On this account," the Buddha again said, "I do not see any adhesion to this view that does not engender, in the person who holds it, sorrow, lamentation, unhappiness and torment (*M*. I, p. 137-138)." Furthermore, satkāyadṛṣṭi is followed by the sixty-two wrong views of which the *Brahmajālasūtra* speaks (*S*. IV, p. 287).

Mithyādṛṣṭi, satkāyadṛṣṭi and *ātmānudṛṣṭi* are closely linked: in order to overcome them, it is necessary to consider all the conditioned factors as impermanent (*anityatas*), painful (*duḥkhatas*) and without self (*anātmatas*); cf. S IV, p. 147-148.

However, both in the canonical and the paracanonical scriptures, there are passages where the Buddha expressed himself in a more qualified way. Under diverse names *(ātman, sattva, jīva, pruṣa, pudgala, kāraka*, etc.), he spoke of the 'soul' as an obvious reality the existence of which is unquestionable; to some disciples he affirmed the existence of a soul whereas to others he denied it; sometimes, also, questioned about the existence or non-existence of the soul, he refused to answer. How can these apparently contradictory texts be reconciled? The problem has occupied the old and the modern exegesis and many solutions ranging from categorical affirmation to complete negation have been proposed. The most interesting date from the end of the 19th century to the beginning of the 20th century. The description and critique may be found in L. de La Vallée Poussin, *Nirvāṇa*, Paris, 1925, p. 85-129. Awkwardly without bias, I [Lamotte] will avoid intervening in the debate and will limit myself to summarizing here, as briefly as possible, the position adopted by the author of the *Traité*.

A. The worldly point of view *(laukika siddhanta*)

When the Buddha speaks of the ātman as an obvious thing, he is, naturally, coming from a worldly point of view and is adopting the current language. It is hard to think of a language not having recourse to any process (e.g., pronouns or conjugations) to distinguish the one who speaks (*first person*), the one who is being addressed (*second person*) and the one who is being spoken about (*third person*); confusion between the 'I', the 'you' and the 'he' would make speech incomprehensible. It happens a hundred times each day that we pronounce the word 'I' without, however, considering it as a spiritual factor, separable from the body and immortal. Moreover, coming from the Sanskrit, the word *ātman* is not unequivocal: sometimes it can be a noun designating the spiritual soul, but it is also most often a simple reflexive pronoun which, commonly used in oblique singular cases, applies to the three persons no matter what of kind or of what number (cf. H. von Glasenapp, *Vedānta und Buddhismus*, Ak. Der Wissens. und der Literatur, II (1950), p. 1020; W. Rahula, *L'enseignement du Bouddha*, Paris, 1961, p. 87).

In some scriptural passages, ātman and its synonyms are taken in a sense that has nothing philosophical about it and they should be translated, accordingly, without giving them meaningful value:

1. Dhammapāda, v. 160, Udānavarga, XXIII, v. 11 foll. (*Traité*, p. 29F); *Attā hi attano nātho* – Each one (and not 'the self') is his own refuge.

2. *D*. II, p. 100; III, p. 58, 77; *S*. III, p. 42; V, P. 154, 163; Sanskrit Mahāparinirvāṇa,p. 200: *Attadīpā viharathā attasaraṇā anaññasaraṇā*. – Remain by taking yourselves (and not 'the self') as island, by taking

yourselves as refuge and not another; Nehmt euch selbst als Insel, nehmt euch selbst als Zuflucht, habt keine andere Zuflucht (E. Waldschmidt).

3. *D*. I, p. 82; *M*. I, p. 23, 348; II, p. 21; Mahāvastu, II, p. 283; Lalita, p. 344 (*Traité*, p. 28-29): *So dibbena cakkhunā… satte passati cavamāne upapajjamāne*…- With the divine eye, he sees people (and not 'beings') being born and perishing…

4. *A*. I, p. 22 (*Traité*, p. 29F): *Ekapuggalo loke uppajjamāno uppajjati bahujanajitāya… Katamo ekapuggalo? Tathāgato arahaṃ sammāsambuddho*. – One alone (and not one single 'individual'), being born into the world, is born for the benefit of many people. Who is that? The Tathāgata, the holy completely enlightened one. – Same interpretation in Kośa, IX, p. 259.

5. The samodhānas that end the Jātaka tales and by means of which the Buddha establishes the connection between individuals of the present story (*paccuppannavatthu*) and those of the story of the past (*atītavatthu*), these samodhānas do not constitute any confirmation of a self. "Perhaps you are wondering if, at that time and that epoch, such a one was not another than myself. Well then, no, you should not imagine that. Why? Because at that time and that epoch, I was indeed that one (*aham eva sa tena kālena tena aamayena asāv abhūvam*)." By means of this formula, comments the Kośa, IX, p. 272, the Bhagavat tells us that the skandhas that constitute his 'self' actually make up part of the same series (*ekasaṃtāna*) as the skandhas that constitute the individual in question, in the way that one says: "The fire came here by burning" (*sa evānir dahann āgata iti*).

Other canonical passages where the term ātman and its synonyms have no metaphysical intent may be found in chapter IX of the Kośa and in the *L'enseignement du Buddha* , p. 81-96, by W. Rahula. And we think it is wrong that good minds have seen in the *Bhārasutta* and the *Natumhāka* "the affirmation of an ātman distinct from the skandhas."

Bhārasutta in Saṃyutta, III, p. 25026 (other references above, p. 215F, n. 1). – O monks, I will explain to you the burden (*bhāra*), the taking up of the burden (*bhāradāna*), the setting down of the burden (*bhāranikṣepaṇa*), the bearer of the burden (*bhārahāra*). The burden is the five aggregates of attachment (*upādānaskandha*); the taking up of the burden is the thirst that produces rebirth (*tṛṣṇā paunarbhavikī*); the setting down of the burden is the extinction of the thirst (*tṛṣṇāyāḥ prahāṇam*); the bearer of the burden is such and such an individual (*pudgala*), the venerable one who bears such and such a name who is of such and such a family and such and such a clan, who takes such and such food, who takes part in such and such happiness and suffering, who lives for so and so many years, who dwells for such and such a time." The Vātsīputrīyas use this sūtra as an excuse to speak about an ineffable pudgala. But in his Kośa, IX, p. 267, Vasubandhu retorts: "It is only in order to conform with worldly usage that one says: 'This venerable one of such and such a name, of such and such a clan' and the rest, in order that one may know that the pudgala is utterable, impermanent, without self nature… Therefore the pudgala is not an entity."

Natumhākasutta and parable of the Jeta Grove, S. III, p. 33-34; IV, p. 81-82, 128-129; Majjhima, I, p. 140, 33-141, 19; Saṃyukta, T 99, no. 269, k. 10, p. 70b; no. 274, k. 11, p. 73a). – "Monks, reject that which is not yours (*na tumhākaṃ):* form, feeling, concept, volition and consciousness are not yours, reject them and, doing this, you will derive benefit and happiness. But if someone came into this Jeta Grove where we are

and took the grass, the wood, the branches and the leaves to burn them, would you say that he takes and burns you? – No, Lord. – Why? - Because, Lord, these things are not 'me' and not 'mine'. – In the same way, monks, reject what is not yours."

The rejection of skandhas which are not a self and not 'mine' does not in any way imply that one will find a self or 'mine' or that the self and 'mine' exist. The Mahāniddesa, II, p. 438-439 quite rightly compares the parable of the chariot that does not exist apart from its parts (*S*. I, p. 135) and the well-known saying: *Suñño loko attena vā attaniyena vā* (*S*. IV, p. 54).

If the Buddha orders his monks to "reject the skandhas", it is not only because they are empty of self and 'mine', but perhaps also because they are empty of intrinsic nature and characteristic. Such is the opinion of the *Traité* (p. 2108F) which sees in the Buddha's injunction to Rādha "These skandhas, O Radha, destroy them, crush them, reduce them to nothing" (*S*. III, p. 190) an affirmation of *dharmaśūnyatā*.

In summary, for ease and conciseness of language, the Buddha did not hesitate to use the terms *ātman, sattva, jīva, puruṣa, pudgala* which were current in his time: "Those are", he said, "names, expressions, phrases, popular designations which the Tathāgata uses, but without being fooled by them (D. I, p. 202: *Itimā kho Citta, lokasamaññā lokaniruttiyo lokavohārā lokapaññattiyo yāhi Tathāgato voharati aparāmasan*)." They do not imply the existence of a permanent, stable, eternal, immutable entity; they are simple labels to designate conveniently a complex of impermanent, painful and impersonal saṃskṛtas.

To Māra who spoke to her about the self, the nun Vajirā answered: "What do you mean, O Māra? That there is a sattva? Your doctrine is false. It is but a mass of changing formations (*saṅkhāra*). Just as there where the parts of the chariot are assembled, the word 'chariot' is used, so also, there where the five skandhas are, it is appropriate to speak of sattva" (*S*. I, p. 135).

B. The individual (*prātipauruṣika*) and therapeutic (*prātipakṣika*) point of view

According to the *Traité* (p. 31-38F), the Buddha always varied his teaching according to the aspirations *(āśaya*) and needs of his listeners: to some he taught the existence of the self, to others, the non-existence of the self.

Influenced by nihilistic views (*ucchedadṛṣṭi*), some of his disciples doubted that there is an afterlife, the reward for the good and punishment for the wicked throughout lifetimes, removing in this way any sanctions on morality. The Buddha therefore taught them that "wherever a self is produced *(ātmabhāva*), that is where its action ripens, and when this action is ripe it undergoes retribution in the present life, in the next life or in future lives (*A*. I, p. 134*: yatth' assa attabhāvo nibbattati tattha taṃ kammaṃ vipaccati, yattha taṃ kammaṃ vipaccati, tattha tassa kammassa vipākaṃ paṭisaṃvedeti diṭṭh' eva dhamme uppajje apare vā ariyāye*).

On the other hand, drawn to eternalistic views (*śāśvatadṛṣṭi*), others imagine that they go from existence to existence, that they abandon one body to take up another and undergo, from age to age, the consequences of their own actions. They do not endanger the norms of morality but, nonetheless, they fall into the fatal belief in the self (*satkāyadṛṣti*), the root of desire and the source of wrong views. To them the Buddha

explains that the mechanism of retribution functions perfectly in the absence of any agent or any transmigrating entity. In the *Paramārthaśūnyatāsūtra* (see below, p. 2136F), he states that there is action and retribution, but that there is no agent to reject these skandhas and to assume others. To Phalguna who asks him: "Then who touches (*phussati*), who feels (*vedayati*)?", the Teacher answers: "I deny that anyone touches or that anyone feels. Your question is badly put. You should have asked me what is the condition (*paccaya*) of touching and what is the condition of feeling, and I would have answered [that, in terms of dependent origination], touching has, as condition, the six internal āyatanas and that feeling has, as condition, touching" (*S*. II, p. 13; cited by the *Traité*, p. 32F, 1683-84F).

In affirming the respective existence and non-existence of the substantial self, the Buddha is obviously contradicting himself but, nevertheless, the two answers are valid. As the *Traité* will comment (p. 2102F), the Buddha denies the ātman more often than he affirms it, for the good reason that people, moved by the instinct of conservation, aspire to eternal survival rather than to a total annihilation. If people had opted for annihilation, the Teacher would not have omitted insisting on survival. Both being true, the opposing theses do not, however, have the same true potential. From the Hīnayānist point of view at least, the Anātmavāda holds in absolute truth (*paramārthasatya*) for the skandhas alone exist. The Ātmavada itself fits into the category of conventional and provisional truth (*saṃvṛtisatya*) in that it corrects the errors of the nihilists. Now, the *Traité* will tell us (p. 2101F), a useful opinion is never false.

C. The refused questions

The Buddha often remained silent (*tūṣṇīṃbhāva*) on the questions under consideration here, and for him, this silence is an answer, a *sthāpanīyavyākaraṇa*, an answer by not responding (cf. p. 156F). He refuses to say anything not only about the existence of the ātman but also about the various modalities of the latter.

Ānandasutta (*S*. IV, p. 400-401; Saṃyukta, T 99, no. 961. k. 34, p. 245b; T 100, no. 195, k. 10. p. 444c). – One day the wandering mendicant Vatsagotra came to the Buddha and asked: "Does the ātman exist (*atth' attā*)?" but the Teacher remained silent; thereupon Vatsagotra asked: "Does the ātman not exist (*natth' attā*)?" and again the Buddha remained silent. The mendicant having gone, the Buddha justified his silence to Ānanda: "If I had answered that the ātman exists, I would have been siding with the eternalists (*śāśvatavāda*) and I would have been preventing Vatsagotra from reaching the knowledge *(jñāna*) that the dharmas are without self (*Sarve dharmā anātmānaḥ).* On the other hand, if I had answered that the ātman does not exist, I would have been siding with the nihilists (*ucchedvāda*) and poor Vatsagotra would have asked himself: 'But did I not previously exist? And now I no longer exist!' "

Here, and despite his reluctance, the Buddha allows us to imply that he is intimately persuaded of the non-self nature of all things.

In regard to the modalities of this ātman in the case that it would exist, the Teacher is even more careful. He declares the fourteen reserved points (*avyākṛtavastu*), 'difficult questions' which his disciples always asked him: eternity and infinity of the world (*loka*) and of the self *(ātman*), survival of the Tathāgata (or the saint liberated from desire) after death, connection between the life force (*jīva*) and the body (references above,

p. 154F seq.). Here the Buddha makes no effort to justify his silence, and the reasons that he invokes are not lacking. Two especially should be remembered: the first practical in nature, and the second logical in nature

a. If the Buddha was silent, it is because knowledge of these things does not make for progress in the holy life since they are of no use to peace and enlightenment (*D*. I, p. 188-189; III, p. 136; *M*. I, p. 431; *S*. II, p. 223).

b. Since everything is empty of 'me' and 'mine', there is no ātman and, since there is no ātman, it is absurd to wonder if it is eternal or transitory, finite or infinite, the same as the body or different from it. One does not go on and on about the height of the son of a sterile woman and a eunuch, on the length of the hair of a tortoise, on the color of a sky-flower, on the shape of the sixth finger of one's hand, on the number of liters of milk produced by a cow's horn. The author of the *Traité* returns to this subject a number of times (e.g., p. 155-158F, 423F, 913-919F) and he concludes (p. 1684F): "It is the anātman that is true", not without immediately adding, like a good Mādhyamikan, that one cannot grasp its characteristic.

That said, the Buddha is perfectly aware of the outcry that his teachings were to provoke. The theory of dependent origination which explains, without the intervention of a substantial entity, the mechanism of action and retribution, is a profound truth, difficult to see, difficult to understand, pacifying, sublime, surpassing any dialectic, abstruse, comprehensible only to the wise (*Vin*., I, p. 4; Catuṣpariṣad, p. 108; Mahāvastu, III, p. 314; Lalitavistara, p. 392). As for emptiness - if it is a question only of the self and 'mine' – "the entire world is averse to it" (*sarvalokavipratyanīka*).

The Buddha foresaw that, in future centuries, some bhikṣus would not listen to it, would not lend an ear to it and would not want to understand 'the sūtras expounded by the Tathāgata, profound sūtras, deep in meaning, superhuman and dealing with emptiness' (*S.* II, p. 267; V, p. 407; *A*. I, p. 72; III, p. 107: *suttantā tathāgatabhāsitā gambhīrā gambhīratthā lokottarā suññatāpaṭisaṃyuttā*).

If any prediction is realized, that one certainly was. In the early centuries of Buddhism, some schools, in any case, those of the Vātsīputrīyas and the Sāṃmitīyas (cf. p. 43, F, n. 4) professed personalist views (*pudgalavāda*) in such an insidious way that one wonders if they were still indeed Buddhist (cf. preliminary note of L. de La Vallée Poussin to chap. IX of the Kośa, p. 228). Throughout history, efforts were made to introduce into the holy Dharma the ātman of the Upaniṣads and the Vedānta. Even in our times, some critics maintain the following reasoning: The Buddha denied that the saṃskṛtas are a self or belong to a self, but he did not formally combat an ātman transcending the world of contingencies. E. Frauwallner, in his *Philosophie des Buddhismus*, Berlin, 1956, expressed himself thus: *Der Buddha wird nicht müde, immer wieder zu betonen, dass keine der fünf Gruppen* (skandha*), aus denen die irdische Persönlichkeit zusammensetzt, für das Ich gehalten werden darf. Ihm selbst lag es zwar fern, damit das Vorhandensein einer Seels überhaupt zu leugnen*.

But this *argumentum ex silentio* bears no weight in face of the similar dialogues, exchanges between Śāriputra and Yamaka (*S.* III, p. 111-112), between the Buddha and Anurādha (*S.* IV, p. 383-384) on the existence of the *tathāgata*, a word that here means not the Buddha but more generally the saint delivered from desire. There it is said that the tathāgata is not any of the five skandhas (*rūpa, vedanā, saṃjñā,*

saṃskāra, vijñāna), is not found in them **nor elsewhere** (*anyatra*), is not the group of the five skandhas and yet is not separate from them. In conclusion: *Ettha ca te, āvuso Yamaka, diṭṭh' eva dhamme saccato thetato tathāgato anupalabbhiyamāno*.

This finale has been translated and understood differently by H. Oldenberg (*Buddha, sein Leben*, 13th ed., 1959, p. 296: "So ist also, Freund Yamaka, schon hier in der sichtbaren Welt der Vollendete für dich nicht in Wahrheit und Wesebhaftigkeit zu erfassen", and L. de La Vallée Poussin who understands: "Donc, mon ami, mÎme maintenant, tu ne percois pas le Bouddha comme existant réellement, vraiment" (*Le bouddhisme*, 3rd ed., 1925, p. 172), or "Donc, Yamaka, dans ce monde mÎme, le tathāgata n'est pas percu, constaté, comme vrai, réel" (*Nirvāṇa*, 1925, p. 104). Oldenberg sees in this phrase the affirmation of a transcendent ātman, the ātman of the Upaniṣads; de La Vallée Poussin finds in it the same negation of the tathāgata of which one cannot say that it perishes at death for the good reason that in order to perish, it is necessary to exist.

In his fine work, *L'Ātman-Brahman dans le bouddhisme ancien,* Paris, 1973, p. 67, K. Bhattacharya writes: "The controversy between Oldenberg and de La Vallée Poussin seems senseless, for it is placed on two distinct levels. In fact, however, the learned Indian scholar sides with Oldenberg and Frauwallner by adding: 'What this text and others similar to it mean is this: 'The *ātman*, the Absolute, cannot be the object of 'grasping'… But that which escapes 'grasping' is not 'non-existent'; its objective 'non-existence' is, on the other hand, its metaphysical 'existence' par excellence; its 'non-grasping' is its 'grasping' par excellence' ".

But the Omniscient One knew very well what he needed to say and what he needed to be silent about, and one would seek in vain in the canonical sūtras of exact and definitive meaning (*nītārthasūtra*) any support for an ātman both immanent and transcendent, permanent (*nitya*), stable (*dhruva*), eternal (*śāśvata*) and immutable (*avipariṇāmadharma*), whereas they endlessly say and repeat that all things without exception, conditioned or unconditioned, are not an ātman (*sarve dharmā anātmānaḥ)* and that the most fatal ignorance, whatever the forms they may borrow, is the satkāyadṛṣṭi.

Under these conditions and until proof of the contrary, it is best to stick to the recommendation of the Teacher: "What I have not declared, hold that as non-declared, and what I have declared, hold that as having been declared" (*M*. I, p. 431: *Abyākatañ ca me abyākatato dhāretha, byākatañ ca me byākatato dhāretha*). By conforming to this golden rule and by endeavoring to realize by themselves the profound meaning of the teachings of the Blessed One, for over twenty-five centuries numerous bhikṣus have found in the doctrine of non-self the pacifying of the mind and joyful hearts. On this subject, see W. Rahula, *L'enseignement fondamental du bouddhisme* in *Présence du bouddhisme*, Saigon, 1959, p. 265-266; *L'enseignement du Buddha*, Paris, 1961, p. 77-96.

"In conclusion," writes the author of the *Traité* (p. 747F), "look for the ātman in heaven or on earth, inside (*adhyātman*) or outside (*bahirdhā),* in the three times (*tryadhvan*) or in the ten directions (*daśadiś*), nowhere will you find it. Only the meeting of the twelve bases of consciousness [*dvādaśāyatana*, i.e., the six sense organs and their respective objects] produces the six consciousnesses *(ṣaḍvijñāna*). The meeting of the three [*trikasaṃnipāta*, or the meeting of the organs, the objects and the consciousnesses] is called

contact (*sparśa*). Contact produces feeling (*vedanā),* concept (*saṃjñā),* the act of intention (*cetanā)* and other mental dharmas (*caitasikadharma*). According to the Buddhist system, it is by the power of ignorance (*avidyā)* that belief in the self (*satkāyadṛṣṭi*) arises. As a result of *satkāyadṛṣṭ*i, one affirms the existence of the ātman. This *satkāyadṛṣṭi* is destroyed by the vision of the truth of suffering (*duḥkhasatyadarśana*): the knowledge of the truth of suffering (*duḥkhe dharmajñāna*) and the consecutive knowledge of suffering (*duḥkhe 'nvyajñāna*). When *satkāyadṛṣṭi* is destroyed, one no longer sees that there is an ātman."

2. Dharmaśūnyatā

The canonical scriptures do not teach the emptiness of beings alone; occasionally they also talk about the emptiness of things (*dharmaśūnyatā):* dharmas are empty of self-nature (*svabhāva*) and also of characteristics (*lakṣaṇa*) and are like a magic show. This long before the term existed Madhyamaka shows up in some sūtras of the Tripiṭaka, in theories attributing to samādhi a complete control over things and especially in the philosophical interpretation given to the Middle Way (*madhyamā pratipad*).

A. Sūtra concerning the emptiness of things

Early Buddhism considered conditioned dharmas, coming from causes, to be impermanent, painful and without self, but as a general rule, did not doubt their reality; it acknowledged their intrinsic nature and definite characteristics. Some sūtras, however, seem to have wandered away from this realism and lean toward nihilism: they would have taught the twofold emptiness of beings and things or only the emptiness of things. Twice, without pretending to be complete, the *Traité* has tried to set up the list of them: *Mahāśūnyatāsūtra, Brahmajālasūtra, Pasūrasutta (p. 1079-1090F), Śreṇikaparivrājakasūtra, Dīrghanakhasūtra, Sattvasūtra, Kolopamasūtra*, and a few sūtras of the Pārāyaṇa and the Arthavarga(p. 2141-2144F). The reader who is interested is referred to the indicated pages.

Candrakīrti likewise thinks that the world deprived of reality has been taught in the sūtras dealing with the śrāvaka path and gives as sample the *Pheṇasutta* (*S.* III, p. 140-143) and the *Kātyāyanāvavāda* (*S*. II, p. 17): see Madh. avatāra, p. 22 (transl. Muséon, 1907, p. 271).

B. Supremacy of samādhi

The Path of nirvāṇa is a path of deliverance, of detachment in regard to the threefold world, of renunciation of the five objects of sensory enjoyment, of the taste of the trances and absorptions felt in the material world, the world of form and the formless world. This detachment follows a pure wisdom (*prajñā anāsrava*) which cannot be acquired without the support of samādhi. The practices of the Path described in preceding chapters (chap. XXXI-XXXVIII) are samadhi insofar as they are practiced in a state of concentrated mind. They are aimed at detaching the mind from contingencies. The practitioner who is concentrated obtains a mastery of mind (*cetovaśita*), a mental aptitude (*cittakarmaṇyate*) that makes him

capable of seeing things as he wishes and even of transforming them at will. The power of conviction (*adhimuktibala*) is manifested particularly in the meditation on ugliness (*aśubhabhāvana*), the four immeasurables (*apramāna*), the eight liberations (*vimokṣa*), the eight spheres of mastery (*abhivyāyatana*) and the ten spheres of totality (*kṛtsnāyatana*).

By the strength of twisting and kneading the object at will, the practitioner ends up by finding the emptiness ofintrinsic nature (*svalakṣaṇa*), specific mark (*nimitta*), and wishlessness (*apraṇihita*). Those are the three doors of deliverance (*vimokṣamukha*) opening directly onto destruction of the three poisons and nirvāṇa. Having reached this stage, the ascetic śrāvaka practically catches up with the bodhisattva in the awareness of the true nature of things which is none other than the absence of nature. For all of this, see *Traité*, p. 1213-1232F.

A disciple of the Buddha, well-known in the Pāli tradition as well as the Sanskrit, without being burdened by preliminary considerations, had instinctively found the formula for good meditation. The *Saṃthakātyāyanasūtra* (see references above, p. 86F, n. 2) tells us that he had destroyed all notions whatsoever (*sarvatra sarvasaṃjñā)* and that he meditated by not meditating on anything (*na sarvaṃ sarvam iti dhyāyati*). And the gods congratulated him saying: "Praise to you, excellent man, for we do not know on what you are meditating (*yasya te nābhijānīmaḥ kiṃ tvaṃ niśritya dhyāyasi*)." This precursor of Nāgārjuna, Bhāvaviveka, Candrakīrti and Śāntideva had undoubtedly found the truth by not seeing it.

C. Interpretation of the Middle Way

Śrāvakas and bodhisattvas are also in agreement on the philosophical interpretation given to the *Madhyamā pratipad,* with the difference that the latter have attributed to it an absolutely unlimited extension.

In the Sermon at Benares (*Vin*. I, p. 10; *M*. I, p. 15-16; III, p. 231; *S*. IV, p. 330; V, p. 421; Catuṣpariṣad, p. 140; Mahāvastu, III, p. 331; Lalitavistara, p. 416), Śākyamuni revealed to his first disciples the Middle Way which "opens the eyes and the mind, which leads to rest, to knowledge, to enlightenment, to nirvāṇa": this is the noble eightfold Path.

In the sources cited, this Path is a middle way insofar as it is equally distant from hedonism and rigorism, between a life of pleasure (*kāmasukhallikānuyoga*) and a life of mortification *(ātmaklamathānuyoga*).

However, other canonical passages see in it a middle way insofar as it reflects, back to back, a series of extreme and opposing philosophical views: "By not adopting these paired groups of extremes, the Tathāgata expounds the Dharma by means of the Middle Way" (*etāv ubhāv antāv anupagamyā madhyamayā pratipadā tathāgato dharmaṃ deśayati*).

Here are some of the extremes to which the Buddha objects:

1. To say "Everything exists" is one extreme, to say "Everything does not exist" is another (*sabbaṃ atthīti ayaṃ eko anto, sabbaṃ natthīti ayāṃ dutiyo anto*): *S*. II, p. 17, 21-23; 76, 23-27; III, p. 135, 12-13.

2. For the one who sees precisely with right wisdom the origin of the world, that which in the world is called 'non-existence" does not exist; for the one who sees precisely with right wisdom the cessation of the

world, that which in the world is called ‘existence’ does not exist (*lokasamudayaṃ yathābhūtaṃ samyakprajñayā paśyato yā loke nāstitā sā na bhavati, lokanirodhaṃ yathābhūtaṃ samyakprajñayā paśyato yā loke ‘sthitā sā na bhavati*); Nidānasaṃyukta, p. 169 = *S*. II, p. 17, 10-13.

The false view of existence, the eternalist view, is not found in the person who sees precisely, by right wisdom, the causal origin of formations. The false view of non-existence, the nihilist view, is not found in the person who sees precisely, with right wisdom, the causal cessation of the formations *sahetusaṃskārasamudayaṃ yathābhūtaṃ samyakprajñayā paśyato yā bhavadṛṣṭi śāśvatadṛṣṭi sā na bhavati, sahetusaṃskāranirodhaṃ ca yathābhūtaṃ samyakprajñayā paśyato yā vibhavadṛṣṭi ucchedadṛṣṭi sāpi na bhavati*): Mahāvastu, III, p. 448, 8-10.

3. The *Acelasūtra* has come down to us in its Pāli recension (S. II, p. 19-22) and its Sanskrit recension (Nidānasaṃyukta, p. 170-178), with some differences between them. The Buddha denies that suffering – meaning the world of suffering – is made by oneself (*svayaṃkṛta*) or made by another (*parakṛta*). Those who claim that it is made by oneself fall into the eternalist heresy (*śāśvatadṛṣṭi*); those who believe that it is made by another fall into the nihilist heresy (*ucchedadṛṣṭi*). For the same reasons, one cannot say that the person who acts is identical with the person who suffers (*so karoti so paṭisaṃvediyati*) or that the person who acts is other than the person who suffers (*añño karoti añño paṭisaṃvediyati*); one cannot say that feeling is identical with the one who feels (*sā vedanā so vediyati*) or that feeling is other than the one who feels (*aññā vedanā añño vedayati*). Avoiding these groups of extremes, the Buddha expounds the dependent origination of phenomena.

4. According to the *Avijjāpaccayā* (*S.* II, p. 61; Nidānasaṃyukta, p. 154, 155), to think that the living being is identical to the body (*taj jīvaṃ tac charīram*) and to think that the living being is different from the body (*anyaj jīvam anyac charīram*) are two extreme views that make the religious life (*brahmacaryavāsa*) impossible.

Avoiding all these extremes, the Buddha preaches the Dharma (particularly the pratītyasamutpāda) by means of the Middle Way.

It is true that in these old canonical sūtras the refusal of the extremes is especially directed against belief in a self, but the simultaneous rejection of the *asti* and the *nāsti*, of the *astitā* and the *nāstitā*, confines the philosophy to a neutral position where it is impossible for it to affirm or deny what is. This is the position adopted by the Madhyamaka, and later (l. 43, p. 370a25-b10), the *Traité* will comment that it does not go against any limit. To practice the Madhyamā pratipad in the spirit of the Prajñāpāramitā is to reject all extremes: eternity (*śāśvata*) and annihilation (*uccheda*), suffering (*duḥkha*) and happiness (*sukha*), empty (*śūnya*) and real (*tattva*), self *(ātman*) and non-self (*anātman*), material things (*rūpin*) and non-material things (*arūpin*), visible (*sanidarśana*) and invisible (*anidarśana*), resistant (*sapratigha*) and non-resistant (*apratigha*), conditioned (*saṃskṛta*) and unconditioned (*sasṃskṛta*), impure (*sāsrava*) and pure (*anāsrava*), mundane (*laukika*) and supramundane (*lokottara*), ignorance (*avidyā)* and destruction of ignorance (*avidyākṣaya*), old age and death (*jarāmaraṇa*) and cessation of old age and death (*jarāmaraṇanirodha*), existence (*astitā)* and non-existence (*nāstitā)* of things, bodhisattva and six pāramitās, buddha and bodhi,

the six inner organs (*indriya*) and the six outer objects (*viṣaya*), the perfection of wisdom and the non-perfection of wisdom. – The old canonical sūtras are not there yet but they are on the way.

Why does the Tripiṭaka go on at length about the emptiness of beings and pass rapidly over the emptiness of things? In the words of the *Traité*, there are several reasons. First, because the Tripiṭaka is addressed to the śrāvakas who, being weak in their faculties, understand the first more easily than the second. The bodhisattvas, on the other hand, are better prepared to understand the doctrines of the Prajñāpāramitās (cf. p. 2061F). Secondly, because beings cling especially to eternity and happiness and much less to impermanence and suffering. The worldly person is more attracted to the eternal happiness of the afterlife than to annihilation on death (p. 2102F). Thirdly and finally, for pedagogical reasons: the doctrine of the non-self serves as introduction to that of the emptiness of things and it is appropriate to speak of it first (p. 2138F).

II. EMPTINESS IN THE HINAYĀNIST SECTS

The *Traité* (p. 106-108F), in a few lines, has summarized the history of the first centuries of Buddhism: "When the Buddha was in this world, the Dharma encountered no obstacles. After the Buddha died, when the Dharma was recited for the first time, it was still as it was at the time when the Buddha lived. One hundred years later, king Aśoka made a grand five-yearly assembly and the great Dharma teachers debated. As a result of their differences, there were distinct sects (*nikāya*) each having a name, and they subsequently developed." Each sect, or rather, each school explained their particular views in scholastic manuals (*abhidharma*) to which they attributed canonical value and in treatises (*śāstra*) signed with the names of illustrious authors.

Comparing the doctrines of the Sūtrapiṭaka, recognized broadly by all the schools, to the teachings consigned to the Abhidharmas and the Śāstras, the *Traité* (p. 1095F) comments as follows: "Whoever has not grasped the Prajñāpāramitā system [will come up against innumerable contradictions]: if he tackles the teaching of the Abhidharma, he falls into realism; if he tackles the teaching of emptiness, he falls into nihilism; if he tackles the teaching of the Piṭaka (= Sūtrapiṭaka), he falls [sometimes] into realism and [sometimes] into nihilssm."

Although this comment concerns especially the Sarvāstivādin Abhidharma, it also has a more general range. As we have seen in the preceding section, the canonical sūtras teach mainly the sattvaśūnyatā, but sometimes also the dharmaśūnyatā, and those who read them fall sometimes into realism and sometimes into nihilism. Generally – there are some exceptions – the Abhidharmas insist on sattvaśūnyatā, but remain silent on dharmaśūnyatā; thus they risk their readers falling into realism. The Mahāyānasūtras that teach both the sattva- and the dharmaśūnyatā are difficult to interpret, and a superficial exegesis frequently ends up in nihilism.

In regard to the problem of emptiness, the Hīnayānist sects, traditionally eighteen in number, may be divided into three classes: the personalists, the realists and the nominalists.

1. The Personalists (*pudgalavādin*). –

Among the sects believing in the individual, in the person, the best known is that of the Vātsīputrīya-SaÎmittīya. We know their theories roughly by the criticisms their adversaries addressed to them and from an original work, the *Sāṃmitīyanikāyaśāstra*, translated into Chinese (T 1649). Other authentic sources, notably the Kārikās, have been found by G. Tucci and are presently being studied.

The sect accepts a pudgala, i.e., an individual, a person, acknowledging, nevertheless, that it is neither identical with nor different from the skandhas. It is not identical with the skandhas for it would be condemned to annihilation (*uccheda*); it is not other than the skandhas for it would be eternal (*śāśvata*) and thus unconditioned (*asaṃskṛta*). It behaves towards the elements like fire in regard to fuel: fire is not identical with the fuel for "that which is being consumed" would be confused with "that which is consuming"; it is not different from the fuel for the fuel would not be hot (Kośa, IX, p. 234). For the sect, the pudgala is the only dharma to transmigrate (*saṃkrāmati*) from this world to the other world: at death, it abandons the skandhas of the present existence to assume those of the future existence and, at the cessation of its transmigration, it remains in a nirvāṇa of which we cannot say that it does not truly exist.

These theories provoked a lively reaction in the orthodox circles and one wonders if the Pudgalavādins were still Buddhists (cf. Kośa, preliminary note to chap. IX, p. 228). At any rate, the notion of emptiness, whether that of beings or that of things, remained foreign to them.

The *Traité* makes some allusions to the Vatsīputrīyas (p. 43F, 112F, 424F, 616F) and attests the existence of a *Vatsīputrīyābhidharma* (p. 43F, 424F).

2. The Realists. –

The epithet renders only imperfectly the basic doctrinal position adopted both by the Theravādins of Ceylon and the Sarvāstivādin-Vaibhāṣika of the Indian continent. Worried about rendering faithfully and clearly the mind of the Buddha, the two schools have elaborated, in parallel but independently of each other, a scholasticism voluminous in size. For the record, we may cite, on the Theravādin side, the seven books of the Abhidhamma and the Pāli Visuddhimagga; on the Sarvāstivādin side, the Śaṭpādābhidharma gathering six works around the *Jñānaprasthāna* of Kātyāyanīputra and the *Mahāvibhāṣā* of the Kashmirian arhats. E. Frauwallner's *Abhidharma-Studien* (see WZKSA, VII (1963), p. 20-36; VIII (1964), p. 59-99; XV (1971, p.69-102; 103-121; XVI (1972), p. 95-152); XVII (1973), p. 97-121) has thrown new light on this literature.

The two schools may be described as realists because, while rejecting the existence of an eternal and immutable ātman, they recognize a certain reality in dharmas. In a word, they combine *skandhamātravāda*, the affirmation of the existence of the five skandhas only (as well as the asaṃskṛta), with *nairātmyavāda*, the negation of the person.

The author of the *Traité* seems to be unaware of the existence of the Theravādins of Ceylon; by contrast, he has at his fingertips the works of the Sarvāstivādin-Vaibhāṣikas to which he often refers (see, e.g., p. 109-110F, 11F, 245F, 285F, 424F, 614F, 786F, 787F, 1697F, 1715F, etc.). He was broadly dependent on this school; one could say that it is to it that he addresses his work. Here we must say a few words about this.

To begin with, the Sarvāstivādins distinguish two classes of things: *i*) those that exist by designation only (*prajñaptisat*), truly conventional (*saṃvṛtisatya*), and *ii*) those that really exist (*dravyasat, vastusat*), truly absolute (*paramārthasatya*): cf. Kośa, II, p. 186, 214.

The first are names only serving, out of convention, to designate groups, groups that are valid only insofar as their parts are not in turn subdivisible. Thus an army is reduced to the soldiers that compose it, a forest to its trees, cloth to its threads. The chariot does not in itself exist, merely as a designation of the parts that enter into its manufacture: caisson, shaft, wheels, etc. In the same way, the ātman, the soul, the self, is a simple label applied to the groupings of skandhas, āyatanas or dhātus; there is no substantial entity there, no one to be, to act or to feel.

Nevertheless there do exist – and it is in this that the Sarvāstivādins show themselves as realists – simple facts, recalcitrant to analysis, which truly exist, brief though their duration may be, with a specific intrinsic nature or character (*svabhāva* = *svalakṣaṇa*) and some general characteristics (*sāmānyalakṣaṇa*). These are, for example, the atom of color which cannot be broken, feeling, concept, mental activity and consciousness, each of which forms in itself an indivisible entity.

The Sarvāstivādins have carefully analyzed these realities and, without necessarily forgetting the classification already proposed by the canonical scriptures, have drawn up a new list, the *Pañcavastuka*. The dharmas are sixty-six in number and are divided into five classes:

a. the three asaṃskṛtas or unconditioned: space *(ākāśa*) which does not obstruct matter and is not obstructed by it; the two kinds of nirvāṇa: the cessation of suffering by means of the awareness (*pratisaṃkhyanirodha*) that consists of the understanding of the truths and the disjunction from impure dharmas; the cessation of suffering not due to the awareness (*apratisaṃkhyanirodha*) that consists of the absolute prevention of the arising of future dharmas.

The dharmas that follow in the list are sixty-two in number and are all *saṃskṛta*, conditioned or the results of causes. They are divided into four groups:

b. the 11 *rūpa*, material dharmas, namely*:* the 5 *indriya*, sense organs, the 6 *viṣaya*, objects, and *avijñapti*.

c. the *citta*, also called *manas*, mind, or *vijñāna*, consciousness. It is pure and simple awareness, without any content.

d. the 46 *caitta*, mental or psychic factors, concomitant with the mind and cooperating with it.

e. the 14 *cittaviprayuktasaṃskāra*, dissociated from the mind which are neither matter nor mind. Among these are the four 'characteristics of conditioned dharmas' (*saṃskṛtalakṣaṇa*): birth (*jāti*), old age (*jāra),* duration (*sthiti*) and impermanence (*anityatā),* by virtue of which conditioned dharmas arise, endure for a brief instant, decay and disappear.

Like the skandhas, āyatanas and dhātus listed by the canonical sūtras, the 72 *saṃskṛtadharmas* of the Sarvāstivādins make up the whole lot (*sarvam*), suffering (*duḥkha*), the world (*loka*) of suffering. Causes and caused, impermanent, painful, empty of 'me' and 'mine', they form a series (*saṃtāna*) that transmigrates through the existences of the three times, is defiled or is purified due to the delusions and passions (*kleśa*), as a result of actions (*karman*). These dharmas are true, but under the action of their general characteristics, the characteristis of the conditioned, their manifestation last only a very short time, so short that they perish there where they are born, which renders movement impossible..

By acknowledging a true nature and true characteristics in dharmas, the Sarvāstivādins show themselves to be realists; by limiting their duration to a strict minimum and refusing to them any ātman worthy of the name, they lapse into phenomenalism and thus endanger their own system.

The Sarvāstivādins were to be attacked head on by one of their subsects, that of the Sautrāntikas, so called because they rejected the Abhidharmas and recognized no other authority than the canonical sūtras. Their most qualified spokesperson was Vasubandhu, the author of the Abhidharmakośa, who lived, according to E. Frauwallner, between 400 and 480 AD. He was certainly later than the author of the *Traité*, but, although the latter makes no mention of the Kośa, he was perfectly aware of the Sautrāntika doctrines, even if this was only by consulting the Mahāvibhāṣā. In the criticisms that he raises against the Sarvāstivādins, in regard to, for example, the three times (p. 1690-1694F), he meets and uses the Sautrāntika argumentation. However, in the actual state of the information, it is not possible to know with any certitude who was the borrower and who was the lender.

Be that as it may, without lapsing into eternalism or nihilism, the Sautrāntikas seriously gave the realism of the Sarvāstivādins a heavy pounding. The latter, as their name indicates, based their system on the existence of the dharmas of the three times, past, present and future "because the Bhagavat said, it, because the mental consciousness proceeds from the organ and the object and because the past bears a fruit." The Sautrāntikas reject any temporal distinction "because if past and future things really exist, the dharmas coming from causes (*saṃskṛta*) would always exist and would thus be eternal. And yet scripture and reasoning declare that they are impermanent." On this subject, see Kośa, V, p. 50-65, and *Documents d'Abhidharma*, published by L. de La Vallée Poussin in MCB, V, 1936-1937, p. 7-158.

In addition, the Sautrāntkas noticeably reduced the list of 75 dharmas recognized as real by the Sarvāstivādins. For them, the three asaṃskṛtas are false, for space *(ākāśa*) is the simple absence of matter, and nirvāṇa is, after the destruction of the passions and the dharmas of existence, the absence of their renewal. Nirvāṇa is the culmination, negative and unreal, of a dependent origination which was positive and real; it is a *paścad abhāva*, non-existence following after existence, a nirodha, none other than cessation (Kośa, II, p. 282-284). – The Sautrāntikas accept the non-existence of the mind, but reject the *caitta*s completely or partially (Kośa, II, p. 150, n.). – Finally they consider the 14 dissociated dharmas (*viprayuktasaṃskāra*) as purely inventions of the mind. In particular, birth, duration, old age and impermanence of the conditioned dharmas are not things in themselves, distinct from the dharmas that arise and that perish, but simple modifications of the series which begins, is prolonged, is modified and perishes

(Kośa, II, p. 226-238). Destruction is spontaneous *(ākasmika*): the dharma perishes incessantly by itself, is incessantly reborn from itself under normal conditions. The dharma-cause produces the dharma-effect in the same way that one balance-pan rises when the other descends (Kośa, IV, p. 4-8).

Thus, not content with eliminating a number of dharmas, the Sautrāntikas reduced the duration of those that it wanted to spare practically to zero. The dharmas are instantaneous (*kṣaṇika*), for it is in their nature to perish as soon as they are born.

In order to bring about these somber cuts in the Sarvāstivādin forest, the Sautrāntikas claimed to follow, among other sources, a sūtra where the Buddha said: "Here, O monks, are five things that are only names, designations, conventions, manners of speaking, namely: the past, the future, space, nirvāṇa and pudgala" (cf. Madh. vṛtti, p. 389; Kośa, IV, p. 5, n. 2). However, their nominalism was not complete, for by maintaining a number, however restricted, of real entities like *rūpa* and *citta*, and above all, by accepting the mechanism of dependent origination as the nature of things, these relentless critics remain 'realists' on the philosophical level.

3. The Nominalists

– In terms of the old canonical sūtras, the group of the saṃskṛtadharmas limited by the five skandhas, the twelve āyatanas, the twelve dhātus constituted a reality called *sarvam*, the all (*S*. IV, p. 15), *loka*, the world (*S*. IV, p. 52, 54) or, as well, *duḥkha*, suffering (*S*. IV, p. 28). It is on this realist basis that the Sarvāstivādins and the Sautrāntikas elaborated their respective theories. In contrast, a Hināyānist sect derived from the Mahāsāṃghikas saw in the skandhas, the āyatanas and the dhātus simple nominal beings only, without the least reality. The practitioners of this sect were designated by the name Prajñaptivādins, i.e., 'Nominalists'.

In his syllabus of the sects, the *Samayabhedaoparacanacakra* (transl. Hiuan-tsang, T 2013, p. 16a17-18), the historian Vasumitra, who lived in the 4th century after the Nirvāṇa, attributes the following three theses to the Prajñaptivādins: 1) duḥkha is not the skandhas; 2) the twelve āyatanas are not really true; 3) the saṃskāras that combine in interdependence and succession are metaphorically (*prajñapyante*) called *duḥkha*." To express onself thus is to deny any reality to conditioned things and their dependent origination; it is complete Madhyamaka.

Moreover, the Prajñaptivādins had inaugurated the Śūnyavāda by drawing up a list of ten emptinesses. In the Mahāvibhāṣā, T 1545, k. 104, p. 540a20, we read: "The Prajñaptivādins (Che-chö-louen) say that there are many śūnyatās: 1) *adhyātma-ś*., 2) *bahirdhā-ś*., 3) *adhyātmabahirdha-ś*., 4) *saṃskṛta-ś*., 5) *asaṃskṛta-ś*, 6) *atyanta-ś*., 7) *prakṛti-ś*., 8) *apravṛtti-ś*., 9) *paramārtha-ś*. 10) *śūnyatā-ś*. These ten types of śūnyatā are examined in other places (cf. Vibhāṣā, T 1545,k. 8, p. 37a12-15; T 1546, k. 4, p. 27a17-19). Why distinguish so many emptinesses? Because their practice serves as antidote (*pratipakṣa*) to twenty kinds of belief in personality, [in *viṃśatiśikharasamudgata satkāyadṛṣṭiśaila*]. These twenty kinds of belief in the

person, roots of all the passions (*sarvakleśamūla*), persist in saṃsāra and do not end up in nirvāṇa: they are serious faults and this is why the emptinesses which are their close counteragents are often spoken of."

Were the Prajñaptivādins the inventors of these ten śūnyatās or were they borrowed from the Mahāyānists? These are questions that cannot be answered at the moment because of the absence of any information. But it will be noted that in the opinion of the Vibhāṣā, the ten śūnyatās of the Prajñaptivādins were directed solely against belief in the ātman whereas they perhaps also countered the reality of things.

Be that as it may, and as the *Traité* would have it, it should be recognized that, taken altogether, the study of the Abhidharmas and the Hīnayānist śāstras leads to a qualified realism rather than a complete nihilism.

III. EMPTINESS ACCORDING TO THE MADHYAMAKA

As we have just seen, the early schools of the Theravādins and the Sarvāstivādins thought to interpret the canonical doctrines correctly by comparing the dharmas that exist only as designation (*prajñaptisat, nāmamātra*), such as an army, a forest, the pitcher, the ātman, with a series of dharmas that exist in reality (*dravyasat, vastusat*) some of which, the saṃskṛtas, arise due to causes and others, the asaṃskṛtas, are uncaused.

1.The canonical sūtras established three lists of saṃskṛtas each covering the same grouping: the five skandhas, the twelve āyatanas and the eighteen dhātus. While keeping these classifications, the Theravādins put next to them a list of 81 *saṃskṛtadharmas* (plus 1 asaṃskṛta), and the Sarvāstivādins, a list of 72 *saṃskṛtadharmas* (plus 3 asaṃskṛtas): see H. von Glasenapp, *Die Philosophie der Inder*, Stuttgart, 1949, p. 330 and 334.

The saṃskṛtas (also called saṃskāras) are characterized by three or four *saṃskṛtalakṣaṇa*s: arising (*utpāda*), disappearance (*vyaya*) and duration-change (*sthityanyathātva*).

Although they do not exist in themselves, they are real (*dravyasat, vastusat*) insofar as they have a intrinsic nature or their own character (*svabhāva* = *svalakṣaṇa*: Kośa, VI, p. 159) and general characteristics (*sāmānyalakṣaṇa*): they are impermanent (*anitya*), painful (*duḥkha*), empty (*śūnya*) and non-self (*anātman*).

Basing themselves on the great majority of canonical sūtras, the Theravādins and the Sarvāstivādins, in their Abhidharmas, profess the non-self (*nairātmya*), the emptiness of the being or the person (*sattvaśūnyatā, pudgalaśūnyatā*). By self *(ātman*) is meant a permanent (*nitya*), stable (*dhruva*), eternal (*śāśvata*) and immutable (*avipariṇāmadharman*) entity. Now the saṃskṛtas (skandhas, āyatanas or dhātus) are impermanent, precarious, of very brief not to say instantaneous duration, and show perpetual changing in their own nature and their characteristics. Therefore they are not a self, do not belong to a self: they are 'empty of me and mine' (*śūnyā ātmanā cātmīyena ca*).

Being causes and coming from causes and conditions (*hetupratyayasamutpanna*), these saṃskṛtas are carried away in the round of a saṃsāra that has had no beginning. The skandhas forming series appear and

disappear from moment to moment according to the immutable process of the 'twelve-membered dependent origination' (*dvādaśāṅgapratītyasamutpāda*) going from ignorance to old age-death: "This being, that is; from the production of this, that is produced, i.e., the formations have as condition ignorance, old age and death has as condition birth, and so this is the origin of the entire great mass of suffering. Conversely, this not being, that is not; by the destruction of this, that is destroyed, i.e., from the destruction of ignorance there results the destruction of the formations, from the destruction of birth results the destruction of old age and death, and such is the destruction of the entire great mass of suffering." The arising and perishing skandhas are present in each of the twelve stages of the pratītyasamutpāda, for, as the Kośa, III, p. 60 and 66 comments, the series of the skandhas that develops in the existences is the twelve-membered pratītyasamutpāda and its members are called by the name of the dharma that is the most important therein.

The pratītyasamutpāda makes up the true nature (*dharmatā*) of conditioned dharmas: "Whether the Tathāgatas appear or whether the Tathāgatas do not appear, this dharma-nature of the dharmas (*dharmāṇāṃ dharmatā*) remains stable" (references in *Traité*, p. 157F; add Nidānasaṃyukta, p. 148, 164).

2. In contrast to the saṃskṛtas there are the asaṃskṛtas or unconditioned. The canonical texts and the Abhidharmas of the Theravādins know only one, namely, nirvāṇa; the Sarvāstivādins have three, namely, space *(ākaṣa*) and the two 'types' of nirvāṇa. Differing from the saṃskṛtas, they are without birth, without disappearance and without duration-change (*A*. I, p. 152) and completely escape the law of pratītyasamutpāda. One would like to think that nirvāṇa is an abode of eternal bliss, but it is in no way an ātman. In the words of the third seal of the Dharma, *all* dharmas, saṃskṛta as well as asaṃskṛta, are non-self (*anātmānaḥ sarvadharmāḥ)* and, what is more, there is no one to enter into nirvāṇa.

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The Sarvāstivādin scholasticism is a grandiose but fragile edifice. We saw above how it was attacked head on by the Sautrāntikas. The last blow was delivered by the Mahāyānists, particularly the Mādhyamikas. The author of the *Traité* has, to a great extent, contributed to this work of demolition by taking his inspiration from some canonical sūtras that profess the twofold emptiness, from a number of Mahāyānasūtras among which are primarily the Prajñāpāramitasūtras, and finally from the philosophical śāstras of the Madhyamaka school, signed by the great names of Nāgārjuna, Āryadeva and Rahulabhadra. Here I [Lamotte] will try to summarize his position with the aid of the works of L. de La Vallée Poussin, R Grousset, E. Conze and J. May which have been especially useful to me. In the pages that follow, the abbreviations used are:

P. = Pañcaviṃśatisāhasrikā; *Ś*. = Śatasāhasrikā; *Madh. kār*. = Madhyamakakārikā by Nāgārjuna; *Madh. vṛtti* = Prasannapadā by Candrakīrti; *Madh. av*. = Madhyamakāvatāra also by Candrakīrti.

In the search for the Mystery, the Thomist scholasticism uses the triple method of negation (*via negationis*), of causality (*via causalitatis*) and of transcendence (*via eminentiae*); the Mādhyamika scholasticism resorts to the first, evades the second and substitutes for the third a cautious silence (*via silentii*).

The system rests on the distinction between the two truths: *i*) the conventional truth or truth of worldly convention (*saṃvṛtisatya*) marred by realism, pluralism and determinism and built up on ignorance alone; *ii*) the absolute truth (*paramārthasatya*) which, while rejecting realism, keeps itself from falling into nihilism and thus takes a Middle Way (*madhyamā pratipad*) between negation and affirmation, a path leading to he stopping of the mind and of speech. – See *Madh. vṛtti*, p. 491-499 (J. May, *Candrakīrti*, p. 224-234); *Traité*, p. 27F, 1091F, 1101F, 1379F, etc.

1. Rejection of realism

Capable of being envisaged under various aspects, the doctrine of emptiness is applied to all dharmas (*sarvadharmaśūnyatā)* without exception (*atyantaśūnyatā).* Dharmas are empty of intrinsic nature (*svabhāvaśūnyatā),* essence (*prakṛtiśūnyatā)* and specific nature (*svalakṣaṇaśūnyatā*). They are also without general characteristics and elude causality. They do not truly exist: they are merely designations (*prajñapti*), simple names (*nāmamātra*). No longer are there distinctions between inner dharmas (*adhyātmaśūnyatā)*, outer dharmas (*bahirdhāśūnyatā)* and both inner and outer dharmas (*adhyātmabahirdhāśūnyatā),* or between conditioned dharmas (*saṃskṛtaśūnyatā)* and unconditioned dharmas (*asaṃskṛtadharmaśūnyatā).*

Without pretending to be complete, the *Ś*. (p. 930-936) attempts to draw up the list of empty dharmas. Everything imagined by worldly persons (*pṛthagjana*) or by the saints *(ārya*) appears in it: the five skandhas, the twelve āyatanas, the eighteen dhātus, the twelve aṅgas of the pratītyasamutpāda, the six pāramitās, the eighteen śūnyatās, the thirty-seven bodhipākṣikadharmas and other dharmas supplementary to the Path (*4 āryasatyas*, 4 *dhyānas*, 4 *apramāṇas*, 4 *ārūpyasamāpattis*, 8 *vimokṣas*, 9 *anupūrvasamāpattis*, 3 *vimokṣamukhas*, 6 *abhijñās*, 112 *samādhis*, 43 *dhāraṇīmukhas*), finally, all the Buddhadharmas (10 *tathāgatabalas*, 4 *vaiśāradyas*, 4 *pratisaṃvids*, *mahāmaitrī, mahākaruṇā,* 18 *āveṇikabuddhadharmas*): in brief, all possible and imaginable dharmas, from *rūpa* up to the *sarvākārajñatā* of the Buddhas.

It is to be noted that the eighteen śūnyatās appear in the list. It is that they perform no action, and each time the sūtra adds: "It is not by means of the thing's emptiness that this thing is empty; the thing itself is emptiness, the very emptiness is the thing (e.g., *na rūpaśūnyatayā rūpaṃ śūnyaṃ rūpam eva śūnyatā śūnyataiva rūpam*).

If one examines this universal emptiness, the following deductions are reached:

1) The saṃskṛtas are empty of intrinsic nature (*svabhāva*), essence (*prakṛti*) or self-character (*svalakṣaṇa*). Matter is devoid of materiality and all the rest in keeping (*P*., p. 128, ii; *Ś*. p. 554, 6: *rūpaṃ rūpeṇa śūnyam*). Matter is devoid of the character of matter (*P*., p. 137, 12; *Ś*., p. 653, 11: *rūpaṃ virahitaṃ rūpalakṣaṇeṇa*). The bodhisattva should consider all these dharmas as empty of essence (P., 132, 23; Ś., p. 613, 5: *bodhisattvena prakṛtiśūnyāḥ sarvadharmāḥ pratyavekṣitavyāḥ).*

If the intrinsic nature of dharmas were a real self-nature, a being in itself, it would be innate (*nija*), non-artificial (*akṛtrima*), independent of other (*parānapekṣa*), permanent (*nitya*) and immutable (*avipariṇāmadhrman*) (*Madh. kāra*., XIII, 1-3; *Madh, vṛtti*, p. 262-263). But the nature of dharmas seemed to be caused, manufactured, subject to conditions, permanent and changing. Thus water is cold, but if it is put near a pot of hot coals, it becomes hot and takes on the nature of the fire; once the embers are cold, it becomes cold (*Traité*, p. 2112F). Therefore the intrinsic nature of dharmas is a non-nature: the intrisnic nature of rūpa is a non-nature (*P*., p. 137, 2-3; *Ś*. p. 664, 17: *abhāvo rūpasya svabhāvaḥ*) and it is the same for all the skandhas, dhātus, āyatanas, pratītyasamutpāda, up to and including the pinnacle of the truth (*bhūtakoṭi*) which is empty of the nature of *bhūtakoṭi* (*P*., p. 137, 9-11).

2) The saṃskṛtas, empty of nature and self characteristics, are likewise devoid of general characteristics (*sāmānyalakṣaṇa*), impermanence, etc., because applied to natures that are not so, these general characteristics are without substratum. It would be futile to try to find impermanence (*anityatā),* suffering (*duḥkhatā),* non-self (*anātmatā),* calm (*śantatā),* emptiness (*śūnyatā),* absence of marks (*animitta*), insignificance (*apraṇihitatā)* and isolation (*viviktatā)* in them. Therefore the impermanence of *rūpa* is empty of the impermanence of *rūpa*, and it is the same for all the general characteristics applied to the skandhas (*P*., p. 131, 5-132, 2; *Ś*., p. 568, 8-580-16: *rūpānityatā anityatāsvabhāvena śūnyā,* etc., etc.). Dharmas have but one characteristic: the absence of characteristics (*P*., p. 164, 225, 244, 258, 261, 262: *ekalakṣaṇā yadutālakusaṇāḥ; Traité*, p. 1376F, 1382F, 1694F, 1703F, etc.).

3) The saṃskṛtas are the result of causes (*pratītyasamutpanna*) only in apparent truth. They are dharmas empty of self existence and of characteristics that arise from dharmas empty of self existence and of characteristics (*Pratītyasamutpādahṛdayakārikā,* no. 4, cited in Pañjikā, p. 355, 14; 532, 5: *śūnebhya eva śūnyā dharmāḥ prabhavanti dharmebhyaḥ*).

The early sources (Saṃyutta, II, p. 25; Nidānasaṃyukta, p. 147-149; Anguttara, I, p. 286) considered as 'dharma-nature of the dharmas' the twelve-membered pratītysamutpāda controlling the production and destruction of the saṃskṛtas throughout the cycle of existence (saṃsāra). This dharma-nature of the dharmas they called *dhātu, dhammaṭṭhitatā, dhammaniyāmatā, idappacayatā* (Pāli listing); *dharmatā dharmasthititā, dharmaniyāmatā, dharmayathāthatā, avitathatā, ananyathā, bhūtakoṭi, satyatā, tattvā yathātathatā, avipaītatā, aviparyāsatathatā, idaṃpratyayatā* (Sanskrit listing), but we should not be impressed by the accumulation of these abstract nouns.

Actually: "That which arises from conditions is in fact unborn; there is no real production for it. That which depends on conditions is declared to be empty. He who knows emptiness is not fooled." (Madh. vṛtti, p. 239, 491, 500, 504; Pañjikā, p. 355: *yaḥ pratyayair jāyati sa hy ajāto, na tasya utpādu sabhābato 'eti; yaḥ pratyayādhīnu sa śūnya ukto, yaḥ śūṇyatāṃ jānati so 'pramattaḥ).*

A dependent production which, if one may say so, functions in emptiness, is not that. It is inefficacious in itself and in its twelve members (*aṅga*). In fact, ignorance is empty of ignorance and so on up to old age and death, empty in turn of old age and death (*P*. , p. 129, 17-130, 2; *S*., p. 558, 19-559, 22: *avidyā avidyātvena śūnyā… yāvaj paramāraṇanaṃ jāramaraṇatvena śūnyam*). And this alleged 'dharma nature of dharmas', that is called *tathatā, dharmatā, dharmadhātu, dharmaniyamtatā, bhūtakoṭi*, etc., is likewise

empty of intrinsic nature (P., p. 132, 3-8; Ś., 580, 17-582, 3), does not exist and is not perceived (*na vidyate nopalabhyate*: P., p. 136, 7; Ś., p. 580, 17-582, 3).

Nāgārjuna also said: "Dependent production we call emptiness; it is a metaphorical designation; it is the Middle Way" (*Madh. kār*., XXIV, 18: *Yaḥ pratītyasamutpādaḥ śūnyatāṃ tāṃ pracakṣmahe; sā prajñaptir upādāya pratipat saiva madhyamā*. – Cf. J. May, *Candrakīrti*, p. 237 and note 840). Homage to the Teacher "who has taught that the pratītyasamutpāda is without destruction (*anirodha*), without production (*anutpāda*), without interruption (*anuccheda*), without permanence (*aśāśvata*), without identity (*anekārtha*), without multiplicity (*anānārtha*), without coming (*anāgama*), without going (*anirgama*)" (*Madh. vṛtti*, p. 3, 11). Those are the "eight non's" of Nāgārjuna which the *Traité* cites twice (p. 326F, 1638F); for its author, to teach the pratītyasamutpāda conclusively is to reject the whole system for the experience only of the true nature that underlies it, namely, the absence of nature (p. 351F).

Pratītyasamutpāda being empty, saṃsāra, or the succession of births and deaths due to impassioned actions, has never begun. By that very fact, nirvāṇa, which marks the cessation of saṃsāra, is acquired at any time. Being the interruption of a process that has never begun, nirvāṇa is devoid of the nature of nirvāṇa. "There is the emptiness of the absolute. The absolute is nirvāṇa and this nirvāṇa is empty of nirvāṇa" (*P*., p. 196, 9; *Ś*., p. 1408, 20-21; *Paramārthaśūnyatā; paramārtha ucyate nirvāṇaṃ, tac ca nirvāṇena śūnyam*). Meeting in emptiness, saṃsāra and nirvāṇa are identical: there is not the slightest difference between saṃsāra and nirvāṇa (*Madh. kāra*., XXV, 19; *Traité*, p. 1142F: *Na saṃsārasya nirvāṇāt kiṃcid asti viśeṣaṇam*).

4) Devoid of the characteristics of saṃskṛta (production, duration and destruction), would not the saṃskṛtadharmas actually be asaṃskṛtas, defined precisely by the absence of these same characteristics? Without a doubt, but as we have just seen, the saṃskṛtas are simple designations (*prajñaptisat*) and, by virtue of the solidarity of opposites (*pratidvandvisādharmya*), wherever a given fact does not exist, its contrary does not exist either (*Madh. vṛtti*, p. 287, 15). But the saṃskṛtas, without production, duration and destruction, do not exist. Therefore their opposite, the asaṃskṛtas, do not exist either (*Madh. kār*., VII, 33; *Traité*, p. 2080F).

5) In conclusion, conditioned or unconditioned, dharmas do not exist and are not perceived (*P*., p. 135, 20; *Ś*., p. 642: *dharmā na vidyante nopalabhyante*); they are unborn and without beginning (*P*., p. 137, 19-138, 1;*Ś*., p. 675, 5: *ajātā aniryātāḥ sarvadharmāḥ);* they are in fact pacified from the very beginning, unproduced and nirvaṇized in essence (Ratnameghasūtra, cited in Madh. vṛtti, p. 225, 9: *ādiśantā hy anutpannāḥ prakṛtyaiva ca nirvṛtāḥ*).

Candrakīrti has summarized fully the Mādhyamika attitude in regard to dharmas and, since his final word scandalizes some of our thinkers, it must be cited here in the original text (*Madh. vṛtti*, p. 265, 6-8) and in the translation given to it by L. de La Vallée Poussin (*Madhyamaka*, p. 41):

Akṛtrimaḥ svabhāvo hi nirapekṣaḥ ca iti vyavasthāpayāmbabhūvur ācāryā iti vijñeyaṃ. Sa caiṣa bhāvānām anutpādātmakaḥ svabhāvo 'kiṃcittvenābhāvamātratvād asvabhāva eveti kṛtvā bhāvasvabhāva iti vijñeyam. – "This intrinsic nature the Teacher has defined as non-artifical, independent (or absolute). This intrinsic nature of things consists of their non-production; being none other than what is (*akiṃcittvena*), being

merely non-existence (*abhāvamātra*), it is a non-self nature (*asvabhāva*); therefore the intrisic nature of dharmas is not (*nāsti bhāvasvabhāvaḥ).”* (transl. L. de La Vallée Poussin, *l.c*.).

Whether one speaks of it in positive or negative terms does not change anything. The Prajñās call it non-arising (*anutpāda*), non-destruction (*anirodha*), non-defilement (*asaṃkleśa*), non-purification (*avyavadāna*), non-manifestation (*aprādurbhāva*), non-grasping (*anupalambha*), non-accomplishment (*anabhisaṃskāra*), but also purity (*viśuddhi*): cf. *P*., p. 146, 19-20; *Ś*., p. 842, 12-14.

The *Traité* prefers to designate it by the name of *dharmatā,* a term which Kumārajīva usually renders by the characters *tshou-fa-che-siang*, ‘true nature of dharmas’, but this true nature has as its sole nature the absence of characteristics.

As we have seen in the preceding chapters, the highest aspiration of the bodhisattvas is to accede to the knowledge of non-production (*anutpādajñāna*) or, according to the time-honored expression, to *anutpattikadharmakṣānti*, the conviction that dharmas do not arise, a conviction definitively acquired (*pratilabdha*) in the eighth *bhūmi*. By means of it and without either effort or change in the mind (*cittānubhoga*), the bodhisattva cognizes the true nature of dharmas (cf. above, p. 1788F).

2. Rejection of nihilism

Opponents of realism, the Mādhyamikas are also resistant to nihilism. Thus they are separated from the radical negativism of the Nāstikas and the semi-negativism of the Theravādins and the Sarvāstivādins.

The Nāstika is a heretic who denies production due to causes, falls into the pit of wrong view par excellence (*mithyādṛṣṭi*), the negation of the life to come, of cause and fruit, of action and retribution. He breaks the roots of good (*kuśalamūla*) that are innate in everyone and by virtue of which we are able to do good and avoid evil (Kośa, IV, p. 170). Thus he turns his back on nirvāṇa and is infallibly reborn in the hells (cf. L. de La Vallée Poussin, *Madhyamaka*, p. 25; *Traité*, p. 1091-1092F).

The Theravādin and, more so, the Sarvāstivādin who ‘professes the existence of everything’, acknowledge a reality and an ephemeral causality in the saṃskṛtadharmas, but deny to them a substantial self and proclaim them to be empty of ‘me’ and ‘mine’. They grasp an empty aspect in these dharmas (Kośa, VII, p. 31). They profess a qualified nihilism, but a nihilism just the same.

The Mādhyamikas want nothing to do with it. Rejecting respectively the views of existence and non-existence, they halt any subject of preaching and make negation and affirmation both impossible. The predicate assumes a subject and, in the absence of a subject, it loses any meaning. This is why the Mādhyamikas do not grasp, are unable to seize any part whatsoever of a characteristic mark (*nimitta*), empty or real (*Traité*, p.1093F).

In hi*s Madh. kār.*, V, 8, Nāgārjuna says: “The fools who see the existence (*astitva*) and the non-existence (*nāstitva*) of essences do not see the beneficial pacification of the empirical world (*draṣṭavyopaśamaṃ śivam*).” And Candrakīrti, in his *Madh. vṛtti* (p. 135-136) rests this kārikā on a citation of the

Samādhirājasūtra: To say "it is", to say "it is not", those are both extremes (*anta*). "Pure" (*śuddhin*) and "impure" (*aśuddhin*) are also extremes. This is why, having sidestepped the two extremes, the wise man keeps his place at the middle (*madhya*). "It is" and "it is not" give rise to controversy (*vivāda*); "pure" and "impure" also give rise to controversy. When there is controversy, suffering (*duḥkha*) is not appeased; beyond controversy, suffering ceases.

By prohibiting affirmation, negation and prevarication, the Mādhyamikas establish themselves on neutral ground where nobody can attack them.

3. Emptiness and the Middle Way

Prajñāpāmaritā is the non-grasping and the non-rejection of all dharmas (*P*., p.135, 2: *yaḥ sarvadharmāṇām aparigraho 'nutsargaḥ sā prajñāpāramitā).* In the same perspective, the śūnyatā that avoids the extremes of existence and non-existence is the rejection of all wrong views (Kāśyapaparivarta, § 65: *sarvadṛṣṭikṛtānām hi śūnyatā niḥsaraṇam. – Madh. kār., XIII, 8: śūnyatā sarvadṛṣṭīnāṃ proktā niḥsaraṇaṃ jinaiḥ).*

It is a tool by means of which the mind is purified, but a tool that must be used with care and rejected as soon as it has fulfilled its purpose, like the raft after the river has been crossed (*Traité*, p. 64F), a medicine after the cure (ibid., p. 1227F, 2066F), a magic spell after the miracle (*Madh. kār*., XXIV, 11).

"But the comparison that the Madhyamaka prefers, inherited from the Majjhima (I, p. 134), is the comparison of the snake (*alagarda*) that carries miraculous gems on its crest. The gems will make the fortune of the person who 'captures' the snake poperly, but the snake fatally stings the person who 'captures' it improperly" (L. de La Vallée Poussin, *Madhyamaka*, p. 32, summarizing the *Madh. vṛtti*, p. 497).

One captures śūnyatā improperly and is stung by the snake when one posits an emptiness in itself. The emptiness which is the means of escaping from wrong views does not posit an absolute that itself would become the object of a wrong view, a *śūnyatādṛṣṭi*. In a paragraph of the Kāśyapaparivarta often invoked by other sources (cf. *Traité*, p. 1227-1228F), the Buddha says to his disciple: "It is not by means of emptiness that one makes the dharmas empty, but the dharmas themselves are empty… It is this consideration indeed that is called the Middle Way. Actually, those who take refuge in emptiness by grasping an emptiness (*śūnyatopamabhena*), them I declare to be lost to my teaching (*naṣṭapraṇaṣṭā itopravacanāt*). A view of the individual (*pudgaladṛṣṭi*) as high as Sumeru is better than a view of emptiness (*śūnyatādṛṣṭi*) in the one who wrongly clings to it. Emptiness is the means of avoiding all kinds of wrong views; on the other hand, he who has this very emptiness as a belief, him I declare to be incurable (*acikitsya*)."

The danger is so great that, in order to prevent this sickness, the Prajñāpāramitāsūtras, apart from the emptinesses excluding the dharmas, distinguish an emptiness of emptiness (*śūnyatāśūnyatā),* excluding all

the others. Thus, when brigands infest a country, it requires a strong man to destroy them; but when the latter has imposed his law, another strong man must be called upon to kill him (*Traité*, p. 2066F).

Moreover, as we have already seen, the absolute, which is called tathatā, dharmadhātu. fundamental element, etc., is devoid of absolute self nature: "Tathatā is empty of the intrinsic nature of tathatā, and this emptiness of tathatā is not tathatā; apart from tathatā, there is no emptiness; tathatā itself is emptiness; emptiness itself is tathatā" (P., p. 132, 4-5; Ś. P. 580, 18-20: *Tathatā tathatāsvabhāvena śūnyā; yā ca tathatāyāḥ śūnyatā na sā tathatā, na cānyatra tathatāyāḥ śūnyatā; tathataiva śūnyatā, śūnyataiva tathatā*).

If you look for emptiness, you will not find it anywhere. It is merged with the 'dharma-nature' of dharmas, and these exist and arise only in apparent truth. So little do they exist that in absolute truth it cannot be said that they are or that they are not. Do not say that if you do not find them it is because of the weakness of your knowledge: "It is because the dharmas do not truly exist that they are not perceived, and not because of weakness of knowledge… The Buddha himself acknowledged: 'Since my first production of the mind of Bodhi to the moment I became Buddha, a Buddha with the ten powers, I have looked for a reality in dharmas without ever finding it.' That is indeed anupalambhaśūnyatā, or emptiness consisting of non-perception" (*Traité*, p. 2145-2146F).

This kind of talk is difficult and who is able to hear it? Not, certainly, the śrāvakas and pratyekabuddhas. Only the bodhisattva skilled in skilful means (*upāyakuśala*), duly instructed by good friends (*kalyānamitra*) and practicing the Perfection of Wisdom will understand this talk without trembling, without shuddering, without shivering (*nottrasyati na saṃtrasyati na saṃtrāsam āpadyate*).

Ordinary people – of all eras – will be dizzied by emptiness and will desperately seek a reality (an absolute, a nirvāṇa) onto which they grab hold. And since the views of existence and non-existence are wrong, they will think that they find nirvāṇa in a higher synthesis of existence and non-existence. But here the way of transcendence (*via eminentiae*) leads to absurdity. The Buddha stated that existence (*bhāva*) and non-existence (*abhāva*) should be abandoned, but nirvāṇa, deliverance (*mokṣa*), should be kept. If nirvāṇa were both existence and non-existence, it should be both abandoned and kept; as nirvāṇa, it would be real, not produced by causes and non-conditioned, but as the synthesis of existence and non-existence, it would be unreal, produced by causes and conditioned (Madh. kār., XXV, 10-13). Thus worldly people, not utilizing emptiness at all, the sole *tool* that would appease their minds, turn their backs on the Middle Way and are engulfed in stupidity (*moha*).

The only efficacious absolute, which is not perceived (does not exist), is the emptiness of all dharmas.

In his Pañjikā (p. 427, 2-9) on the Bodhicaryāvatāra, Prajñākaramati writes:

Sarva eva bhāvā āropitam anāropitaṃ ceti rūpadvayam udvahanti / tatra tad avidyāpravāhitam āropitam rūpaṃ tat sarvajanasādhāraṇam iti na tadupalabdheḥ saṃkleśaprahāṇam upapadyate / anyathā sarve bālajanās tathāgatāḥ syur iti prācīnaprasaṅgaḥ / ity anāropitam eva tattvam anu[pa]lambhayoge[nā]dhigamyamānam ajñānasravakṣayāya sāmarthyavad upalabhyate / tac ca prajñayā vivecyamānaṃ sarvadharmānupalambhalakṣaṇam avasitam iti satvadharmaśūnyataiva sarvāvaraṇavibhramaprahāṇāya paṭiyasīty avagamyate //

Translation. – All things (*bhāva*) have two natures (*rūpa*): one (erroneously attributed) superimposed nature and one non-superimposed nature. The superimposed nature, carried by ignorance, is (a mistake) common to all humanity; and it is not by perceiving this nature that the destruction of the defilements is made possible. In the opposite case, the obvious result would be that all fools are tathāgatas. Thus only the non-superimposed absolute (*tattva*), attained by a method of non-perception, would seem to be capable of destroying the impurities of non-knowledge. And this absolute, discerned by wisdom, leads to the non-perception of any dharma: it is, purely and simply, the emptiness of all dharmas, and it is clear that it is perfectly capable of destroying all obstacles and mental problems.

- Now we must see how it is accessed.

4. Progression to silence

As we have seen above (p. 1796F), the career of the bodhisattva essentially involves four stages (*avasthā)* distributed over two levels (*bhūmi*), but it is already at the fourth stage and the eighth bhūmi when the bodhisattva has attained *anutpattikadharmakṣānti* that he accedes to the silence which is the philosophy of the sages *(āryāṇāṃ tūṣṇiṃbhāva*). Without going into these systematizations, the present note will attempt to show how the bodhisattva (or the Mahāyānist) arrives at the desired goal by textual studies, negation of the apparently real and spontaneous elimination of this negation.

1. STUDY OF THE TEXTS. –

In order to enter into the great concentrations (*samadhi*) on emptiness, it is necessary to pass through the lesser 'gate of means' (*upāyamukha*): to learn, recite, memorize, study and apply the *Prajñāpāramitāsūtras* (*Traité*, p. 2047F). Study of this voluminaous literature is the condition for success.[401] And besides, the other Mahāyānasūtras invariably end with the same demand and promise their readers invaluable spiritual and material benefits.

2. NEGATION OF THE APPARENTLY REAL. –

It must be understood that things (*dharma*) as they appear to the deluded minds of worldly people (*pṛthagjana*) and to the saints *(ārya*) exist only in relative provisional truth (*saṃvṛtisatya*) and that, in real truth (*paramārthasatya*), they are: *i*) impermanent (*anitya*), *ii*) empty of 'me' and 'mine' (*śūnyā ātmanā*

[401] This voluminous literature is now within the reach of everyone thanks to the all-consuming activity of E. Conze over the last 35 years. The medium, great and small Prajñās have now been spread across the world by the editions, translations, glossaries and analyses he has devoted to them, without being disheartened by the texts which are made tiresome by the long lists and the endless repetitions..

cātmīyena ca), *iii*) empty of existence itself and of real characteristics and, consequently, without production (*utpāda*) or destruction (*nirodha*).

The starting point of this radical criticism is the observation of the impermanence of all phenomena. The canonical sūtras repeat incessantly that what is impermanent is not a self and does not belomg tp a self. And as the *Traité* will comment (p. 2138F), the emptiness of dharmas is the logical outcome of the teaching of non-self. In the same way, the sick baby is cured when the mother takes a remedy, for the baby forms a continuous series with her.

Like the pudgalaśūnyatā, the dharmaśūnyatā affects all dharmas without exception; it encompasses all the dharmas of the path of nirvāṇa, loved and practiced by the saints *(ārya*). Seen from this angle, the four noble truths preached in the sermon of Brenares take on a new coloration.

The Buddha revealed suffering (*duḥkha*), its origin (*samudaya*), its cessation (*nirodha*) and the path (*mārga*) of its cessation. He said:

a. Sarvaṃ duḥkham. Everything, namely, the skandhas, āyatanas and dhātus are suffering, and this suffering should be known completely.

b. Duhkhasamudayas tṛṣṇā. The origin of the suffering is desire. According to the immutable process of pratītyasamutpāda, birth (*janman*) is conditioned by action (*karman*), and action itself is conditioned by passion (*kleśa*). The desire which is the origin of this suffering must be abandoned (*prahātavya*).

c. Duḥkhanirodho nirvāṇam. The cessation of the suffering marking the stopping of pratītyasamutpāda is nirvāṇa. This cessation must be realized (*sākṣātkartavya*).

d. Duḥkhanirodhagāminī pratipan mārgaḥ. The path that leads to the cessation of suffering is the path of nirvāṇa, and this path must be cultivated (*bhāvayitavya*).

There is nothing to be changed in this formula, good in meaning as well as in letter; as the emperor Aśoka said: "Everything that the Buddha Bhagavat said is well said."

Nevertheless, influenced by the teaching of non-self, the śrāvakas and pratyekabuddhas have modified the formula and, as expressed by the tongue of Buddhaghosa (Visuddhimagga, p. 436), they interpreted it in the following way:

a. Dukkham eva hi, na koci dukkhito. Yes, there is suffering, but nothing has been made to be painful.

b. Kārako na, kiriyā va vijjati. There is no agent, but activity exists. In other words, conditioned origination exists, but in the absence of any personal agent.

c. Atthi nibutti, na nibutto pumā. There is extinction, but nobody is extinct. Nirvāṇa exists, but the nirvanized one does not exist.

d. Maggam atthi, gamako na vijjati. There is a Path, but nobody to travel on it.

Finally, impressed by the twofold emptiness of beings and things, the bodhisattvas embarked on the Mahāyāna give their interpretation in turn (Dhyāyitasamuṣtisūtra, cited in *Mad. vṛtti,* p. 517, 13-15):

a. Yenānutpannāḥ sarvadharmā dṛṣṭās tena duḥkhaṃ parijñātam. He who sees that no dharma is produced knows suffering completely.

b. Yenāsamutthitāḥ sarvadharmā dṛṣṭās tasya samudayaḥ prahīṇaḥ. He who sees that no dharma arises, for him the origin is destroyed.

c. Yenātyantaparinirvṛtāḥ sarvadharmādṛṣṭās tena nirodhaḥ sākṣātkṛtaḥ. He who has seen that all dharmas without exception are parinirvanized has realized cessation.

d. Yenātyantaśūnyāḥ sarvadharmā dṛṣṭās tena mārgo bhāvitaḥ. He who sees that all dharmas are completely empty has cultivated the Path.

In other words, saṃsāra, or the world of suffering, has never existed (truth of suffering); the pratītyasamutpāda supposed to control its production and its destruction has never functioned (truth of the origin); nirvāṇa marking the end of suffering has always been acquired (truth of cessation) without the path leading to it having been traveled (truth of the path).

Therefore, of the three seals of the Dharma imprinted on the Buddhadharma – *sarvasaṃskārā anityāḥ, sarvadharmā anātmanaḥ, śāntaṃ nirvāṇam* (references in *Traité*, p. 1369F) – only the *Śāntaṃ nirvāṇam* is valid, but the latter leads to a pure and simple absence of natures: "Thus, although it is said in the Mahāyāna that dharmas are not born, do not perish and have but one single nature, namely the absence of nature (*ekalakṣaṇā yadutālakṣaṇāḥ),* this absence of nature is precisely *śāntaṃ nirvāṇam*. It is the object of the concentration recollecting the Dharma (*dharmānusmṛtisamādhi*), the object of the knowledge (*jñānālambana*) that exhausts all the qualities of the bodhisattvas and pratyekabuddhas" (*Traité*, p. 1382F).

3. SPONTANEOUS ELIMINATION OF NEGATION. –

If the Mādhyamika were limited to destroying the idea of existence by the idea of non-existence, it would not be different from the fatal nihilism. But the idea of non-existence is not posed in opposition to the idea of existence and, when the latter has disappeared, the idea of non-existence, not being applied to anything, would disappear by itself without any need to combat it. All the Mādhyamika scholars agree on this reasoning.

In his *Madh. kār*., XVIII, 7 (cited by the *Traité*, p. 45F and 323F), Nāgārjuna says:

> *Nivṛttam abhidhātavyaṃ nivṛtte cittagocare /*
>
> *anutpannāniruddhā hi nirvāṇām iva dharmatā //*

Translation. – When the object of the mind has been destroyed, all preaching is put to an end. Actually, the nature of things is unborn, non-destroyed, like nirvāṇa.

Another stanza, but with a different import, is cited by the *Traité*, p. 1610F: "Eliminate the views of existence and of non-existence and the mind itself will be inwardly extinguished."

Candrakīrti expanded at length on this topic (cf. L.de La Vallée Poussin, *Madhyamaka*, p. 53-54), but as has already been noted (p. 1229F), the final word is left incontestably to that of Śāntideva in his Bodhicaryāvatāra, IX, § 33-35:

Śūnyatāvāsanādhānād dhīyate bhāvavÔanā /

kiṃcin nāstīti cābhyāsāt sāpi paścāt prahīyate //

Yadā na labhyate bhāvo yo nāstīti prakalpyate /

tadā nirāśrayo 'bhāvaḥ kathaṃ tiṣṭhen mateḥ puraḥ //

Yadā na bhāvo nābhāvo mateḥ saṃtiṣṭhate puraḥ /

tadānyagatyabhāvena nirālambā praśamyati //

Transl. L. de La Vallée Poussin. – When one assumes the idea of the void, when one is impregnated by it, the idea of existence disappears; and later, by the habit of this thought that "nothing exists", the idea of the void itself is eliminated.

Actually, when one no longer perceives [as a result of the elimination of the idea of existence] an existence that one is able to deny, how then would non-existence, already deprived of support, present itself to the mind?

And when neither existence nor non-existence present themselves to the mind, then, not having any more material [to affirm or deny], the two modes of action, the mind is pacified.

Thus this reality (*tattva*) imagined by worldly people (*pṛthagjana*), seen by the saints *(ārya*) and which the Buddha himself, out of pity for beings and not wanting to alarm them, sometimes pretended to accept (see, e.g., Udāna, p. 80-81; Itivuttaka, p. 37-38), vanishes into smoke. By having repudiated it and by using śūnyatā, the Mahāyānist inevitably ends up by no longer conceiving of it and still less talking about it. There is nothing to say about it, for that which is not an object of mind cannot be spoken of.

The wise see reality by not seeing it (*adarśanayogena*) and, not seeing it, they say nothing. This philosophical silence observed so completely by Vimalakīrti (cf. *Vimalakīrtinirdeśa*, French transl., p. 317-318) is the prerogative of the omniscient buddhas as well as the great bodhisattvas who, starting from the eighth bhūmi, have acceded to the full complete conviction that dharmas do not arise (*anutpattikadharma-kṣāntipratilabdha*); rather than the most eloquent discourses, silence is 'buddha activity' and converts beings (ibid., p. 342F). Evidently, this is true only in apparent truth, open to all the fantasies; in absolute truth, nothing comes and nothing has gone. Candrakīrti opportunely recalls it in his *Madh. avatāra*, p. 111, by citing an extract of the Āryasathadvayāvatāra: "O devaputra, the paramārthasatya cannot be taught. Why? He who teaches it, what is taught, and the person to whom it is taught, all these things do not truly arise (*parmārthato na prabhavanti*). Non-arisen things cannot be taught by non-arisen things, etc." (*Lhaḥi bu don dam paḥi bden pa ni bstan par mi nusa so // de ciḥi phyir €e na / gaṅ gi ston pa daṅ ci ston pa daṅ /*

gaṅ la ston paḥi chos de dag thams cad ni don dam par rab tu ma skyes paḥo// rab tu ma skyes paḥi chos rnams bśad par mi nus rgya cher gsuṇs pa /).

In his *Madh, vṛtti*, p. 537-538, Candrakīrti uses the same reasoning in regard to nirvāṇa. It could have been taught if some dharma existed as existence in itself (*yadi kaścid dharmo nāma svabhāvarūpataḥ syāt*), if there were some beings to hear it (*yadi kecit sttvās tasya dharmasya śrotāraḥ syuḥ)* and if there were some Buddha to teach it (*kaścid vā deśitā Buddhaḥ syāt*). As this is not the case, nirvāṇa leads to the non-functioning of speech and mind (*vācāṃ cittasyāpravṛttiḥ*); and the absence of the object of cognition (*jñeya*) and of the cognition itself (*jñāna*) is bliss (*śiva*).

Philosophical wisdom is not a simple silence; it is closely joined to the abstention of practice, and the Mahāyāna is easily defined as the cutting off of all speech and all practice (cf. Vimlamakīrti, transl. p. 358, n. 5: *sarvavādacaryoccheda*). It is true that a good part of the career of the bodhisattva is dedicated to the practice of the six pāramitās and nobody will think of blaming them. Nevertheless, if the bad practices are reprehensible, the good ones are hardly any better, for in the long run they appear to be fatal. But if they are empoisoned at all, foods, disgusting or appetizing, are to be avoided. And so the Buddha described abstention from practices as the noble practice *(āryacarya*), for it is the most in accord with the true nature of dharmas (*Traité*, p. 111F-1113F).

'Non-speaking' and 'non-acting', when all is said and done, rests on pacification of the mind.

4. MENTAL PEACE AND BLISS. –

If any concept has played a major rôle in Buddhism, it is indeed that of the mind (*citta*), the mind (*manas*) or consciousness (*vijñāna*), a temporary phenomenon among all but one of prodigious dynamism.

The canonical sūtras and the early scholasticism have the *vijñāna* as the fifth skandha and the last six dhātus. The mind (*citta*) is a saṃskṛta, a conditioned dharma, since it too arises in dependence on dharmas as object and on the manas as organ (*S*. II, p. 72; IV, p. 87: *Manañ ca paṭicca dhamme ca upajjati manoviññāṇaṃ*). It is fleeting since, in the time of a finger-snap (*acchaṭāmātreṇa*) there are sixty moments (*kṣaṇa*) and, in each of these moments, the mind is born and perishes. Worldly people think it is eternal, but that is a fatal mistake (*viparyāsa*) that must be overcome by fixing the attention (*smṛtyupasthāna*) on the mind (*Traité*, p. 1162-1167F).

Nevertheless, and according to the same texts, the mind has immense power, for it is that which controls the destinies of beings. Saṃsāra is due to actions (*karman*) thought about and voluntary. Action is thinking (*cetanā,),* for it is by 'thinking' that one acts by body, speech and mind; action ripens as feelings in the five destinies, in the course of the present existence, in the future existence or even later (*A*. III, p. 415). The fortunate or unfortunate lifetimes that accumulate in the course of the long night of saṃsāra are the fruits of ripening (*vipākaphala*) of thoughts of actions, good or bad. The result is that "the world is led by the mind, is controlled by the mind: everything obeys this one dharma, the mind" (*S*. I, p. 39: *Cittena nīyati loko cittena parikissati, cittassa ekadhammassa sabbeva vasaṃ anvagu*). Nirvāṇa, the asaṃskṛta situated opposite to saṃsāra, is in no way a fruit of ripening, but presupposes the neutralization of actions and the

pacification of the mind by means of destruction of lust (*rāga*), hatred (*dveśa*) and delusion (*moha*); rather, it is this destruction (*S*. IV, p. 251: *Rāgakkhayo dosakkhayo mohakkhayo idaṃ vuccati nibbāṇaṃ*).

All of that is well and good, replies the Mādhyamika, but it holds only in relative truth and, furthermore, you are searching for midday at 2 in the afternoon. When you devote yourself daily to the smṛtyupasthānas, you acknowledge that the mind is a saṃskṛtadharma due to causes and conditions, that it is impermanent and, as such, far from being a self in itself, eternal and immutable, is empty of 'me' and 'mine'. For my part, I would have you note that a dharma empty of 'me' and 'mine' is devoid of intrinsic nature and of dharma characteristics and that, in real truth, it is without birth or destruction. The mind does not escape this verdict. The Prajñāpāramitāsūtras (*P*., p. 121, 12-122, 12; *Ś*., p. 495, 3-21) do indeed speak of a luminosity of the mind (*cittasya prabhāsvaratā),* but they tell us immediately that it is a 'non-mind mind' (*cittam acittam*) and that, in this absence of mind (*acittatā*), the existence or non-existence of the mind does not occur, is not perceived (*astitā vā na vidyate nopalabhyate*). When we as Mahāyānists practice the cittasmṛtyupasthāna, we will discover that the mind is only the fruit of mistakes (*viparyāsa*) and errors (*bhrānti*), and we will subscribe to this passage of the *Traité* (p. 1192F) that says: "The mind is empty (*śūnya*), without self (*anātman*), without 'mine' (*anātmiya*), impermanent (*anitya*) and non-existent (*asat*)…To know that the nature of the mind is without birth is to enter into the dharmas that do not arise. Why? Because this mind is without birth, without intrinsic nature and without characteristics. The wise person can know it, and, although he considers the characteristics of arising (*utpāda*) and destruction (*nirodha*) of this mind, he finds in it no real arising and no destruction. Not distinguishing in it any defilement (*saṃkleśa*) or purification (*vyavadāna*), he discovers this luminosity of the mind (*cittasya prabhāsvaratā),* a luminosity by virtue of which the mind is not defiled by the adventitious passions (*na khalv āgantukair upakleśair upakliśyate*)."

You śrāvakas have long before us practiced the *saṃjñāvedayitanirodhasamāpatti*, the absorption of the cessation of concept and feeling, a cessation that you realize bodily; you yourselves have dived into the *śūnyatānimittapraṇihitasamādhi* (cf. above, p. 1213F-1215F) and have thus crossed over what you yourselves call the doors of deliverance (*vimokṣamukha*) or nirvāṇa. We meet each other on this point, with the difference that the result to which you lean we ourselves consider as having been acquired from the very beginning. For us, nirvāṇa resides in the pacification of the mind (*cittasopaśama*) or, to express it more bluntly, in the fact that the mind does not think (*acittatā*). What is true for the mind is valid also for all dharmas: "The true nature of dharmas is the absence of nature". Thus rid of this absolute, which is not so, we keep ourselves, sick as we are, from hypostatizing anew. But perhaps we are incurable (*acikitsya*).

We can only conclude this lengthy explanation by citing a passage from Candrakīrti (*Vṛtti*, p. 351, 4-11) in which L. de La Vallée Poussin (*Madhyamaka*, p. 53) has aroused interest and has translated as a summary:

Evaṃ yogino 'pi śūnyatādarśanāvasthā niravaśeṣaskandhadhātvāyatanāni svarūpato nopalabhante / na cānupalabhamānā vastusvarūpaṃ tadviṣayaṃ prapañcam avatārayanti / na cānavatārya tadvoṣayaṃ prapañcaṃ vikalpam avatārayanti / na cānavatārya vikalpam ahaṃ mamety abhiniveśāt satkāyadṛṣṭimūlakaṃ kleśagaṇam utpādayanti / na cānutpādya satkayadṛṣṭyādikaṃ kleśagaṇaṃ karmāṇi kurvanti / na cākurvāṇāḥ jātijarāmaraṇākhyaṃ saṃsāram anubhavanti // tad aśeṣaprapañcośamaśivalakṣaṇāṃ śūnyatām āgamya yasmād aśeṣakalpanājālaprapañcavigamo bhavati /

prapañcavigamāc ca vikalpanivṛttiḥ / vikalpanivṛttyā cāśeṣakarmakleśanivṛttiḥ / karmakleśanivṛttyā ca janmanivṛttiḥ / tasmāc śūnyataiva sarvaprapañcanivṛttilakṣaṇatvān nirvāṇam ity ucyate /

Transl. – Thus, established in the vision of emptiness, the yogins no longer perceive the skandhas, dhātus and āyatanas as being things. Not perceiving them as things, they do not fall into futile proliferation about them. Not falling into futile proliferation about them, they do not fall into thought-constructions [fantasies]. Not falling into thought-constructions, they do not produce this jumble of passions having as root the belief in the individual resulting from a [blind] attachment to 'me' and 'mine'. Not producing this jumble of passions beginning with the belief in the individual, they no longer perform actions. No longer performing actions, they do not experience the transmigrations called 'birth, old age and death'. Thus, when they have reached emptiness the beneficial nature of which is the pacification of all futile chatter, there is for them the total disappearance of the string of thought-constructions or (and) futile proliferation; by the disappearance of futile proliferation, the abolition of thought-constructions, by the abolition of thought-construction, the abolition of all actions and passions; by the abolition of actions and passions, abolition of birth; thus emptiness itself, having as characteristic the abolition of all futile chatter, is called nirvāṇa.

Because it abolishes all *prapañca – hi louen* in Chinese, *spros pa* in Tibetan – emptiness is nirvāṇa. It is indeed this Middle Way which the Buddha taught to his disciples in the Sermon of Benares: "This Middle Way discovered by the Tathāgata, a path that opens one's eyes, produces knowledge and leads to pacification, to enlightenment, to nirvāṇa" (Vin. I, p.10; Catuṣpariṣad, p. 140: *Majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñānakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati*). Of weak faculties, the śrāvakas believed that this Middle Way was still to be traveled; the bodhisattvas, deeply penetrating the profound meaning of the Buddha, know that it is already traveled, that nirvāṇa is acquired by all, forever, because there has never been a saṃsāra. Nirvāṇa is none other than the pacification of the mind in the seeing of emptiness. When this vision itself has vanished, pacification is complete.

IV. THE EMPTINESSES IN THE GREAT PRAJÑĀPĀRAMITĀSŪTRAS

Dharmas do not truly exist (*na vastutsat, na dravysat*); they are but names (*nāmamātra*) or designations (*prajñapti*). They are without self (*anātman*), without 'mine' (*anātmiya*), without self nature (*niḥsvabhāva*), without mark (*animitta*), without arising (*anutpāda*) and without cessation (*anirodha*). As thought-constructions, they are infinite in number, but the definitions given to them are just wrong views (*mithyadṛṣṭi*). Emptiness, the outlet for all wrong views (*sarvadṛṣṭīnāṃ niḥsaraṇam*), is the means (*upāya*) to destroy them, but it has no reality either: it is, if you like, a predicate, but a predicate that does not apply to anything, an attribute without a subject.

There are as many emptinesses as there are dharmas to be destroyed. To speak of the emptiness of all dharmas (*sarvadharmaśūnyatā)* is too general an assertion and is not too convincing; to enumerate all the emptinesses would be impossible and frightening to the mind: therefore a choice must be made. Borrowing

a middle way here again, the great Wisdom Sūtras – Aṣṭadaśa-, Pañcaviṃśati- and Śatasāhasrikā - set their hearts on the eighteen emptinesses to which they dedicate an entire section, but without ever subjecting themselves to listing them fully in any connection whatsoever. According to the subject to be treated, they present partial lists of two, seven, fourteen or sixteen emptinesses. Here I [Lamotte] will limit myself to mentioning briefly some partial lists and later will study the list of eighteen emptinesses in more detail.

1. Some partial lists

1. Lists of two emptinesses

The twofold emptiness of beings (*sattva*) and of things (*dharma*), the showpiece of the Mahāyāna, is the one most frequently mentioned.

Sometimes presented together: 1. *anavarāgra-ś.*, 2. *atyanta-ś.*

Sources: Aṣṭādaśa, II, p. 35, 23; T 220, VII, k. 530, p. 720b13-14. – Pañcaviṃśati, T 221, k. 18, p. 125c13-14; T 223, k. 24, p. 392b19-20; T 220, VII, k. 468, p. 369c10.

2. *List of seven emptinesses*

1. *prakṛti-ś.*
2. *svalakṣaṇa-ś.*
3. *sarvadharma-ś.*
4. *anupalambha-ś.*
5. *abhāva-ś.*
6. *svabhāva-ś.*
7. *abhāva-ś.*

*Sources: P*añcaviṃśati, T 222, k. 1, p. 153b21; k. 8, p. 199b25; T 223, k. 1, p. 222c29 (complete list); T 220, VII, k. 480, p. 435b16. - Śata, p. 138, 1-3.

3. *List of fourteen emptinesses*

1. *adhyātma-ś.*
2. *bahirdā-ś.*
3. *adyātmabahirdhā-ś.*
4. *mahā-ś.*
5. *śūnyatā-ś.*
6. *paramartha-ś.*
7. *saṃskṛta-ś.*
8. *saṃskṛta-ś.*
9. *atyanta-ś.*
10. *anavarāgra-ś.*
11. *anavakāra-ś.*
12. *prakṛti-ś.*
13. *lakṣaṇa-ś.*
14. *sarvadharma-ś.*

Sources: Aṣṭādaśa, I, p. 132, 14; T 220, VII, k. 523, p. 682b6-16. – Pañcaviṃśati, T 221, k. 15, p. 108b9-14; T 223, k. 20, p. 367b24-27; k. 25, p. 403c25; T 220, VII, k. 459, p. 320b21-c1.

4. *List of sixteen emptinesses*

1. *adhyātma-ś.*
2. *bahirdhā-ś.*
3. *adhyātmabahirdhā-ś*
4. *mahā-ś.*
5. *śūnyatā-ś.*
6. *paramārtha-ś.*
7. *saṃskṛta-ś.*
8. *asaṃskṭa-ś.*
9. *atyanta-ś.*
10. *anavarāga-ś.*
11. *anavakāra-ś.*
12. *prakṛti-ś.*
13. *lakṣaṇa-ś.*
14. *sarvadharma-ś.*
15. *abhāva-ś.*
16. *abhāvasvabhāva-ś.*

Sources: Aṣṭadaśa, T 220, VII, k. 510, p. 604a17; k. 512, p. 616a23. - Madhyāntavibhāgabhāṣya., ed. Nagao, p. 24, 15-21 (complete listing); Madhyāntavibhāgatīkā, ed. Yamaguchi, p. 52 seq.. This list is perhaps the prototype of the following in which it is often incorporated, but without being confused with it.

2. Related lists of eighteen and four emptinesses

Like the other great Wisdom Sūtras, the Pañcaviṃśatisāhasrikā proposes a developed list of eighteen śūnyatās, followed by a condensed list of four śūnyatās.

To bring a measure of order to such a tangled subject, I [Lamotte] will give a few lexicographical indications, establish a synopsis of the Sanskrit and the Tibetan text, present a translation and finally give a comparative table of the various versions.

A. Lexicographical indications

These are taken from the original Sanskrit text, the Tibetan version and the Chinese translations made by **Dh** (Dharmarakṣa: T 222); **Mo** (Mokṣala: T 221); **Ku** (Kumārajīva: T 223) and **Ht** (Hiuan-tsang: T 220, VII).

1. Emptiness of internal [dharmas]: *adhyātmaśūnyatā, naṅ stoṅ pa ñid, nei k'ong*.

2. Emptiness of external [dharmas]: *bahirdhāśūnyatā, phyi stoṅ pa ñid, wai k'ong*.

3. Emptiness of internal-external [dharmas]: *adhyātmabahirdhāśūnyatā, phyi naṅ stoṅ pa ñid, nei wai k'ong*.

4. Emptiness of emptinesses: *śūnyatāśūnyatā, stoṅpa ñid stoṅ pa ñid, k'ong k'ong*.

5. Great emptiness: *mahāśūnyatā, chen po stoṅ pa ñid, ta k'ong*.

6. Emptiness of the absolute: *paramārthaśūnyatā, don dam pa stoṅ pa ñid, tchen miao k'ong* (**Dh**), tsouei k'ong (**Mo**), Ti yi yi k'ong (**Ku**), cheng yi k'ong (**Ht**).

7. Emptimes of the conditioned: *saṃskṛtaśūnyatā, ḥdus byas stoṅ pa ñid, yeou wei k'ong*.

8. Emptiness of the unconditioned*: asaṃskṛtaśūnyatā, ḥdus ma byas stoṅ pa ñid, wou wie k'ong*.

9. Absolute emptiness: *atyantaśūnyatā, mthaḥ las ḥdas pa stoṅ pa ñid, kieou king k'ong* (**Dh**), *tche king k'ong* (**Mo**), *pi king k'ong* (**Ku**, **Ht**).

10. Emptiness [of dharmas] without end or beginning: *anavarāgraśūnyatā, thog ma daṅ tha ma med pa stoṅ pa ñid, wou tsi k'ong* (**Ht**).

Variant – Emptiness [of dharmas] without beginning: *anagraśūnyatā, wou che k'ong* (**Ku**).

11. Emptiness of non-dispersed [dharmas*]: anavakāraśūnyatā, dor ba med pa stoṅ pa ñid*.

Variants – 1) Emptiness of dispersed [dharmas] (*avakāraśūnyatā*): *san k'ong* (**Ku**). – 2) Emptiness of dispersed and non-dispersed dharmas (*avakārānavakāraśūnyat*ā): san wou san k'ong, sometimes subdivided into *sa k'ong* and *wou pien yi k'ong* (**Ht**).

12. Emptiness of essences: *prakṛtiśūnyatā, raṅ b€in stoṅ pa ñid, pen tsing k'ong* (**Dh**), *sing k'ong* (**Mo, Ku**), *pen sing k'ong* (**Ht**).

13. Emptiness of all dharmas: *sarvadharmaśūnyatā, chos thams cad stoṅ pa ñid, yi ts'ie fa k'ong* or *tchou fa k'ong*.

14. Emptiness of specific characteristics: *svalakṣaṇaśūnyatā, raṅ gi mtshan ñid stoṅ pa ñid, tseu jan siang k'ong* (**Dh**), *tseu sinag k'ong* (**Mo, Ku**).

Variants – Emptiness of specific and general characteristics (*svasāmānyalakṣaṇaśūnyatā*): *tseu kong k'ong*, sometimes subdivided into *tseu siang k'ong* and *tseu kong siang k'ong* (**Ht**).

15. Emptiness consisting of non-perception: *anupalambhaśūnyatā, mi dmigs pa stoṅ pa ñid, pou k'o tö k'ong.*

16. Emptiness of non-existence (*abhāvaśūnyatā, dṅos po med pa stoṅ pa ñid*, *wou so weou k'ong* (**Dh**), *wou k'ong* (**Mo**), *wou fa k'ong* (**Ku**), *wou sing k'ong* (**Ht**).

17. Emptiness of existence: *svabhāvaśūnyatā, ṅo bo ñid stoṅ pa ñid*, *tseu jan k'ong* (**Dh**), *yeou k'ong* (**Mo**), *yeou fa k'ong* (**Ku**), *tseu sing k'ong* (**Ht**).

18. Emptiness of non-existence and of existence: *abhāvasvabhāvaśūnyatā, dṅos po med paḥi ṅo bo ñid stoṅ pa ñid, wou so yeou tseu jan k'ong* (**Dh**), *wou fa yeou fa k'ong* (**Ku**), *wou sing tseu sing k'ong* (**Ht**).

***

1a. Existence is empty of existence*: bhāvo bhāvena śūnyaḥ, dṅos po ni dṅos pos stoṅ ṅo, fa fa siang k'ong* (**Ku**), *yeou sing yeou yeou sing k'ong* (**Ht**).

2a. Non-existence is empty of non-existence: *abhāvo 'bhāvena śūnyaḥ, dṅos po med pa ni dṅos po med pas stoṅ ṅo, wou fa wou fa siang k'ong* (**Ku**), *wou sing yeou wou sing k'ong* (**Ht**).

3a. Existence in itself is empty of existence in itself: *svahāvaḥ svabhāvena śūnyaḥ, raṅ b€in ni raṅ b€in gyis stoṅ ṅo, tseu fa tseu fa k'ong* (**Ku**), *tseu sing yeou tseu sing k'ong* (**Ht**).

4a. Other existence is empty of other existence: *parabhāvaḥ parabhāvena śūnyaḥ, g€an gyi dṅos po ni gśan gyi dṅos pos stoṅ ṅo, t'a fa t'a fa siang k'ong* (**Ku**), *t'a sing yeou t'a sing k'ong* (**Ht**).

The order adopted here is not always respected and it may be that some emptinesses are omitted and others adopted. The oldest Chinese translations, those of Dharmarakṣa and Mokṣala, are still tentative and lack consequence in the choice of equivalences.

B. Tibetan-Sanskrit synopsis

The section of the Pañcaviṃśati dedicated to the emptinesses gives two lists: one developed list of eighteen emptinesses and one condensed list of only four. The section consists of four parts:

a. the wording of the eighteen emptinesses of the developed list,

b. the definition of the first sixteen emptinesses on the list,

c. the wording of the four emptinesses of the condensed list,

d. the definition of the four emptinesses.

To state eighteen emptinesses and to define only sixteen is an inconsistency which some Chinese translations, particularly those of Kumārajīva and Hiuan-tsang, have tried to remedy (see table below, p. 2041F). The Sanskrit editions at our disposal are not very satisfactory and so I [Lamotte] present here a synopsis of the Tibetan version (Tib. Trip., no, 731, vol. 18, p. 130, fol. 224b1-227a1) and of a Sanskrit text *restored* according to the Tibetan version with the aid of the editions of the Pañcaviṃśati by N. Dutt (p. 195, 10-198, 10) and the Śatasāhasrikā by P. Ghosa, p. 1407, 4-1412, 6.

a. Wording of the eighteen emptinesses

rab ḥbyor g€an nyaṅ chub sems	*punar aparaṃ subhūte bodhisattvasya*
dpaḥ sems dpaḥ chen poḥI theg pa chen	*mahāsattvasya mahāyānam. yad uta*
po ni / ḥdi lta ste /	
!. *naṅ stoṅ pa ñid daṅ/*	***1***. *adhyātmaśūnyatā,*
2. *phyi stoṅ pa ñid daṅ /*	***2***. *bahirdhāśūnyatā,*
3. *phyi naṅstoṅ pa ñid daṅ /*	***3***. *adhyātmabahirdhāśūnyatā,*
4. *stoṅ pa ñid stoṅpaṅid daṅ/*	***4***. *śūnyatāśūnyatā,*
5. *chen po sto[a] pa ñid daṅ /*	***5***. *mahāśūnyatā,*
6. *don dam pa stoṅ pa ñid daṅ /*	***6***. *paramārthaśūnyatā,*
7. ḥdus byas stoṅ pa ñid daṅ /	*7. saṃskṛtaśūnyatā,*
8. *ḥdus ma byas stoṅ pa ñid daṅ /*	***8***. *asaṃskṛtaśūnayatā,*

***9**. mathḥ las ḥdas pa stoṅ pa ñid daṅ /*	***9**. atyantaśūnyatā,*
***10**. thog ma daṅ tha ma med pa sto[a] pa ñid daṅ /*	***10**. atyantaśūnyatā,*
***11**.dor ba med pa stoṅ pa ñid daṅ /*	***11**. anavakāraśūnyatā,*
***12**. raṅ b€in stoṅ pa ñid daṅ*	***12**. prakṛtiśūntaā,*
***13**. chos thams cad stoṅ pa ñid daṅ*	***13**. sarvadharmaśūnyatā,*
***14**. raṅ gi mtshan ñid stoṅ pa ñid daṅ /*	***14**. svalakṣaṇaśūnyatā,*
***15**. mi dmigs pa stoṅ pa ñid daṅ /*	***15**. anupalambhaśūnyatā,*
***16**. dṅos pa med pa stoṅ pa ñid daṅ /*	***16**. abhāvaśūnyatā,*
***17**. ṅo bo ñid stoṅ pa ñid daṅ /*	***17**. svabhāvaśūnyatā,*
***18**. dṅos pa med paḥI ṅo bo ñid stoṅ pa ñid de /*	***18**. abhāvasvabhāvaśūnyatā.*

b. Definition of the first sixteen emptinesses

(pp. 2031-2034F)

1. de la naṅ stoṅ pa ñid gaṅ…stoṅ pa ñid do /	*1. tatra katamādhyātmaśūnyatā.…ucyate ‘dhyātma-śūnyatā.*
2. de la phyi stoṅ pa ñid gaṅ ze na…	*2. tatra katamā bahirdhāśūnyatā….iyam ucyate bahirdhāśūnyatā.*
etc.	etc.

c. Wording of the four emptinesses

/ rab ḥbyor g€an yaṅ	*punar aparaṃ subhūte*
***1**. dṅos pa ni sṅos pos stoṅ ṅo /*	***1**. bhāvo bhāvena śūnyaḥ,*
***2**. / dṅos po med pa ni dṅos po med*	***2**. abhāvo ‘bhāvena śūnyaḥ, pas stoṅ no /*
***3**. / raṅ b€in ni raṅ b€in gyis stoṅ ṅo /*	***3**. svabhāvaḥ svabhāvena śūnyaḥ,*
***4**. / g€an gyi dṅos po ni g€an gyi dṅos pos stoṅ ṅo /*	***4**. parabhāvaḥ parabhāvena śūnyaḥ.*

d. *Definition of the four emptinesses*

(p. 2036F, Tibetan and Sanskrit)

C. Translation from the French

a. Wording of the eighteen emptinesses

Furthermore, O Subhūti, the Great Vehicle of the bodhisattva-mahāsattva is:

1. the emptiness of internal dharmas,

2. the emptiness of external dharmas,

3. the emptiness of external and internal dharmas,

4. the emptiness of emptiness,

5. great emptiness,

6. the emptiness of the absolute,

7. the emptiness of the conditioned,

8. the emptiness of the unconditioned,

9. absolute emptiness,

10. the emptiness of dharmas without end or beginning,

11. the emptiness of non-dispersion,

12. the emptiness of essence,

13. the emptiness of all dharmas,

14. the emotiness of specific characteristics,

15. the emptiness of non-perception,

16. the emptiness of non-existence,

17. the emptiness of existence,

18. the emptiness of non-existence and of existence.

b. *Definition of the first sixteen emptinesses*

1. What is the *emptiness of internal dharmas*? Internal dharmas are the eye, ear, nose, tongue, body and mind. Now the eye is empty of eye because it is neither eternal nor transitory. Why? Because such is its essence. The ear, nose, tongue, body and mind are empty of ear, nose, tongue, body and mind respectively

because they are neither eternal nor transitory. Why? Because such is their essence. That is called: emptiness of internal dharmas.

2. What is the *emptiness of external dharmas*? External dharmas are color, sound, smell, taste, tangible and dharmas. And yet color is empty of color because it is neither eternal nor transitory. Why? Because such is its essence. Likewise, sound, smell, taste, tangible and dharma. Why? Because such is its essence. That is called: emptiness of external dharmas.

3. What is the *emptiness of internal and external dharmas*? The six inner bases and the six outer bases of consciousness are called internal and external dharmas. And yet the internal dharmas are empty of external dharmas because they are neither eternal nor transitory. Why? Because such is their essence. The external dharmas are empty of internal dharmas. Why? Because such is their essence. That is called: emptiness of internal and external dharmas.

4. What is the *emptiness of emptiness*? This emptiness of dharmas is empty of emptiness [itself] because it is neither eternal nor transitory. Why? Because such is its essence. That is called: emptiness of emptiness.

5. What is *great emptiness*? The region of the east is empty of the region of the east, the region of the south is empty of the region of the south, the region of the west is empty of the region of the west, the region of the north is empty of the region of the north, the region of the nadir is empty of the region of the nadir, the region of the zenith is empty of the region of the zenith, the intermediary regions are empty of the intermediary regions because the regions are neither eternal nor transitory. Why? Because such is their nature. That is called: great emptiness.

6. What is the *emptiness of the absolute*? Here the absolute is nirvāṇa, and this nirvāṇa is empty of nirvāṇa because it is neither eternal nor transitory. Why? Because such is its essence. That is called: emptiness of the absolute.

7. What is the *emptiness of the conditioned*? The conditioned is the world of desire, the world of form and the formless world. And yet the world of desire is empty of the world of desire, the world of form is empty of the world of form, the formless world is empty of the formless world because they are neither eternal nor transitory. Why? Because such is their essence. That is called: emptiness of the conditioned.

8. What is the *emptiness of the unconditioned*? The unconcitioned is that which has neither production nor destruction, neither modification nor duration: That is the unconditioned. Now the unconditioned is empty of the unconditioned because it is neither eternal nor transitory. Why? Because such is its essence. That is called: emptiness of the unconditioned.

9. What is *absolute emptiness*? That which has no limit is absolute. The absolute is empty of the absolute because it is neither eternal, nor transitory. Why? Because such is its essence. That is called: absolute emptiness.

10. What is the *emptiness [of dharmas] without end or beginning*? [The Dharma] whose beginning or end are not perceived has neither going nor coming. And yet a dharma without end or beginning is empty of this absence of end and beginning because it is neither eternal nor transitory. Why? Because such is its essence. That is called: emptiness of dharmas without end or beginning.

11. What is the *emptiness of non-dispersal*? That where there is no dispersion. Now non-dispersal is empty of non-dispersal because it is neither eternal nor transitory. Why? Because such is its essence. That is called: emptiness of non-dispersal.

12. What is the *emptiness of essence*? The essence of all conditioned or non-conditioned dharmas is not created by the hearers, is not created by the pratyekabuddhas, is not created by the bodhisattva-mahāsattvas, is not created by the holy, completely and perfectly enlightened Buddhas. The essence is empty of essence because it is neither eternal nor transitory. Why? Because such is its essence. That is called: emptiness of essence.

13. What is the *emptiness of all dharmas*? All dharmas is form, sensation, concept, formations and consciousness; eye, ear, nose, tongue, body and mind; color, sound, smell, taste, contact and dharmas; eye consciousness, ear consciousness, nose consciousess, tongue consciousness, body consciousness and mental consciousness; eye contact, ear contact, nose contact, tongue contact, body contact and mind contact; sensation due to eye contact, sensation due to ear contact, sensation due to nose contact, sensation due to tongue contact, sensation due to body contact, sensation due to mind contact; form dharmas and formless dharmas; conditioned dharmas and unconditioned dharmas: those are called 'all dharmas'. Now all dharmas are empty of all dharmas because they are neither eternal nor transitory. Why? Because such is their essence. That is called: emptiness of all dharmas.

14. What is the emptiness of specific characteristic? Form has, as its characteristics, to be broken up; sensation, to be experienced; concept, the grasping [of characteristics]; formations, the fact of conditioning; consciousness, the fact of apprehending. Whether it is a matter of the characteristic of conditioned dharmas or unconditioned dharmas, all these dharmas are each empty of their own characteristic because they are neither eternal nor transitory. Why? Because such is their essence. That is called: emptiness of specific characteristics.

15. What is the *emptiness of non-perception*? It is that where neither the past nor the future nor the duration of the present are perceived. Non-perception is empty of non-perception because it is neither eternal nor transitory. Why? Because such is its essence. That is called: emptiness of non-perception.

16. What is the *emptiness of non-existence and of existence?* There is no nature that is a combination [of existence and non-existence] since all dharmas are produced in dependence [on causes and conditions]. This [alleged] combination is empty of combination because it is neither eternal nor transitory. Why? Because such is its essence. That is called: emptiness of non-existence and self existence.

c. Wording of the four emptinesses

Furthermore, O Subhūti:

1. existence is empty of existence;

2. non-existence is empty of non-existence;

3. existence in itself (or self existence) is empty of existence in itself (or self existence);

4. other existence is empty of other existence.

d. Definition of the four emptinesses

1. What is existence? By existence is meant the five aggregates. But the five aggregates are empty of the five aggregates. *Thereforee existence is empty of existence*.

2. Why is non-existence empty of non-existence? By non-existence is meant the non-conditioned. But this non-conditioned is empty of non-conditioned. *Therefore non-existence is empty of non-existence*.

3. Why is self existence empty of self existence? By self existence is meant the true essence. But the emptiness [of this true essence] is not created by the knowledge nor by the vision [of the saints]. That is called *emptiness of self existence*.

4. What is the emptiness of other existence? Whether the Tathāgatas appear or the Tathāgatas do not appear, this stability of dharmas, the fundamental element, the certainty of dharmas (read: *dharmaniyāmatā* in place of *dharmanyāmatā),* the way of existing, the true manner of being, the unchanged manner of being, the utmost point of truth, remains stable. As a result, the fact that these dharmas are empty [of intervention] of another is called *emptiness of other existence*. Such, O Subhūti, is the great Vehicle of the bodhisattva-mahāsattvas.

Comments of the *Traité* (T 1509, k. 46, p. 396a)

Question. – After each of the eighteen emptinesses, the Prajñāpāramitāsūtra repeats itself and says: *Akūṭasthāvināśitāṃ upādāya* "because they are meither eternal nor transitory". What does this phrase mean?

Answer. – The person who does not practice these emptinesses inevitably falls into one of the following two extremes (*antadvaya*), i.e., eternalism (*śāśvata*) or nihilism (*uccheda*)…The yogin tormented by existence resorts to the emptinesses (*śūnyatā)* in order to destroy existence. Next, he venerates emptiness, but whoever clings (*abhiniviśate*) to emptiness falls into nihilism (*uccheda*). This is why practicing emptiness so as to destroy existence but not clinging to emptiness is to avoid the two extremes and follow the middle way (*madhyamā pratipad*). The eighteen emptinesses, inspired by a mind of great compassion (*mahākaruṇācitta*), serve to save beings. This is why the Prajñāpāramitāsūtra, after each of them, repeats: *Akuṭasthāvināśitām upādāya*. That is the Mahāyāna, and those who stray from it are madmen who talk too much…

Question. – The eighteen emptinesses already contain all the emptinesses. Why then does the Prajñāpāramitāsūtra add four more?

Answer. – It is true that all the emptinesses are contained in the eighteen emptinesses, but the Buddhas have two ways of preaching the Dharma: either they first condense and later develop, or else they first

develop and then condense. In the first case, it is to explain the meaning; in the second case, it is to facilitate memorization. Here the Buddha begins by speaking at length (*vistareṇa*) about the eighteen emptinesses; then he summarizes them (*saṃkṣepena*) into the four emptinesses.

D. Comparative table of recensions (p. 2040F)

The combined lists of the eighteen and the four emptinesses, lists published in the great Prajñāpāramitāsūtras, has come down to us in various Sanskrit, Tibetan and Chinese recensions. There are numerous divergences among them as the following comparative table shows. Hiuan-tsang has tried to eliminate them. His translation of the Aṣṭādaśa states and defines sixteen emptinesses; that of the Pañcaviṃśati, eighteen, and that of the Śata, twenty.

•• Table is omitted from this English translation••

Thus, according to the *Traité* in its section dedicated to emptiness, the Pañcaviṃḷśati sets up two lists of *śūnyatā* having exactly the same import: one developed list of eighteen and one condensed list of four.

Using the same material, the Yogācāra-Mādhyamika-Svātantrika school established a list of twenty śūnyatas forming a gradation amongst themselves and each occurring in turn in the career of the bodhisattva. These new insights appear for the first time in the *Abhisamayālaṃkāra* (I, v. 47) said to be 'by Maitreyanātha' (about 350 A.D.), commented on at length by Haribhadra (about 750 A.D.) in his *Abhisamayālaṃkārāloka* (ed. U. Wogihara, p. 95, 5-96, 29) and are taken up again in the great Vijñānavādin śāstras such as the *Mahāyānasaṃgraha*, the *Madhyāntavibhāga* and the *Vijñaptimātratāsiddhi*.

The twenty *śūnyatās* are put into relationhip with the tenfold dharmadhātu or tathatā, *sarvatrag*a, etc., serving as antidote to as many ignorances (*pṛthagjanatva*), etc. – Cf. Mahāyānasaṃgraha, tr. É. Lamotte, p. 196-199; Madhyāntavibhāgabhāṣya, ed. G. M. Nagao, p. 34-36; Madhyāntavibhāgaṭīkā, ed. Yamaguchi, p. 87-107; Siddhi, p. 639-657; 658-660 (where the vocabulary should be corrected).

Cultivation of the twenty *śūnyatās* and the tenfold dharmadhātu occurs in all the stages of the bodhisattva career: cf. Āloka, p. 95, 5-96, 29; tr. E Obermiller, *Analysis of the Abhisamayālaṃkāra*, p. 126-143; notes of E. Conze, *The Large Sūtra on Perfect Wisdom*, p. 144-148:

1. In the adhimukticaryābhūmi, level of the practice of adhesion: *adhyātma, bahirdhā* and *adhyātmabahirdhāśūnyatā.*

2. In the prayogamārga, preparatory path: *śūnyatāśūnyatā.*

3. On the first bhūmi: *mahāśūnyatā*.

4. On the second bhūmi: *paramārthaśūnyatā*.

5. On the third bhūmi: *saṃskṛtaśūnayatā.*

6. On the fourth bhūmi: *asaṃskṛtaśūnyatā.*

7. On the fifth bhūmi: *atyantaśūnyatā.*

8. On the sixth bhūmi: *anavarāgraśūnyatā.*

9. On the seventh bhūmi: *anavakāraśūnyatā.*

10. On the eighth bhūmi: *prakṛti* and *sarvadharmaśūnyatā.*

11. On the ninth bhūmi: *lakṣaṇa* and *anupalambhaśūnyatā.*

12. On the tenth bhūmi: *abhāva* (*1*) and *bhāvaśūnyatā.*

13. On the Buddhabhūmi: *abhāva* (*2*), *svabhāva* and *parabhāvaśūnyatā.*

Aṣṭadaśaśūnyatā

[285a*]* *Sūtra* (cf. Pañcaviṃśati, p. 24, l. 10-17; Śatasāhasrikā, p. 77, l. 6-80, l. 4). – Furthermore, O Subhūti, the bodhisattva-mahāsattva who wishes to become established (*sthātukāma*) in:

1. the emptiness of inner dharmas (*adhyātmaśūnyatā),*

2. the emptiness of outer dharmas (*bahirdhāśūnyatā),*

3. the emptiness of inner and outer dharmas (*adhyātmabahirdhāśūnyatā),*

4. the emptiness of emptiness (*śūnyatāśūnyatā),*

5. great emptiness (*mahāśūnayatā),*

6. the emptiness of the absolute (*paramārthaśūnyatā),*

7. the emptiness of the conditioned (*saṃskṛtaśūnyatā),*

8. the emptiness of the unconditioned (*asaṃskṛtaśūnyatā),*

9. absolute emptiness (*atyantaśūnyatā),*

10. the emptiness of beginningless dharmas (*anagraśūnyatā),*

11. the emptiness of dispersed dharmas (*avakāraśūnyatā),*

12. the emptiness of essences (*prakṛtiśūnyatā),*

13. the emptiness of specific characteristics (*svalakṣaṇaśūnyatā),*

14. the emptiness of all dharmas (*sarvadharmaśūnyatā),*

15. the emptiness consisting of non-preception (*anupalambhaśūnyatā),*

16. the emptiness of non-existence (*abhāvaśūnyatā),*

17. the emptiness of existence (*svabhāvaśūnyatā),*

18. the emptiness of non-existence and existence (*abhāvasvabhāvaśūnyatā),* this bodhisattva-mahāsattva must practice the Perfection of Wisdom.

Adhyātmaśūnyatā

Second Section EMPTINESSES 1-3: EMPTINESSES OF INNER, OUTER AND BOTH INNER AND OUTER DHARMAS

I. SUMMARY DEFINITION OF THE THREE EMPTINESSES[402]

[**285b**] 1. Inner emptiness (*adhyātmaśūnayat*ā). – Inner dharmas (*adhyātmadharma*) are empty of inner dhrmas. Inner dharmas are the six internal bases of consciousness *(ṣaḍ adhyātmāyatana*): eye (*cakṣus*), ear (*śrotra*), nose (*ghraṇa*), tongue (*jihvā*), body (*kāya*) and mind (*manas*).

The eye is empty (*śūnya*): in it there is no 'me' *(ātman*) or 'mine' *(ātmīya*), and there is no dharma 'eye'. It is the same for the ear, nose, tongue, body and mind.

2. Outer emptiness (*bahirdhāśūnyatā). –* Outer dharmas (*bahirdhādharma*) are empty of outer dharmas. The outer dharmas are the six external bases of consciousness *(ṣaḍ bahirdhāyatana*): color (*rūpa*), sound (*śabda*), smell (*gandha*), taste (*rasa*), tangible (*spraṣṭavya*) and dharma.

Color is empty: in it there is no 'me' or 'mine', and there is no dharma 'color'. It is the same for sound, smell, taste, tangible and dharma.

3. Inner and outer emptiness (*adhyātmabahirdhāśūnyat*ā). – Inner and outer dharmas (*adhyātmabahirdhādharma*) are empty of inner and outer dharmas (*adhyātmabahirdhādharma*). Inner and outer dharmas are the twelve interrnal and external bases of consciousness (*dvādaśāyatana*). In these twelve bases, there is no 'me' or 'mine' and there is no 'inner and outer dharma'.

II. WHY DISTINGUISH EIGHTEEN EMPTINESSES

[402] These three emptinesses were already grouped together in the Mahāsuññatsutta of Majjhima, III, p. 112 (cf. T 26, k. 49, p. 738c). They concern the twelve āyatanas, i.e., all things together since "the twelve *āyatanas* are called everything" (*sabbaṃ vuccati dvādasāyatāni*). For the śrāvakas, they are empty of 'me' and 'mine' (*śūnyāny ātmanā vātmīyena vā)*; for the Mahāyānists for whom the *Traité* is the spokesman here, they are not only empty of 'me' and 'mine' but empty of intrinsic nature (*svabhāva*) and the characteristics (*lakṣaṇa*) of *āyatana*. In a word, the śrāvakas teach the emptiness of beings (*sattvaśūnayatā)* or anātman whereas the Mahāyāna teaches both the emptiness of beings and the emptiness of things (*dharmaśūnyatā):* cf. p. 239F, 1090F-1091F.

Question. – Dharmas are innumerable (*apramāṇa*) and the emptinesses (*śūnyatā)* corresponding to these dharmas are also innumerable. Why does the Prajñāpāramitāsūtra pose only eighteen? Summarily speaking (*saṃkṣepeṇa*), only one single emptiness, namely,'emptiness of all dharmas" (*sarvadharmaśūnyatā,* no. 14 in the list) is needed. Speaking at length (*vistareṇa*), one emptiness should be posed for each dharma: emptiness of the eye (*cakṣuḥśūnyatā),* emptiness of color (*rūpaśūnyatā),* etc.: in brief, a very considerable number. Why then does the Prajñāpāramitāsūtra pose only eighteen emptinesses?

Answer. – If one speaks in summary, the subject is not fully treated; if one speaks at length, it becomes overloaded. Thus, when one takes a medicine (*bhaiṣajya*), if one takes too little, the sickness (*vyādhi*) is not removed; if one takes too much, the symptoms (*upadrava*) are aggravated. It is by measuring out the medicine according to the sickness and by not taking too much or too little (*anūnānādhikam*) that the sickness can be cured. It is the same with emptiness. If the Buddha were to speak of only one single emptiness, the many wrong views (*mithyādṛṣṭi*) and passions (*kleśa*) could not be destroyed; if he assumed one emptiness in regard to each wrong view, the emptinesses would be too numerous. People who cling to the nature of emptiness (*śūnyatālakṣaṇābhiniviṣṭa*) fall into [the extreme] of nihilism (*ucchedānta*); to speak of the eighteen emptinesses is to hit the target (*lakṣya*) right on. To speak of ten or fifteen emptinesses would likewise provoke doubts (*saṃśaya*), but this is not at issue.

Moreover, good (*kuśala*) and bad (*akuśala*) dharmas exist in definite (*niyata*) numbers. There are four foundations of mindfulness (*smṛtyupasthāna*), four right efforts (*samyakpradhāna*), thirty-seven auxiliaries to enlightenment (*bodhipākṣika*), ten powers *(bala*), four fearlessnesses (*vaiśāradya*), four unhindered knowledges [**285c**] (*pratisaṃvid*), eighteen special attributes *(āveṇikadharma*),[403] five aggregates (*skandha*), twelve bases of consciousness *(āyatana*), eighteen elements (*dhātu*), twelve causes (*nidāna*), three poisons (*viṣa*), three bonds (*bandhana*),[404] four torrents (*ogha*),[405] five obstacles (*nīvaraṇa*),[406] etc. Therefore dharmas exist in definite numbers. It is by means of eighteen sorts of dharmas that one destroys the tendencies (*abhiniveśa*) towards them: this is why eighteen emptinesses are posed.

III. RELATIONSHIP BETWEEN THE PERFECTION OF WISDOM AND THE EIGHTEEN EMPTINESSES

Question. – Prajñāpāramitā and the eighteen emptinesses are either different or the same. If they are different, then what is this Prajñāpāramitā distinct from the eighteen emptinesses? See what the Buddha said: "What is this Prajñāpāramitā? It is the emptiness of form (*rūpaśūnyatā),* the emptiness of feelings,

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[403] These dharmas of the Path and attributes of the Buddhas have been discussed in chapters XXXI to XLII.

[404] The three *bandhana*s, like the three poisons, are *rāga*, *dveṣa* and *moha*: cf. Saṃyutta, IV, p. 292, l. 20; Kośa, V, p. 87.

[405] The *ogha*s (or *yoga*s) are the torrents of *kāma, bhava, dṛṣṭi*, and *avidyā;* cf. Dīgha, III, p. 230, 276; Saṃyutta, IV, p. 175; Vibhāṅga, p. 375; Kośa, V, p. 75.

[406] Cf. p. 1013F.

concepts, volitions, consciousnesses (*vednāsaṃjñāsaṃskṛtavijñānaśūnyatā)* and so on up to the emptiness of the cognition of all the aspects (*sarvakārajñatāśūnyatā*)."[407] – If they are not different, why does [the Prajñāpāramitāsūtra] say here that "the bodhisattva who wishes to become established in the eighteen emptinesses should exert himself in the prajñāpāramitā"?

Answer. – There are reasons to say they are different and there are reasons to say they are the same.

1) They are different. – The prajñāpāramitā called the true nature of dharmas (*bhūtalakṣaṇa*) stops all consideration about dharmas (*dharmanidhyāna*).[408] The eighteen emptinesses are eighteen ways of considering dharmas as empty. By exerting himself in the true nature of dharmas, the bodhisattva produces these eighteen kinds of emptiness. Therefore [prajñāpmaramitā and the eighteen emptinesses] are different.

2) They are the same. – The eighteen emptinesses are empty (*śūnya*) and unreal (*asadbhūtalakṣaṇa*); Prajñāpāramitā also is empty and unreal. – The eighteen emptinesses are the rejection of characteristics (*nimittaparityāga*); Prajñāpāramitā also is the rejection of characteristics. – The eighteen emptinesses are not attached to any characteristic; prajñāpāramitā also is not attached to any characteristic. Consequently, to exert oneself in the prajñāpāramitā is to exert oneself in the eighteen emptinesses: there is no difference.

Prajñāpāramitā has two parts (*bhāga, aṃśa*), the lesser and the greater.[409] The person who wants to attain the greater should first exert himself in the lesser, namely the 'gate of means' (*upāyamukha*). To attain the greater prajñā, it is necessary to practice the eighteen emptinesses, and it is by first staying in the lesser prajñā, namely the 'gate of means', that the eighteen emptinesses are acquired.

What is this 'gate of means' (*upayamukha*)? It is learning (*udgrahītum*), reciting (*vācayitum*), retaining (*dhārayitum*), studying (*paryavāptum*) and textually applying (*bhāvanākāreṇa prayoktum*)[410] the Prajñāpāramitāsūtra.

Just as a man who wants to find all kinds of fine jewels (*ratna*) must go to the great ocean (*mahāsamudra*), so the person who wants to acquire these jewels of the prajñā which are the concentrations (*samādhi*) on inner emptiness (*adhyātmaśūnyatā),* etc., must go to the great ocean of the prajñāpāramitā [by reading the texts dedicated to it].

IV. THE FIRST THREE EMPTINESSES AND THE FOUR FOUNDATIONS OF MINDFULNESS[411]

407 *San houei p'in* in Pañcaviṃśati, T 223, k. 21, p. 373b22 seq. Subhūti had asked the Buddha: At the time when he is practicing the prajñāpāramitā, how should the bodhisattva-mahāsattva exert himself in *rūpa*, how should he exert himself in *vedanā, saṃjñā, saṃskāra* and *vijñāna*, and finally how should he exert himself in *sarvakārajñatā?*

408 On the equivalence of Prajñāramitā = Dharmatā of true nature of dharmas, see above, p. 655-656F, 1059F

409 The greater Prajñāpāramitā is identical with the true nature of dharmas; the lesser Prajñāpāramitā is the Prajñāpāramitāsūtras where the eighteen emptinesses consituting the gate of entry into the true nature of dharmas are taught.

410 For this phrase, cf. *Vimalakīrtinirdeśa* transl., p. 368, 370-371, 372, 373, 388, 390.

Question. – Why does the yogin who is exerting himself in the prajñāpāramitā first stay in the emptiness of inner dharmas (*adhyātmaśūnyatā),* the emptiness of outer dharmas (*bahirdhāśūṇyatā)* and the emptiness of inner and outer dharmas (*adhyātmabahirdhāśūnayatā)*?

Answer. – There are four mistakes (*viparyāsa*) in the world: *i*) the mistake of taking that which is impure to be pure (*aśucau śucir iti viparyāsa*); *ii*) the mistake of taking that which is suffering to be happy (*duḥkhe sukham iti viparyāsa*); *iii*) the mistake of taking that which is impermanent to be permanent (*anitye nityam iti viparyāsa*); *iv*) the mistake of taking that which is not a 'self' to be a 'self' (*anātmany ātmeti viparyāsa*).[412]

In order to destroy the four mistakes, the yogin cultivates the twelve considerations (*samanupaśyanā)* inherent in the four foundations of mindfulness (*smṛtyupasthāna*):[413]

[1. Considerationa 1-3 coming under Kāyasmṛtyupasthāna]

a. First he considers [his own body], the inner body (*adhyātmakāya*): consisting of thirty-six elements (*dhātu*),[414] full of impurities (*aśuci*) that flow out of the nine holes (*navacchidra*),[415] it is very disgusting and void of any pure [**286a**] character. This absence of pure character (*śucilakṣaṇānupalabdhi*) is called emptiness of inner dharmas (*adhyātmaśūnyatā).*

b. Knowing the impurity of the inner body, the yogin next considers [another's body], the outer body (*bahirdhākāya*), which is, for him, an object of attachment. But here it is the same thing; the two bodies are really impure. "Foolish worldly people (*bālapṛthagjana*), fanatical and disturbed, in whom desire (*rāga*) has covered their minds, claim that this body is pure; but when I consider the beauty that I love, it is exactly the same as my own body." This absence of pure nature [in another's body] is the emptiness of outer dharmas (*bahirdhāśūnyatā).*

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411 The author returns to this subject which he has already treated at length, p. 1150-1176F, 1187-1194F. Here he establishes a parallel between the four *smṛtyupasthÌas* and the first three emptinesses. The *smṛtyupasthānas* and the emptinesses concern inner, outer, both inner and outer dharmas, but the former lead to the conclusion that they are empty of 'me' and 'mine'; the latter, that they are devoid of self nature and characteristics and, as a result, without production or destruction.

For the Anguttara, I, p. 196, 10-16, the four satipaṭṭānas (*kāye kāyānupassī viharati,* etc.) constitute the *majjhimā paṭipadā;* for the Madh. kārikā, XXIV, 18, śūnyatā, the designation by virtue of (*prajñaptir upādāya*), is the *pratipad madhyamā.* Two entities equal to a third entity…

412 Cf. p. 925F, 1076F, 1151F.

413 During the four *smṛtyupasthānas*, the practitioner turns his attention to the body (*kāya*), feelings (*vedanā*), mind (*citta*) and dharmas. He examines each of these objects first within himself (*adhyātmam)*, then outside himself (*bahirdhā)* and finally inside and outside himself (*adhyātmabahirdhā):* thus making a total of twelve considerations.

414 Cf. p. 1297F, n. 2.

415 Cf. p. 1154-1155F, n.

c. When the yogin was considering the impurity of his own body, it happened that he said that another's body (*bahirdhārūpa*) is beautiful, and when he was considering the body of another, it happened that he said that his own body was pure. Now he considers both the inner [body] and the outer [body], and he notices: "My own body is impure and that of another is impure also; the body of another and mine are quite alike: they are no different." This absence of pure characteristic [characterizing both one's own body and that of another] is the emptiness of inner and outer dharmas (*adhyātmabahirdhāśūnyatā).*

[2. Considerations 4-6 coming under Vedanāsmṛtyupasthāna]

a. The yogin knows by reflection (*manasikāra*) that the inner body and the outer body are both impure, but indecisive people cling to it because of a group of feelings (*vedanākāya*), [namely, pleasant feeling (*sukhavedanā)*]. This group is a lot of suffering (*duḥkha*), but fools (*mūḍha*) consider it to be happiness (*sukha*).[416]

Question. – But the three kinds of feeling, [*sukhavedanā, duḥkhavedanā, aduḥkhāsukhavedanā*] are all included (*saṃgṛhīta*) in the external bases of consciousness (*bahirdhāyatana*); why is it said then that the yogin "considers the internal feeling" (*adhyātmavedanāṃ samanupaśyati*)?[417]

Answer. – First, the meeting between the six objects (*viṣaya*) and the six organs (*indriya*) gives rise to a happiness called external happiness (*bahirdhāsukha*); then, extreme desire (*prarigredha*), penetrating deeply, gives rise to a happiness called internal happiness (*adhyātmasukha*).

In addition, the happiness that has internal dharmas as condition (*adhyātmadharma-pratyayaṃ sukham*) is called internal happiness, and the happiness that has external dharmas as condition (*bahirdhādharmapratyayaṃ sukham*) is called external happiness. In addition, the happiness associated with the [first] five consciousnesses (*pañcavijñānasaṃprayukta*) is called external happiness, and the happiness associated with the mental consciousness *(manovijñānasaṃprayukta*) is called internal happiness. The coarse (*audārika*) happiness is called external happiness, and the subtle (*sūkṣma*) happiness is called internal happiness.

These are the distinctions between internal and external happiness, and they are also valid in regard to unpleasant feeling (*duḥkhavedanā)* and neither unpleasant nor pleasant feeling (*aduḥkāsukhavedanā).*

Moreover, the yogin reflects and wonders whether this internal happiness (*adhyātmasukha*) really exists or if it is imaginary (*vikalpita*). He recognizes that it is just suffering (*duḥkha*) to which the name of happiness (*sukha*) is applied.

Furthermore, the yogin reflects and wonders whether this internal happiness (*adhyātmasukha*) really exists (*na tattvenopalabhyate*) or whether it is imaginary (*vikalpita*). He recognizes that it is merely suffering (*duḥkha*) to which the name of happiness (*sukha*) is given out of habit. Why? Because this happiness, coming from unfortunate causes and conditions (*duḥkhahetuprayayaja*), itself arouses a painful fruit of retribution (*duḥkhavipākaphala*). The happiness of which one is never satiated is suffering.

[416] Cf. p. 1159F.

[417] This problem has already been treated above, p. 1173-1175F.

Furthermore, when a person suffering from scabies (*kacchū*)[418] scratches himself or approaches a fire, the slight suffering [that he momentarily experienced] is followed by a physical suffering and becomes a great suffering. What the fool (*mūdha*) calls happiness, the wise man (*jñānin*) sees in it only suffering. In the same way, people (*loka*), victims of the error consisting of taking [what is suffering] to be happiness (*duḥkhe sukham iti viparyāsa*), cling to the happiness resulting from the five objects of enjoyment (*pañcakāmaguṇa*) and their passions (*kleśa*) increase. For this reason, the yogin does not see happiness and "considers only suffering, like a sickness, a boil, an ulcer, a thorn" (*duḥkaṃ rogato śalyataḥ samupaśyati*).[419]

Furthermore, since happiness is rare and suffering frequent, the small amount of happiness does not appear and is therefore called suffering. It is like a *ko* of salt (*lavaṇa*) thrown into a big river: it loses its salty characteristic and is no longer called salty.[420]

Finally, happiness is so poorly established (*aniyata*) that there is doubt (*śaṅkā)*[421] about it: what one person considers as happiness, another person considers as suffering; and what the other person considers as happiness, the first person considers as suffering. That which one gains is happiness, that which [**286b**] one loses is suffering. That which the fool takes to be happiness, the wise man takes to be suffering. Seeing the torments of happiness is suffering; not seeing the defects of happiness is happiness. Not seeing the impermanent nature of happiness (*anityalakṣaṇa*) is happiness; seeing the impermanent nature of happiness is suffering. What the person not detached from desire (*avītarāga*) takes to be happiness, the person detached from desire (*vītarāga*) takes to be suffering.

Therefore the yogin considers happiness (*sukha*) as suffering; he considers suffering to be an arrow (*śalya*) piercing the body; he considers the impermanent and changing characteristics (*anityavipariṇāmalakṣaṇa*) of that which is neither suffering nor happiness (*aduḥkhāsukha*). Considering the threefold feeling [pleasant, unpleasant, neither pleasant nor unpleasant] in this way, he mentally rejects it, and this is called the emptiness of internal feelings (*adhyātmavedanāśūnyatā).*

b-c. His considerations on external feelings (*bahirdhāvedanā)* and on both internal and external feelings (*adhyātmabahirdhāvedanā)* are similar.

[3. Considerations 7-9 coming under cittasmṛtyupasthāna]

The yogin has this thought: If happiness is suffering, then who experiences (*prativedayati*) suffering? Having reflected, he knows that it is the mind (*citta*) that experiences it. Next, he considers the mind in

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418 Example already used above, p. 1157F.

419 Cf. p. 1222F, note.

420 Classical comparison: cf. Anguttara, I, p. 250: *Seyyathāpi bhikkhave puriso loṅaphalaṃ Gaṅgāya nadiyā pakkipeyya. Taṃ kiṃ maññatha bhikkhave. Api nu sā Gaṅgā nadī amunā loṇaphalena loṇa assa apeyyā ti. – No h'etaṃ bhante. – Taṃ kissa hetu. – Asu hi bhante Gaṅgāya nadiyā mahā udakakkhando. So amunā loṇaphalena na loṇo assa apeyyo ti.*

421 Adopting the variant *houo*.

order to know if it is true or false. He notices that the mind is impermanent (*anitya*) and has production (*utpāda*), duration (*sthiti*) and disappearance (*vyaya*) as characteristics.[422] The mind of unpleasant feeling (*duḥkhavedanā),* the mind of pleasant feeling (*sukhavedanā)* and the mind of neither unpleasant nor pleasant feeling each constitutes a different moment (*bhinnalakṣaṇa*): when the pleasant mind disappears, the unpleasant mind arises; the unpleasant mind lasts for the space of an instant and, having lasted, it disappears; next, there arises a neither unpleasant nor pleasant mind. This neither unpleasant nor pleasant mind lasts for the space of an instant and, having lasted, it disappears; when it has disappeared, there arises again a pleasant mind. The three feelings (*vedanā)* being impermanent, the mind (*citta)* also is impermanent.

Furthermore, the ascetic knows that there are minds of lust (*rāga*) or non-lust, of hatred (*dveṣa*) or non-hatred, of delusion (*moha*) or non-delusion, distracted (*vikṣipta*) or concentrated (*saṃgṛhīta*), fettered (*baddha*) or liberated (*vimukta*), and he knows that these minds each have a different characteristic. Thus he knows that the mind is impermanent (*anitya*), that there is no fixed (*niyata*) mind lasting for eternity. Minds experiencing suffering, minds experiencing happiness, etc., arise from a complex of causes and conditions (*hetupratyayasamāgrī*), and when these causes and conditions disperse, the minds disappear as well.

This is how the yogin considers the impermanent nature (*anityalakṣaṇa*) of the inner minds (*adhyātmacitta*), the outer minds (*bahirdhācitta*) and the both internal and external minds (*adhyātmabahirdhācitta*).

Question. – Since the mind consists of the inner bases of consciousness (*adhyātmāyatana*), how can there be external minds (*bahirdhācitta*)?[423]

Answer. – When the inner body [i.e., one's own body] is being considered, there is 'inner mind' (*adhyātmacitta*); but when the outer body [i.e., another's body] is being considered, there is 'outer mind'.

Moreover, if it concerns *(ālambate*) inner dharmas, the mind is inner; but if it concerns external dharmas, the mind is external.

Moreover, the [first] five consciousnesses (*pañcavijñāna*) always concern outer dharmas and, being unable to make distinctions, are outer minds; but the mental consciousness (*manovijñāna*), being concerned with inner dharmas and distinguishing beauty from ugliness, is an inner mind.

Finally, the mental consciousness which, on its arising, is incapable of distinguishing and specifying, is an external mind; but the developed and deepened mental consciousness which can make distinctions and grasp characteristics (*nimitta*) is an inner mind. Such are the distinctions between inner and outer minds.

[4. Considerations 10-12 coming under dharmasmṛtyupasthāna]

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[422] Conditioned by causes, the mind inevitably has the three or four conditioned characteristics (*saṃskṛtalakṣaṇa*): cf. p. 36-37F, 992F, 1163F.

[423] This subject has already been treated above, p. 1175F.

The yogin whose mind (*citta* and *manas*) has been cultivated knows that the body (*kāya*) is of impure nature (*aśucilakṣaṇa*), that feeling (*vedanā*) is suffering in nature (*duḥkhalakṣaṇa*) and that the mind (*citta*) has no duration and is impermanent in nature (*anityalakṣaṇa*). Nevertheless, not having yet broken through the fetters (*samucchinnasaṃyojana*), he still happens to be aware of self (*ahaṃkāra*).

Then he has the following thought: "If the mind is impermanent, who is cognizing the mind and on whom does the mind depend? Who is the master (*svāmin*) of the mind that is experiencing suffering and happiness? To whom does everything belong?" Then he analyzes and recognizes that there is no master as [**286c**] a separate entity *(bhinna*).

One grasps characteristics (*nimittāny udgṛhṇāti*) in the five aggregates (*skandha*) and, just for this single reason, one imagines the existence of 'a man' (*puruṣa*) and one produces the idea of 'me' *(ātman*). From the idea of 'me' comes the idea of 'mine' *(ātmīya*), and from the idea of 'mine' comes that of existence (*bhāva)*. Toward those who benefit (*hita*) us, we feel love (*rāga*); toward those who thwart us, we feel hatred (*dveṣa*); these two fetters (*saṃyojana*) do not come from knowledge (*jñāna*) but from error: this is what is called delusion (*moha*). The triple poison (*triviṣa*), love, hatred and delusion, is the root (*mūla*) of all the passions (*kleśa*).

By means of egotism (*ahaṃkāra*), one accomplishes meritorious actions (*puṇya*) "in order," one says, "that I may then be able to cultivate the auxiliary dharmas of the Path and may be able to attain deliverance (*mokṣa*)."

The grasping of characteristics (*nimittodgrahaṇa*) that occurred at the beginning is called the 'concept aggregate' (*saṃjñāskandha*). Then out of egotism (*ahaṃkāra*), one produces the fetters and the good formations called the 'formation aggregate' (*saṃskāraskandha*). These two aggregates are [the object] of mindfulness of dharmas (*dharmasmṛtyupasthāna*).[424] The yogin, who is seeking the ātman in these dharmas that are the saṃjñāskandha and the saṃskāraskandha, does not find it there. Why? Because dharmas are the result of causes and conditions (*hetupratyayasamutpanna*), are all of them conditioned dharmas (*saṃskṛtadharma*) and have no solidity (*sāra*): there is no true ātman.[425]

"The formations are like the trunk of a banana tree" (*saṃskmarāḥ kadalīnibhāḥ):*[426] leaf by leaf it is examined, but no pith (*sāra*) is found. – "Concept is like a mirage (*marīcisadṛśī saṃjñā)* seen from afar:" without there being any water there, one gets the notion that there is water, one has the concept of water but it is nothing but an illusion.

Such are the considerations on inner, outer and both onner and outer dharmas.

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424 Among the *five skandhas*, *rūpa* is the object belonging to *kāyasmṛtyupasthāna*; *vedanā,* that of *vedanāsmṛtyupasthāna*; *saṃjñā,* the *saṃskāras* and *vijñāna*, those of *cittasmṛtyupasthāna*. As for *dharmasmṛtyupasthāna*, it can bear upon any skandha whatsoever, since it includes the totality of dharmas.

425 The punctuation of the Taishß is dfective: the final period should be placed between *fa* and *hing*.

426 Allusion to a verse of the *Pheṇasutta* of Saṃyutta, III, p. 142. See references, p. 370, as note; *Vimalakīrti*, transl. p. 132, n. 23.

Question. – Dharmas being included in the outer bases of consciousness (*bahirdhāyatana*), how can there be inner dharmas (*adhyātmadharma*)?[427]

Answer. – By inner dharmas (*adhyātmadharma*) we mean the skandha of concept (*saṃjñāskandha*) and the skandha of formations (*saṃkāraskandha*) associated with the inner mind (*adhyātmacittasaṃprayukta*). – By outer dharmas (*bahirdhādharma*) we mean: *i*) the skandha of concept (*saṃjñāskandha*) and the skandha of formations (*saṃskāraskandha*) associated with the outer mind (*bahirdhācittasaṃprayukta*); *ii*) the formations dissociated from the mind (*cittaviprayukta-saṃskāra*); *iii*) the unconditioned dharmas (*asaṃskṛtadharma*). – Taken simultaneously and together [these internal and external dharmas] are called 'both inner and outer dharmas' (*adhyātmabahirdhādharma*).

Furthermore, the inner dharmas are the six organs *(ṣaḍindriya*); the outer dharmas are the six objects *(ṣaḍviṣaya*).

Finally, the general considerations (*samanupaśyanā)* on *i*) the body (*kāya*), *ii*) the sensations (*vedanā), iii*) the mind (*citta*), *iv*) the aggregate of concept (*saṃjñāskandha*) and *v*) the aggregate of formations (*saṃskāraskandha*) are the mindfulness of dharmas (*dharmasmṛtyupasthmāna*) Why is that?

Actually, the yogin first looks for the ātman in the aggregate of concept (*saṃjñāskandha*) but does not find it there. He then turns his search to the body (*kāya*), sensations (*vedanā)* and mind (*citta*), but does not find it there either. In no matter what dharma, be it material (*rūpin*) or non-material (*arūpin*), visible (*sanidarśana*) or invisible (*anidarśana*), resistant (*sapratigha*) or non-resistant (*apratigha*), impure (*sāsrava*) or pure (*anāsrava*), conditioned (*saṃskṛta*) or unconditioned (*asaṃskṛta*), distant (*dūre*) or near (*sāntike*), coarse (*audārika*) or subtle (*sūkṣma*), the yogin seeks in vain for the ātman but does not find it. It is only to the complex of the five aggregates (*pañcaskandasāmagrī*) that the name of being (*sattva*) is given out of habit, and 'being' is synonymous with ātman. The self *(ātman*) being non-existent (*anupalabdha*), neither is there any 'mine' *(ātmīya*) and, the 'mine' being non-existent, all the passions (*kleśa*) are eliminated.

[5. *Summary*]

A. The foundation of mindfulness of the body (*kāyasmṛtyupasthāna*) concerns all material dharmas (*rūpadharma*).

[As a first approach], the yogin considers the inner material things (*adhyātmarūpa*) as being impermanent (*anitya*), painful (*duḥkha*), empty (*śūnya*) and without self (*anātman*).

[As a second and third approach], he considers outer material things (*bahirdhārūpa*), then inner and outer material things (*adhyātmabahirdhārūpa*) likewise as being [impermanent, painful, empty and without self].

[The other three foundations of mindfulness consider] sensations (*vedanā),* mind (*citta*) and dharmas as being likewise [impermanent, painful, empty and without self, respectively].

[427] This question has already been discussed above, p. 1175-1176F.

B. The concentration of emptiness (*śūnyatāsamādhi*) associated with the inner considerations (*adhyātmanupaśyan*ā) of the four foundations of moindfulness is called inner emptiness (*adhyātmaśūnyatā).* [**287a**]

The concentration of emptiness associated with the outer considerations (*bahirdhānupaśyana*) of the four foundations of mindfulness is called outer emptiness (*bahirdhāśūnyatā).*

The concentration of emptiness associated with inner and outer considerations (*adhyātmabahirdhānupaśyana*) of the four foundations of mindfulness is called inner and outer emptiness (*adhyātmabahirdhāśūnyatā).*

V. THE THREE EMPTINESSES RESULT FROM CONCENTRATION

Question. – Are the emptinesses in question empty by the power of concentration (*samādhibala*) or are they empty in themselves?

Answer. – They are empty by the power of concentration,[428] as is said in a sūtra: "The three concentrations (*samādhi*) or the three doors to deliverance (*vimokṣamukha*) are emptiness (*śūnyatā),* signlessness *(ānimitta*) amd wishlessness (*apranihita*). The concentration of emptiness (*śūnyatāsamadhi*) concerns

[428] There are close connections between the three concentrations (p. 1213F-1232F) and the four foundations of mindfulness (p. 1150F-1176F; 1187F-1194F on the one hand and the three emptinesses on the other hand. They are not substantial entities, but rather *cittasya sthitiḥ,* situations of mind (p. 1213F-1214F), concentrations (*samādhi*) of the mind centered on emptiness, empty of individuals (*sattvaśūnya*) for the śrāvaka, empty of things (*dharmaśūnyatā)* for the bodhisattva. These mental practices closely tied to the comprehension of the four noble truths converge on the same result: the rejection of the world and entry into nirvāṇa. The three concentrations are the *vimokṣamukhas* or doors of deliverance (p. 1213F); the three emptinesses, by radically removing the imaginary seeing of the inner, outer or mixed world, assure the mind of this supreme pacification that is nirvāṇa.

The three mental practices, concentrations, foundations of mindfulness and emptinesses are shared by the śrāvakas and the pratyekabuddhas, with the difference, essential it is true, that the former penetrate only the emptiness of beings whereas the latter penetrate both the emptiness of beings and the emptiness of things. The śrāvakas still cling to characteristics (*nimittāny udgṛhṇanti*) within and outside themselves; the bodhisattvas see them no longer and everything ends in a total absence of vision for them. It would be absurd to hypostatize an emptiness that is something other than an absence of vision and fruit of a certain situation of mind.

J. May comments: "This absence of vision in the great bodhisattvas starting with the eighth bhūmi is not something negative: it constitutes the result of a long effort by the mind; it is the very vision *par excellence*: the bodhisattvas see by not seeing." We may add Nāgārjuna, Madh. kārikā, III, §6: "With or without seeing, the agent of seeing does not exist" (*tiraskṛtya draṣṭā nāsty atiraskṛtya ca darśanam*).

(ā*lambate*) the body (*kāya*), the sensations (*vedanā),* the mind (*citta*) and dharmas, and since no self *(ātman*) or 'mine' *(ātmiya*) is found therein, it is called [the concentration] of emptiness."[429]

VI. RELATIONSHIPS OF THE FOUR GENERAL CHARACTERISTICS OF CONDITIONED DHARMAS AND THE FOUR VIEW-POINTS OF THE FOUNDATIONS OF MINDFULNESS

Question. – The four foundations of mindfulness (*smṛtyupasthāna*) should all consider empty dharmas as being impermanent (*anitya*), painful (*duḥkha*), empty (*śūnya*) and without self (*anātman*). Why then do they consider [respectively] the body (*kāya*) as impure (*aśuci*), the sensations (*vedanā)* as suffering *(duḥkha*), the mind (*citta*) as impermanent (*anitya*) and the dharmas as empty of self (*anātman*)?

Answer. – All consider the four things as impermanent, suffering, empty and without self. However, in regard to the body, beings cling especially to the mistake of taking [what is impure] to be pure (*aśucau śucir iti viparyāsa*); in regard to the sensations, they cling especially to the mistake of taking [what is suffering] to be happy (*duḥkhe sukham iti viparyāsa*); in regard to the mind, they cling especially to the mistake of taking [what is impermanent] to be permanent (*anitye nityam iti viparyāsa*), and in regard to dharmas, they cling especially to the mistake of taking [what is not a self] to be a self (*anātmany ātmeti viparyāsa*). This is why, [in the course of the four foundations of mindfulness], the yogin considers the body as impure, the sensations as painful, the mind as impermanent, and the dharmas as being deprived of self.

Furthermore, in regard to inner emptiness (*adhyātmaśūnyatā)* and outer emptiness (*bahirdhāśūnyata*), there is no dharma that is definitively inner or definitively outer for, depending [on one another] as mutual cause (*sahabhūhetu*), they can be said to be [sometimes] inner and [sometimes] outer. In fact, what my neighbor considers as outer (*bahirdhā),* I consider to be inner (*adhyātma*), and what I hold to be outer, my neighbor considers to be inner. It depends on the subject [and not on the object] that the inner dharma is inner, and it depends on the subject [and not on the object] that the outer dharma is outer. Thus for a given individual, his own house is inner, but the house of another is outer. For the yogin who is considering inner and outer dharmas, they have no fixed nature (*niyatalakṣaṇa*); therefore they are empty (*śūnya*).

Finally, inner and outer dhrmas have no intrinsic nature (*svabhāva*). Why? Because they arise from an assemblage (*sāmagrī*) [of causes and conditions].[430] These dharmas are not found in the assembled causes

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[429] This unidentified sūtra establishes a close relationship among the *śūnyatā-samādhis* and the *smṛtyupasthānas* bearing on the body, the sensations, the mind and dharmas leading to the conclusion that they are empty of 'me' and 'mine'.

[430] Cf. Madh. kārikā, VII, §16 (p. 159-160):

Pratītya yad yad bhavati tat tac śāntaṃ svabhāvataḥ /
tasmād utpadyamānaṃ ca śantam utpattir eva ca //

and conditions and, since they do not exist in their causes and conditions, they are not found elsewhere either.[431] The causes and conditions of inner and outer dharmas do not exist either. Thus as the cause (*kāraṇa*) and the effect (*kārya*) are absent, inner and outer dharmas are empty.

VII. THE PROBLEM OF THE WHOLE AND THE PART[432]

Question. –From all evidence (*niyatam*) inner and outer dharmas exist; why do you say that they do not exist? Thus, when the hands (*pāṇi*), feet (*pāda*), etc., come together, there is birth of the body-dharma (*kāyadharma*): it is an inner dharma (*adhyātmadharma*). When the beams (*gosāraka*), walls (*bhitti*), etc., are brought together, there is the arising of the house-dharma (*gṛhadharma*): it is an outer dharma (*bahirdhādharma*). Although the body-dharma has a different name than its parts (*avayava*), it is not different from the foot, etc. Why? Because in the absence of the foot, etc., the body would not exist. It is the same for the house.

Answer. – If the foot were no different than the body, the head (*śiras*) would be the foot, since, [in your hypothesis], the foot is not different from the body. But if the head were the foot, that is perfectly ridiculous.

Question. – If the foot were not different from than the body, your objection would be valid. But in the present case, it is necessary that the foot, etc., be brought together in order that there be the arising of the dharma called body. Although the body is different from the foot, etc., it must depend on the foot in order to [**287b**] subsist. In the same way, the threads (*tantu*) must be brought together in order to produce a cloth (*paṭa*): this cloth depends on the threads to exist.

Answer. – [Two things, first]: either this body-dharma occurs at the same time in all its parts (*avayavin*), the foot, etc., or else it occurs separately.

Everything that is the result of something is pacified as to its intrinsic nature. [The *vṛtti* explains *śāntaṃ svabhāvataḥ* as *svabhāvavirahitam* "without intrinsic nature".] Thus what is produced is pacified, and the production also.

431 Cf. Madh. kārikā, XX, §1-2 (p. 391-392):

Hetoś ca pratyayānāṃ ca sāmagryā yadi /
phalam asti ca sāmagryāṃ smamagryā jāyate katham //
hetoś ca pratyayānāṃ ca sāmagryā jāyate yadi /
phalaṃ nāsti sāmagryāṃ sāmagryā jāyate katham //

If the fruit arises from an assemblage of causes and conditions and [according to you] the fruit is within this assemblage, how then would it arise from the assemblage [since it is already therein]?

If the fruit arises from an assemblage of causes and conditions and [according to you] the fruit is not within this assemblage, how then would it arise from the assemblage [since it does not occur within it]?

432 This problem has already been discussed above, p. 1217F-1218F.

a. If the body occurs at once in all its parts, the foot (*pāda*) would be also in the head (*śiras*). Why? Because [by the hypothesis] the body-dharma occurs [in all the parts] at once.

b. If the body existed separately, it would not be different from the other parts, foot, etc., [in the sense that it would cease being a whole to become a psrt].

Furthermore, the body, [as a whole (*avayavin*)], is a single thing whereas its causes, [as 'parts' (*avayava*)], are many. But singularity (*ekatva*) is not plurality (*nānātva*), and plurality is not singularity.

Finally, to claim that a special dharma called 'body' exists outside of its parts is to be in contradiction with the whole world.

Thus one cannot say that the body is identical with its parts or that it is different from its parts. This is why there is no body and, the body not existing, the foot, etc., does not exist either. That is what should be understood by inner emptiness (*adhyātmaśūnyatā*).

Outer dharmas, houses, etc., also are empty in the same way. That is what is meant by outer emptiness (*bahirdhāśūnyatā)*.

Question. – Destroying the body (*kāya*), the house (*gṛha*), etc., is to destroy singularity (*ekatva*) and multiplicity (*pṛthaktva*). Destroying singularity and multiplicity is the work of the heretical sūtras.[433] In Buddhist sūtras, inner and outer dharmas really exist (*adhyātmabahirdhā-dharma*), namely, the six inner organs (*adhyātmendriya*) and the six outer objects (*bahirdhāviṣaya*). Why do you say they do not exist?

Answer. – These inner and outer dharmas are assemblages existing metaphorically (*prajñaptisat*) as simple names (*nāmamātra*) as was the case for the body or the house.

VIII. EMPTINESS ACCORDING TO THE TWO VEHICLES

Furthermore, in brief (*saṃkṣepeṇa*), there are two kinds of emptiness: the emptiness of beings (*sattvaśūnyatā)* and the emptiness of dharmas (*dharmaśūnyatā*).[434] For the disciples of the Hīnayāna 'Lesser Vehicle' who are of weak faculties (*mṛdvindriya*), the emptiness of beings is taught so that, freed [from notions] of 'me' *(ātman*) and 'mine' *(ātmīya*), they do not become attached to any others. – For the disciples of the Mahāyāna 'Greater Vehicle' who are of keen faculties (*tīkṣnendriya*), the emptiness of dharmas is taught, and immediately they know that saṃsāra is eternally empty (*nityaśūnya*) and the same as nirvāṇa.

The śrāvakas and their scholars (*upadeśācārya*) teach inner emptiness (*adhyātmaśūnyatā*): "In inner dharmas (*adhyātmadharma*) there is neither 'me' *(ātman*) nor 'mine' *(ātmīya*), neither eternal entity nor agent (*kāraka*), neither a knower nor an experiencer (*vedaka*): this is called inner emptiness, and it is the same for outer emptiness." However, they do not teach that inner and outer dharmas are empty [of their

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[433] The character *p'o* appearing in the fourth place in line 287b11 should probably be removed.

[434] Cf. p. 239F, 1079F, 1685F.

respective characteristics]. – The Mahayānists, on the other hand, say that, in inner dharmas, the nature of inner dharma is absent and that in outer dharmas the nature of outer dharma is absent.

This is what is said in the Prajñāpāramitā: "Form is empty of the nature of form (*rūpaṃ rūpatvena śūnyam*); feeling (*vedanā*), concept (*saṃjñā),* volition (*saṃskāra*) and consciousness (*vijñana*) are empty of the nature [of feeling, concept, volition and] conciousness. The eye is empty of the nature of eye (*cakṣuś cakṣustvena śūnyam*); the ear (*śrotra*), nose (*ghrāṇa*), tongue (*jihvā),* body (*kāya*) and mind organ (*manas*) are empty of the natures [of ear, nose, tongue, body] and mind. Color is empty of the nature of color (*rūpaṃ rūpatvena śūnyam*); soumd (*śabda*), smell (*gandha*), taste (*rasa*), tangible (*spraṣṭavya*) and dharmas are empty of the natures [of sound, smell, taste, tangible and] dharma. All these dharmas are empty of self nature."[435]

Question. – [Emptiness of beings (*sattvaśūnyatā*) and emptiness of dharmas] are two ways of teaching inner and outer emptiness. Which one is true?

Answer. – Both are true. For disciples of little knowledge (*alpajñāna*) and weak faculties (*mṛdvindriya*), only the emptiness of beings is first taught, and for beings of great knowledge (*mahājñāna*) and keen faculties (*tīkṣnendriya*), the emptiness of dharmas is taught. [The Hīnayānist śrāvaka] is like a prisoner (*kārāstha*) who breaks his bonds (*bandhana*), kills the prison guard (*kārādhyakṣa*) and can leave at will; [the Mahāyānist is like this other one] who, out of fear of brigands (*caura*), makes a hole in the wall and escapes (*niḥsaraṇa*).

Destroying only the causes and conditions of his egotism (*ahaṃkāra*), the śrāvaka no longer produces[436] passions (*kleśa*) and eliminates the thirst for dharmas (*dharmatṛṣṇā),* but fearing the suffering of old age (*jarā),* sickness (*vyādhi),* death (*maraṇa*) and the evil destinies (*durgati*), he does not investigate [**287c**] the beginning of desire (*kāma*) and does not destroy dharmas at the root: for him, only deliverance (*vimukti*) is important. – The Mahāyānist, on the other hand, destroys the prison of the triple world (*traidhātuka*), subdues the armies of Māra (*mārasenā),* breaks the fetters (*saṃyojana*) and eliminates the traces of the passions (*vāsanā);* he knows clearly the beginning and end of all dharmas; his penetrations (*prativedha*) are unhindered (*nīvaraṇa*);[437] he destroys and scatters all dharmas so well [that to his eyes] saṃsāra is the same as nirvāṇa[438] and is merged with calm (*upaśama*), cessation (*nirodha*). The Mahāyānist attains supreme perfect enlightenment (*anuttarā samyaksaṃbodhi*), guides all beings and makes them come out of the triple world.

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[435] Pañcaviṃśati, p. 128 (T 223, k. 3, p. 235a11; k. 9, p. 288b10; k. 16, p. 337b4, k. 21, p. 372c11; 373c3: *tathā hi rūpaṃ rūpatvena śūnyam… yā ca rūpasya śūnyatā na tad rūpam. na cānyatra śūnyatāya rūpam. rūpam eva śūnyatā śūnyataiva rūpam*. And so on for all dharmas of which the complete list is given by the Śatasāhasrikā, p. 554, 6-559, 22.

[436] Adopting the variant *pou cheng*.

[437] Cf. p. 1013F, n. 1; Anguttara, V, p. 113, 116.

[438] See p. 1142F.

IX. METHOD OF TEACHING EMPTINESS

Question. – By what method (*upāya*) does the Mahāyāna destroy the dharmas?

Answer. – [In the *Phenasutta*] the Buddha said: "Form (*rūpa*) born from many causes and conditions has no solidity (*sāratā).* Waves (*taraṅga*) on the water produce a ball of foam (*phenapiṇḍa*) which, as soon as it is seen, disappears; it is the same for form."[439]

When the four great elements (*mahābhūta*) of the present existence (*ihajanman*) are brought together, they produce a form, but as soon as thesse causes and conditions disappear, the form disappears along with them.

The practitioner who follows the path of impermanence (*anityatāmārga*) penetrates gradually into the door of emptiness (*śūnyatāmukha*). How is that? The dharmas that perish as soon as they are born have not even a moment of duration (*sthiti*) and, not having a moment of duration, are not grasped.

Furthermore, by virtue of the characteristics of conditioned [dharmas] (*saṃskṛtalakṣaṇa*), at the moment of production (*utpāda*) there is disappearance (*vyaya*) and at the moment of disappearance there is production. If dharmas are already produced, production is useless; if they are not produced, production produces nothing.[440] Between dharma and production there can be no difference. Why? If production had the nature of production (*utpādalakṣaṇa*), there would have to be 'production of production' (*utpādotpāda*), and this in turn would need a production: hence an infinite regression (*anavasthā).*[441] If the 'production of

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[439] *Pheṇasutta* in Saṃyutta, III, p. 140-141: *Seyyathāpi bhikkhave ayaṃ Gaṅgā nādi mahantaṃ pheṇapiṇḍam āvaheyya. tam enaṃ cakkhumā puriso passeyya nijjhāyeyya yoniso upaparikkheyya. tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyeyya tucchakaññeva khāyeyya asārakaññeva khāyeyya. kiñhi siyā bhikkhave pheṇapiṇḍe sāro. Evam eva kho bhikkhave yaṃ kiñci rūpaṃ arītānāgataṃ paccuppannaṃ. pe. yaṃ dūre santike vā. taṃ bhikkhu passati nijjhāhati yoniso upaparikkhati. tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyati tucchakaññeva khāyati asārakaññeva khāyati. kiñhi bhikkhave rūpe sāro.* – It is as if the river Ganges was carrying a great ball of foam and a perceptive man saw it, contemplated it, examined it deeply and doing that, found it empty, hollow and worthless. What value, O monks would there be in a ball of foam? It is the same for no matter what form, past, future or present, distant or close, that a bhikku sees, contemplates and examines deeply. Doing that, he finds it empty, hollow and without value. What value, O monks, is there in form?

[440] Cf. Madh. kārikā, VII, 2 (p. 146)i

Utpādāyās trayo vyastā nālaṃ lakṣaṇakarmaṇi /
saṃskṛtasya samastāḥ syur ekatra katham ekadā //

"The three characteristics, production, etc., if they are separated, are not enough to characterize the conditioned; if they are brought together, how would they exist in the same place and at the same time?" Argument already used above, p. 922F.

[441] Cf. Madh. kārikā, VII, 3 (p. 147):

Utpādasthitibhaṅgānām anyat saṃskṛtalakṣaṇam /
asti ced anavasthaivaṃ nāsti cet te na saṃskṛtāḥ //

production' did not in its turn have a production, the [initial] production would not have a production either. If the [initial] production did not have production, the dharma itself would not have it either. Thus, production does not exist (*nopalabhyate*), neither does disappearance (*vyaya).* Therefore dharmas are empty (*śūnya*), without production (*anutpāda*), without destruction (*anirodha*): that is the truth.

Finally, if dharmas exist, they end up in non-existence finally. But that which is *subsequently* non-existent should also be previously non-existent. Thus, when a man wears wooden shoes (*kāṣuthapādaukā)* for the first time, they already possess [this non-existence], but as it is subtle, it is not noticed.[442] If the shoes did not possess this non-existence from the beginning, they would always be new. If they possess it *afterwards*, it is because they already possessed it *previously*. It is the same for dharmas: if they possess non-existence *afterwards*, it is because they already possess it *before*.

This is why all dharmas are necessarily empty. But as the result of a mistake consisting of taking to be a being that which is not a being *(sattva sattva iti viparyāsa*), one becomes attached to the six inner organs (*adhyātmendriya*). The yogin, however, destroys this error and this is what is calld inner emptiness (*adhyātmaśūnyatā).* It is the same for the outer emptiness (*bahirdhāśūnyatā)* and the both inner and outer emptiness (*adhyātmabahirdhāśūnyatā).*

Śūnyatāśūnyatā

Third Section EMPTINESS 4: EMPTINESS OF EMPTINESS

I. DEFINITION OF THE EMPTINESS OF EMPTINESSES[443]

"If production, duration and destruction in turn possessed another round of conditioned characteristics, there would be an infinite regression (of these rounds); but if they do not possess it, they are not conditioned."

The Sarvāstivādin theory of secondary characteristics (*anulakṣaṇa*) affecting the characteristics of the conditioned, namely, production of production, etc., will be refuted by the Kośa, II, p. 224-225. See above, p. 1164F.

442 The author has already used the example of the new garment, already used before even being worn. See above, p. 1163F.

443 Apart from the three samādhis of *śūnyatā, ānimitta* and *apraṇihita* constituting the doors of deliverance (p.1213F seq.), the Abhidharma authors assume a *śūnyatāśūnyatāsamādhi*, an *apraṇihitāpraṇihitasamādhi* and an *ānimittānimittasamādhi*, signalling an advance over the three preceding ones.

Śūnyatāsamādhi, concerning the last two aspects *(ākāra*) of the truth of suffering, considers dharmas as empty (*śūnya*) and non-self (*anātman*): cf. Vibhāṣā, T 1545, k. 104, p. 538b; Kośabhāṣya, p. 449, 15. And by empty dharmas, these authors mean dharmas contradictory to the view of self *(ātmīyadṛṣṭivipakṣa*), without inner activity, without individuality (*antarvyāpārapuruṣarahita*), without self *(ātmarahita*): cf. Kośabhāṣya, p. 400, 3, 9, 14.

Śūnyatāśūnyatāsamādhi considers the *śūnyatāsamādhi* of the arhats solely as empty and not as non-self, becaue *śūnyatā* is more distasteful than *anātman*: cf. Vibhāṣā, T 1545, k. 105, p. 543c16-27; Kośa, VIII, p. 188; Kośabhāṣya, p. 450, 13-14; Kośavyākhyā, p. 683, 12-21.

In the Pāli scholasticism as well, there is a question of the emptiness of emptiness (*suññasuññam*). For the Paṭisambhidā, II, p. 178, it is the fact that the six inner organs, eye, etc., are empty of self (*atta),* of 'mine' (*attaniya*), of permanence (*nicca*), of solidity (*dhuva*), of perpetuity (*sassata*), and of unchangeability (*avipariṇāmadhamma*). According to the Commentary of the Paṭisambhidā, III, p. 632, emptiness as emptiness is called the emptiness of emptiness, not determined by any other incidental word (*suññasaṅkhātaṃ suññaṃ, na aññena upapadenavissssesitan 'ti suññaṃ suññaṃ).*

Thus, the early masters of the Abhidharma considered emptiness as such as the lack of 'me' and 'mine', and professed simply the emptiness of beings (*sattvaśūnyatā).* But they did not deny the reality of things or dharmas. For them, dharmas, although transitory and suffering, really existed with their self nature (*svabhāva*) and their characteristics (*lakṣaṇa*), and non-self was one of their shared characteristics. In dharmas they grasped the mark (*nimitta*) of non-self (*anātman*) which they qualified as empty (*śūnya*), but this emptiness had the dharma itself as substratum *(āsraya*). Realists and pluralists by affirming the existence of everything, viz., the five aggregates (*skandha*) the twelve bases of consciousness *(āyatana*) or the eighteen elements (*dhātu*), they were nihilists insofar as they denied any substantial reality whatsoever, eternal and immutable, to this 'everything'.

The position of the Mahāyānists is quite different. The *Traité*, which is their spokesman, endlessly criticizes the Sarvāstivādins for their *nimittodgrahaṇa*, their grasping at the characteristics in things and, in particular, their grasping at emptiness (p. 1093F, 2082F, 2130F). Seeing emptiness in dharmas is acknowledging a certain existence to the latter and hypostatizing the emptiness of self which characterizes them. To tell the truth, dharmas are not only empty of self and of 'mine' (*sattvaśūnya*), they are also empty of dharmas (*dharma*), empty of self nature and of the characteristics of dharma. Not existing in any manner, they do not lend themselves to any grasping. The emptiness that one thinks to find in them is nothing at all because it does not apply to anything. There is, therefore, not only the emptiness of beings and of things, but also the emptiness of emptiness (*śūnyatāśūnyatā).* To hypostatize it would be the height of foolishness.

This is explained very well by Nāgārjuna and his commentator Candrakīrti in Madhyamakaśāstra, kārikā XIII, 7 (p. 245-246):

Yac coktam asvabhāvo bhāvo naivāsti śūnyatā ca bhāvanām iṣyate / tasmād asti śūnyatāśrayo bhāvasvabhāva iti / etad api na yujyata ity āha /

Yadi aśūnyaṃ bhavet kiṃ cit syāc śūnyam iti kiṃ can /
na kiṃ cid asty āśūnyaṃ ca kutah śūnyaṃ bhaviṣyati //

Yadi śūnyatā nāma kā cit syāt tadāśrayo bhāvasvabhāvaḥ syāt / na tv evam / iha hi śūnyatā nāmeti sarvadharmāṇāṃ sāmānyalakṣaṇaṃ ity abhyupagamād aśūnyadhrmābhāvād aśūnyataiva nāsti / yadā cāśūnyāḥ padārtā na santi / aśūnyatā ca nāsti / tadā pratipakṣanirapekṣatvāc śūnyatāpi khapuṣpamālāvan nāstīty avasīyatām / yadā ca śūnyatā nāsti tadā tadāśrayā api padārthā na santīti sthitam avikalam /.

Transl. - We are told: "An essence without existence in itself does not exist. Now the emptiness of essences is postulated. Therefore there is a substratum of emptiness, namely, the existence in itself of the essences." This objection also is absurd and, to refute it, Nāgārjuna says:

If something were non-empty, there could be a certain emptiness in it.
But there is nothing that is not non-empty; then how could there be emptiness?

If there were some 'emptiness', its support, namely, the existence in itself of essences, would exist. But that is not so. Here actually a thesis is postulated that 'emptiness' is a characteristic shared by all dharmas, but as there is no dharma that is not non-empty, non-emptiness itself does not exist either. Since there are neither non-

By means of [this fourth] emptiness, the emptiness of inner dharmas (*adhyātmaśūnyatā),* the emptiness of outer dharmas (*bahirdhāśūnyatā)* and the emptiness of both inner and outer dharmas (*adhyātmabahirdhāśīunyatā)* is eliminated. Since [this fourth] emptiness destroys the [first] three emptinesses, it is called the emptiness of emptinesses (*śūnyatāśūnyatā).*

First, one uses [the three] emptinesses of dharmas to destroy inner and outer dharmas, and then one uses this [fourth] emptiness to destroy the [first] three emptinesses. This [fourth emptiness] is called the emptiness of emptinesses.

Furthermore, by means of the three concentrations of emptiness (*śūnyatāsamādhi*), the yogin considers (*anupaśyati*) the emptiness of the five aggregates (*skandha*), obtains the eightfold noble path *(āryāṣṭāṅgamārga*), destroys the passions (*kleśa*) and obtains nirvāṇa with residue of conditioning (*sopadhiśeṣanirvāṇa*). Then, as a result of the karmic causes and conditions of his previous lifetimes (*pūrvajanman*), the yogin, at the dissolution of the body after [**288a**] death (*kāyasya bhedāt paraṃ maraṇāt*) abandons the eightfold path[444] and produces a concentration of emptiness of emptinesses (*śūnyatāśūnyatāsamādhi*) called emptiness of emptinesses.

II. DIFFERENCE BETWEEN EMPTINESSES AND EMPTINESS OF EMPTINESSES

Question. – What difference is there between emptinesses and the emptiness of enmptinesses?

Answer. – 1) The emptinesses destroy the five aggregates of attachment (*pañcopādānaskandha*); the emptiness of emptinesses destroys the emptinesses.

Question. – If the emptinesses are dharmas, as empty, they are already destroyed; if they are not dharmas, of what destruction of emptinesses is it a question here?

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empty entities nor non-emptiness, it must be accepted that in the absence of the contrary on which emptiness relies, it too exists no more than does a garland of sky-flowers. And since emptiness does not exist, the entities that would serve as its substratum do not exist; that is certain and sure.

- This is why the Mādhyamika Mahāyānists keep from grasping the mark of emptiness and hypostatizing an emptiness that they do not see (cf. p. 925F, 1091F, 1226-29F). Carefully following the Middle Way, they are neither realists nor nihilists, whereas by grasping a certain emptiness in things, the Sarvāstivādins, realists as they would like to be, are not free of some negativity.

[444] *Śūnyatāsamādhi* provokes disgust for saṃsāra; *śūnyatāśūnayatāsamādhi* which follows it involves disgust for the dharmas of the Path. By means of the knowledge and vision of deliverance (*vimuktijñānadarśana*), the ascetic knows that the path of cessation of suffering practiced by him no longer need be practiced (*mārgo me bhāvito na punar bhavitavyaḥ):* cf. p. 1359F.

Answer. – When the emptinesses have destroyed all the dharmas, there remain only the emptinesses, but these emptinesses must in their turn be rejected after they have destroyed all the dharmas. This is why an emptiness of emptinesses is needed.

2) Furthermore, the emptinesses concern *(ālambhante*) all the dharmas, whereas the emptiness of emptinesses concerns only the emptinesses.

Thus, when a strong man (*balavat puruṣa*) has destroyed all the brigands (*caura*), yet another individual is necessary in order to destroy this first strong man. The emptiness of emptinesses plays that role.

Thus, when one swallows a remedy (*bhaiṣajya*), the remedy suppresses the illness (*vyādhi*), but once the illness has been destroyed, the remedy in turn must be rejected. If the remedy were not rejected, there would be sickness again.[445] In the same way, when one has destroyed the sicknesses of the passions (*kleśavyādhi*) by means of the emptinesses, it is to be feared lest these emptinesses themselves present drawbacks (*upadrava*) in turn. This is why recourse is made to another emptiness to destroy the previous ones: it is called emptiness of emptinesses.

3) Finally, as this last emptiness destroys the other seventeen emptinesses, it is called emptiness of emptinesses (*śūnyatāśūnyatā).*

Mahāśūnyatā

Fourth Section EMPTINESS 5: GREAT EMPTINESS OR EMPTINESS OF THE TEN DIRECTIONS

I. GREAT EMPTINESS IN THE TWO VEHICLES

This is about the great emptiness (*mahāśūnyatā).*

1) In the śrāvaka system, it is the emptiness of dharmas (*dharmaśūnyatā)* that is the great emptiness (*mahāśūnyatā).*

[*Mahāśūnyatāsūtra.*] – Thus it is said in the *Ta-k'ong king* (Mahāśūnyatāsūtra) of the *Tsa-a han* (Saṃyuktāgama): It is said that old age and death has birth (*jātipratyayaṃ jarāmaraṇam*) as condition. In this regard, if somebody said: 'This is old age and death' or 'Old age and death belong to this man' (*asya vā jarāmaraṇam*), the two statements together would be wrong views (*mithyādṛṣṭi*). Actually, the man to

[445] Example borrowed from Kāśyapaparivarta, §63-65; see above, p. 1227, n.

whom old age and death belongs is empty of being (*sattvaśūnyatā)* and old age and death is empty of dharma (*dharmaśūnyatā).”*[446]

2) On the other hand, the Mahāyānasūtras say that the ten directions (*diś*) are empty of characteristics of the ten directions (*daśadiglakṣaṇaśūnya*)[447] and that that is the great emptiness *(mahāśūnyatā).*

II. SIZE OF THE DIRECTIONS

Question. – Why is the emptiness of the ten directions (*daśadikśūnyatā)* called great emptiness (*mahāśūnyatā)*?

Answer. – The directions, the east (*pūrvā diś*), etc., being limitless (*ananta*), are called great. They are called great because they are omnipresent (*sarvatraga*), because they include all forms (*rūpa*), because they

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[446] By *mahāśūnyatā,* the śrāvakas mean the twofold emptiness of beings and things (*sattva*- and *dharma-śūnyatā),* while the Mahāyānists see in it the emptiness of the ten spatial directions (*dikśūnyatā).*

The twofold emptiness of beings and things is taught in a canonical sūtra mentioned three times by the *Traité*: k. 18, p. 192c26-27, see above, p. 1079F); k. 31, p. 288a12 (the present passage); k. 31, p. 295b27 (see below, p. 2143F).

This sūtra is entitled *Mahāśūnyatāsūtra* (or *Mahāśūnyatā nāma dharmaparyāya*) in the Sanskrit Saṃyuktāgama (*Nidānasaṃyukta*, ed. C. Tripathi, p.152-157), *Ta k'ong fa* in the Chinese version (T 99, no. 297, p. 84c11-85a10). It has as correspondent in the Pāli Saṃyutta (II, 60-63) a suttanta entitled *Avijjāpaccayā.* Here is the translation of the Sanskrit:

The scene takes place among the Kuru. Then the Blessed One addressed the monks: ”I will teach you the Dharma that is good at the beginning, good in the middle and good at the end”, up to: “I will reveal it to you”, namely, the religious teaching clled Great Vehicle. Listen then, reflect well as is appropriate. I will speak.”

What are the religious teachings of great emptiness? They are: ”If this is, then that is; from the production of this, that is produced, namely, the formations have as condition ignorance”, up to “such is the origin…”

It is said that “old age-death has as condition birth”, and some people may ask what is old age-death and to whom does it belong? Somebody might answer: “This is old age-death”, or “Old age death belongs to this person”. Somebody else might answer: “The vital principle is identical with the body”, or “The vital principle is different from the body”. These two answers would be identical (in error) and different (only) in the letter.

As long as the wrong view that consists of saying that the vital principle is the same as the body persists, the religious life is impossible. As long, O monks, as the wrong view that consists of saying that the vital principle is different from the body persists, the religious life is impossible.

There is a middle path that avoids these two extremes: it is the right view, noble, supramundane, correct and free of error, affirming (simply) that old age and death has birth as condition.

- Below (p. 2143F), the *Traité* will place the *Mahāśūnyatāsūtra* among the rare texts of the Tripiṭaka where *dharmaśūnyatā* is taught.

[447] See above (p. 2143F) the definition of *mahāśūnyatā* proposed by all the great *Prajñāpāramitāsūtras*.

exist eternally, because they benefit people (*loka*) and because they prevent people from becoming disoriented.[448] This is why the emptiness that can destroy these ten directions is called great emptiness.

The other emptinesses that destroy the dharmas coming from causes and conditions (*pratītyasamutpanna*), conditioned dharmas (*saṃskṛta*), coarse (*audārika*) dharmas that are easy to destroy, are not called great. By contrast, the directions are not dharmas coming from causes and conditions or conditioned dharmas: they are subtle (*sūkṣma*) dharmas and difficult to destroy. This is why [the emptiness that destroys them] is called great emptiness.

III. THE DIRECTIONS EXIST ONLY IN RELATIVE TRUTH

Question. – However, in the Buddhist system, there is no question of the directions: they are not included (*saṃgṛhīta*) among the three unconditioned (*asaṃskṛta*), namely, space *(ākāśa*), cessation due to knowledge (*pratisaṃkhyanirodha*) and the cessation not due to knowledge (*apratisaṃkhyanirodha*).[449] Then why do you claim that there are directions that you define as eternal (*nitya*) entities, unconditioned dharmas (*anabhisaaṃskṛtadhrma*), dharmas not coming from causes and conditions (*apratītyasamutpanna*), dharmas without formation (*asaṃskāradharma*), subtle (*sūkṣma*) dharmas?

Answer. – It is true that in the treatises of the śrāvakas the directions do not occur, but according to the Mahāyāna system, they exist in relative truth (*saṃvṛtisatya*). From the absolute point of view (*paramārtha*), all dharmas are non-existent (*anupalabdha*) and the directions in particular.

Just as the complex of the five aggregates is metaphorically (*prajñapyate*) called 'being', in the same way the complex of forms derived from the four great elements (*caturmahābhūtopādāyarūpasāmagrī*), where

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[448] Above (p. 76F, 595-597F, 922-923F0, the *Traité* has already alluded to one or another category of the heretical system of the Vaiśeṣikas. Here it adopts, but only provisionally, the Vaiśeṣika concept of *diś*, the spatial orientation or direction of things, a concept which the Buddhists have always rejected. According to the VaiśeṣikaÔutra of Kaṇāda (I, I, 5), the universe is composed of nine substances (*dravya*): earth (*pṛthivī*), water *(āpas*), fire (*tejas*), air (*vāyu*), the ether *(ākāśa*), time (*kāla*), spatial direction (*diś*), the soul *(ātman*) and mind (*manas*). Five of these substances, earth, water, fire, air and mind, are called active; the other four, ether, time, direction and the soul are inactive. Besides, five of them, ether, time, spatial direction, the soul and mind are eternal; the other four, earth, water, fire and air are each considered to be eternal or non-eternal as the case may be. The atoms of earth, water, fire and air are bathed in the ether *(ākāśa*) and are arranged according to two principles: time (*kāla)* and spatial direction (*diś*). – See the summary of the system in *Inde Classique*, II, p. 65-74; R. Grousset, *Philosophies indiennes*, I, p. 69-84; J. Filliozat, Les *Philosophies de l'Inde*, Paris, 1970, p. 91-95.

[449] It is often a question of the ten directions in Buddhist texts (cf. p. 445F, n. 3), but they do not appear in the list of 75 dharmas (72 *saṃskṛtas* and 3 *asaṃskṛtas*) prepared by the Sarvāstivādin-Vaibhāṣikas, or in the list of 100 dharmas of the Vijñānavādins (cf. R Kimura, *The original and developed Doctrines of Indian Buddhism in Charts*, Calcutta, 1920, p. 14, 55). The Buddhists have undoubtedly thought that *diś* made *ākāśa* redundant. Besides, the *Traité* (p. 923F) condemned the nine *dravya*s of the Vaiśeṣikas.

such and such localization is distinguished, is called 'direction' metaphorically. The place where the sun rises is [**288b**] the eastern direction (*pūrvā diś*); the place where the sun sets is the western direction (*paścimā diś*): those are the directions. These directions spontaneously (*svarasena*) exist eternally; therefore they do not come from causes and conditions (*pratītyasamutpanna*). Neither is it about actual existences preceded by an earlier non-existence, nor of later non-existences preceded by an present existence; they are not formations (*saṃskāra*) and they are not known by direct perception (*pratyakṣa*); therefore they are subtle (*sūkṣma*) dharmas.

Question. – If the directions are truly real, how can they be destroyed?

Answer. – Did you not understand what I just said? These directions exist in relative truth (*saṃvṛtisatya*) but, from the absolute point of view (*paramārtha*), they are [fundamentally] destroyed. By saying that they exist in relative truth, I do not fall into the [wrong view] of nihilism (*ucchedadṛṣṛti*); by saying that, from the absolute viewpoint, they are destroyed, I do not fall into the [wrong view] of eternalism (*śāśvatadṛṣṭi*). In summary (*saṃkṣepeṇa*), that is what great emptiness means.

Question. – But emptiness of the absolute (*paramārthaśūnyatā,* no. 6) also destroys the unconditioned (*asaṃskṛta*) dharmas, the dharmas not coming from causes and conditions (*apratītyasamutpanna*), the subtle (*sūkṣma*) dharmas. Why then is it not called 'great'?

Answer. – Since the adjective 'great' is being applied here to 'great emptiness (*mahāśūnyatā,* no. 5), the emptiness of the absolute (*paramārthaśūnyatā,* no. 6) will not be qualified as 'great'. But even though absolute emptiness is qualified differently, it really is great: the supramundane (*lokottara*) in its quality of nirvāṇa is great; and the universe (*loka*), in its quality of directions (*diś*), is great. This is why the emptiness of the absolute, it too, is great.

IV. WRONG VIEWS DESTROYED BY GREAT EMPTINESS

Finally, because it destroys the major wrong views (*mithyādṛṣṭi*), [the emptiness of the directions] is called great.

Let us suppose that a yogin[450] wants to make his loving-kindness (*maitrī*) spread to the beings of a certain kingdom (*rāṣṭra*) of the eastern direction, then to the beings of another kingdom [of the east], and so on. If he says: "My loving-kindness applies completely to all the kingdoms of the east", he falls into the wrong view of a finite world (*antavānlokaḥ*); and if he says: "My loving-kindness does not completely apply to all these kingdoms", he falls into the wrong view of an infinite world (*anantavān lokaḥ)*.[451] By thus producing these two wrong views, he loses his mind of loving-kindness.

[450] This is a yogin practicing the meditation on loving-kindness (*maitrī*), the first of the four *apramāṇas* or *brahmavihāras* (cf. p. 1239F seq.).

[451] The theories of a finite or infinite world have been put among the fourteen difficult questions to which the Buddha refused to reply: cf. P. 154-158F, 421F, 423F, 529F, 1589F, 1682F, etc.

If the yogin uses the emptiness of the directions (*dikṣūnyatā)* to destroy this direction of the east, he destroys the wrong views of a finite world and an infinite world. – If he does not use the emptiness of the directions to destroy the direction of the east, he prolongs in himself the thought of the eastern direction and this prolongation being endless, his mind of loving-kindness (*maitrīcitta*) vanishes and wrong thoughts arise.

Thus, when the great sea (*mahāsamudra*), has reached its usual limits (*mayādā)* at the time of the tide (*pariṣyanda*)*,* the water recedes and the fish[452] (*matsya*) that do not withdraw with it are left wriggling on the shore, suffering horrible torments. If the fish are wise, they withdraw with the water and find definitive safety. In the same way, the yogin who does not withdraw following the mind [of loving-kindness] is left wriggling in wrong views (*mithyādṛṣṭi*), but if he withdraws following the mind, he does not lose the mind of loving-kindness.

Therefore, because it destroys the major wrong views, [the emptiness of the directions] is called great emptiness.

Paramārthaśūnyatā

Fifth Section EMPTINESS 6: EMPTINESS OF THE ABSOLUTE OR OF NIRVĀṆA

I. DEFINITION AND SYNONYMS OF THE ABSOLUTE[453]

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[452] The image of the fish that dries up in the absence of water (*macho appodake*) is canonical: Suttanipāta, v. 777 (p. 152), 936 (p. 183); Theragāthā, v. 362 (p. 40), 387 (p. 43); Mahāniddesa, II, p. 408.

[453] Here paramārthaśūnyatā is not taken in the sense of emptiness in the true sense of the word, but of emptiness of the paramārtha, i.e., of nirvāṇa. The two terms are often synonymous: *paramattho vuccati amataṃ nibbanaṃ* (Cullaniddesa, p. 197).

The *Traité* intercedes here in the controversy between the Sarvāstivādin-Vaibhāṣika and the Sautrāntika concerning the asaṃskṛta of which nirvāṇa is a part. It has been discussed in detail by L. de La Vallée Poussin, *Documents d'Abhidharma*, BEFEO, XXX, 1930, p. 1-28, 247-298, but it should be summarized briefly.

According to scripture, unlike conditioned dharmas (*saṃskṛta*), form, etc., the asaṃskṛta has neither production (*utpāda*), disappearance (*vyaya*) nor duration-modification *(sthityanyathātva*): cf. Aṅguttara, I, p. 192; Kathāvatthu, p. 61; Nidānasaṃyukta, p. 139; Pañcaviṃśati, p. 168; Śatasāhasrikā, p. 1262.

1) The Sarvāstivādin-Vaibhāṣikas posit three asaṃskṛtas: space *(ākaśa*) and the two cessations (*nirodha*), the cessation due to knowledge (*pratisaṃkhyānirodha*) and the cessation not due to knowledge (*apratisaṃkhyānirodha*): cf. Kośa, I, p. 8.

Ākāśa has as its nature the non-hindering of form (*rūpānāvaraṇasvabhāva*) and giving way to it: Kośa, I, p. 8.

Pratisaṃkhyānirodha, or nirvāṇa properly called, is disjunction from the impure dharmas (*sāsravair dharmair visaṃyogaḥ),* a disjunction of which one takes possession by means of a certain knowledge (*prajñāviśeṣa*):

1) The absolute (*paramārtha*) is the true nature of dharmas (*dharmānāṃ bhūtalakṣaṇam* or *dharmatā)* because it is indestructible and inalterable. This true nature of dharmas itself is empty (*śūnya*). Why? Because there is no grasping (*upādāna*) or attachment (*abhiniveśa*) [in regard to it]. If the true nature of dharmas existed, one would be able to take it and become attached to it, but as it does not really exist, one does not take it and one does not become attached to it. If one does take it and becomes attached to it, that is a mistake.

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the *pratisaṃkhyāna*, the understanding of the four Buddhist truths *(āryasatyānāṃ pratisaṃkhyānam*): cf. Kośa, I, p. 9.

Apratisaṃkhyānirodha is also a cessation, but is different from the preceding disjunction (*visaṃyogād anyaḥ).* It is an absolute obstacle to the production of future dharmas (*anāgatānāṃ dharmāṇām utpādasyātyantavighnabhūta*). It is obtained, not by understanding of the Buddhist truths, but by the insufficiency of causes for birth (*pratyayavaikalya*): cf. Kośa, I, p. 10.

The Sarvāstivādins consider the three asaṃskṛtas to be real and claim that there really (*asti*) exists a dharma to be inwardly realized by the saints *(āryaiḥ pratyātmavedyaḥ),* a real and distinct entity, good and eternal (*nityaṃ kuśalaṃ dravyāntaram*) called pratisaṃkhyānirodha or nirvāṇa: cf. Kośabhāṣya, p. 92, 2-3.

2) The Sautrāntikas and, in particular, Vasubandhu define the asaṃskṛtas in quite another way:

Ākāśa is merely the absence of the tangible (*spraṣṭavyābhāvamātra*). Thus people who do not come across any obstacle in the dark say that there is space: cf. Kośa, II, p. 279.

Pratisaṃkhyānirodha or nirvāṇa is the cessation of the passions and already produced births (*utpannānuśayajanmanirodha*) and the absence of production of any other passions and other births (*anyasyānutpāda*), and this by the power of understanding the truths (*pratisaṃkhyābalena*): cf. Kośa, II, p. 279; Kośabhāṣya, p. 92, 5-6.

Apratisaṃkhyānirodha, independently of the understanding of the truths and by virtue of the insufficiency of the causes of birth, is the absence of production of any dharma (*vinaiva pratisaṃkhyayā pratyayavaikalyād anutpādaḥ):* cf. Kośa, II, p. 279; Kośabhāṣya, p. 92, 7.

Having thus defined the asaṃskṛtas in terms of absence, the Sautrāntikas deny any reality to them: *Sarva evāsaṃskṛtam adravyam*: Kośabhāṣya, p. 92, 3-4.

3) For the Prajñāpāramitā, all dharmas, conditioned or unconditioned, are empty of their respective characteristics and consequently escape any predication; they are thus neither to be grasped (*parigraha*) nor to be abandoned (*utsarga): Yac ca saṃskṛtānāṃ dharmāṇāṃ lakṣaṇaṃ yac cāsaṃskṛtānāṃ dharmāṇāṃ lakṣaṇaṃ evena lakṣaṇena sarva ete dharmāḥ śūnyāḥ* (above, p. 2035F)

According to the Pañcaviṃśati, p. 234, 21-236, 7, ākāśa does not lend itself to any qualification; it is not grasped (*na labhyate nopalabhyate*); it is neither object nor non-object of speech (*na pravyāhāro nāpravyāhārāḥ).*

The Aṣṭasāhasrikā, p. 50-51, the Pañcaviṃśati, p. 134-135 and the Śatasāh., p. 615 seq., praise the wandering ascetic Śreṇika who, taught by the Buddha and trusting in his word, neither welcomed nor rejected any dharma: "He did not even think of nirvāṇa, basing himself on the fact that no dharma can be either taken nor abandoned. Why? Because the non-taking, the non-rejecting of dharmas is the perfection of wisdom" (*sa nirvāṇenāpi na manyate sarvadharmāparigrahānutsargatām upādāyam tat kasya hetoḥ? yaḥ sarvadharmāṇām aparigraho 'nutsargaḥ sā prajñāpāramitā).*

2) Furthermore, the dharma supreme among all dharmas (*paramadharma*) is called nirvāṇa. Thus it is said in the Abhidharma:[454] "What are the dharmas surpassed by others (*sottara*)? These are: *a*) all conditioned dharmas (*saṃskṛtadharma*); *b*) space *(ākāśa*); *c*) cessation not due toknowledge (*apratisaṃkhyānirodha*). – What is the unsurpassed (*anuttara*) dharma? It is cessation due to knowledge (*pratisaṃkhyānirodha*)."[455] But cessation due to knowledge is nirvāṇa.

II. EMPTINESS OF NIRVĀṆA

[**288c**] In nirvāṇa, there is no nature of nirvāṇa (*nirvāṇalakṣaṇa*), and the emptiness of nirvāṇa is the emptiness of the absolute (*paramārthaśūnyatā).*

Question. – If nirvāṇa is empty and without nature, why do the saints enter into the three Vehicles (*yāna*) and enter into nirvāṇa? Furthermore, it is said that "all the teachings of the Buddha lead to nirvāṇa" (*nirvānaparyavasānāḥ sarve buddhadharmāḥ)*[456] like waves all enter into the sea.

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[454] Prakaraṇapāda, T 1541, k. 4, p. 64829-c1; T 1542, k. 6, p. 716a5-6. This passage appears in chap. VI, the *Saṃgrahavibhāga* (?), counting among the last four chapters of the Prakaraṇapāda attributed by the *Traité* (p. 11F, n. 1) to the Kaśmirian arhats.

[455] Cf. Kośavyākhyā, p. 440, 20-24: *Anāsravā api saṃskṛtā asaṃskṛtaiḥ sottarāḥ. asaṃskṛtānāṃ nityavāt. asaṃskṛtāv apy ākāśāpratisaṃkhyānirodhau pratisaṃkhyānirodhena sottarau. pratisaṃkhyānirodhasya kuśalanityavāt. mokṣas te anuttaraḥ na hi nirvāṇād viśiṣṭatamam asti*. – Even though they are pure, the *saṃskṛta* are surpassed (*sottarā iti sātiśayāḥ)* by the *asaṃskṛta,* for the latter are eternal. Two *asaṃskṛta* also, ākāśa and apratisaṃkhyānirodha, are surpassed by the pratisaṃkhyānirodha because the latter is good and eternal. But deliverance (*mokṣa* = *pratisaṃkhyānirodha*) itself is not surpassed, for there is nothing superior to nirvāṇa.

The distinction between surpassed (*sottara*) dharmas and unsurpassed (*anuttara*) dharmas appears frequently in the Abhidharma treatises: cf. Dhammasaṅgani, p. 225, 263-264; Atthasālinī, p. 50; Vibhāṅga, p. 19, etc.

[456] *Mūlasutta* in Aṅguttara, V, p. 107, 11(Madhyama, T 26, k. 28, p. 602c16): *nibbānapariyosānā sabbe dhammā.* – Cf. the expression *nibbāninna, nibbānapoṇa, nibbānapabbhāra*: Majjhima, I, p. 493; Saṃyutta, V, p. 28-40, etc.

Answer. – There 'is' (*asti*) a nirvāṇa:[457] it is the supreme jewel (*paramaratna*), the dharma without superior (*anuttaradharma*),[458] and it is of two kinds: *i*) nirvāṇa with residue of conditioning (*sopadhiśeṣanirvāṇa*);

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[457] To deny nirvāṇa is equivalent to denying Buddhism. This is why all the scholars, whatever their school, say that nirvāṇa 'is' (*asti*), but the meaning of the verb should be understood.

1) For the Sarvāstivādins, no difficulty, for they consider the asaṃskṛta to be an existence (*bhāva*).

2) For the Sautrāntikas, the question is more delicate since they plead 'non-existence' *(abhāva*) for nirvāṇa: cf. p. 2012F. Here is their explanation: We do not say definitely that asaṃskṛta does not exist, but the latter is such as has been said by us (*na vai nāsty evāsaṃskṛtam iti brūmaḥ, etat tu tadīdṛśaṃ yathāsmābhir uktam*). Thus there 'is' a prior non-existence of sound (before it has been emitted) and there 'is' a later non-existence of sound (after it has been emitted) and yet it is not established that this non-existence is an existence; it is the same as with the unconditioned (*tadyathā asti śabdasya prāgabhāvo 'sti paścadabhāva ity ucyate, atha ca punarnābhāvo bhāvaḥ sidhyati. evam asaṃskṛtam api draṣṭavyam*). However, a certain non-existence, very worthy of praise, does 'exist': the absolute non-existence of any torment; it is superior to the others and consequemtly merits receiving praise (*abhāvo 'pi ca kaścit prśasyatamo bhavati yaḥ sakalasyopadravasyātyantābhāva ity anyeṣam so 'gra iti praśaṃsām labdhum arhati*): cf. Kośabhāṣya, p. 93, 5-9). – In a word, the verb 'to be' does not mean 'to exist'.

3) In chap. XXV of his Mūlamadhyamaka, Nāgārjuna describes his concept of nirvāṇa and the summary in a few words in kārikā 9 (p. 529):

Ya ājavaṃjavībhāva upādāya pratītya vā /
so 'pratītyānupādāya nirvāṇam upadiśyate //

Literally: The presence of comings and goings in 'relation to' or 'in dependence on' is defined as nirvāṇa, setting aside this relation and this dependency.

Candrakīrti comments*: Janmamaraṇaparaṃparāprabandhasyāpratītya vānupādāya vā yāpravṛttr nirvāṇam iti vyavasthāpyate*. – The non-functioning of the continuity of births and deaths in the absence of all relationship and dependency (in respect to anything at all) is established as nirvāṇa.

The continuity of births and deaths, i.e., saṃsāra, has never functioned since everything is empty, and nirvāṇa should be understood as the non-functioning (*apravṛtti*) of a saṃsāra that has never started.

That being so, nirvāṇa cannot be either *bhāva* 'being' (st. 4-6) or *abhāva* 'not being' (st. 7-8) or a higher synthesis of being and not being (st. 11). Let us admit frankly that it escapes the metaphysical realm; it is only a being for argument's sake, "if, by a being for argument's sake, we mean something that is not at all" (Descartes). The Ratnāvali (cited in Madh. vṛtti, p. 524) defines it: *bhāvābhāvaparārśakṣaya*, the elimination of any mind of existence or of non-existence.

On the Nāgārjunian nirvāṇa, a good description in R. Grousset, *Les Philosophies indiennes*, I, Paris, 1931, p. 261-263.

[458] *Pasādasutta* in Anguttara, II, p. 34 (Tseng-yi-a-han, T 125, k. 12, p. 602a11-13) often reproduced in other sūtras (Anguttara, II, p. 35; Itivuttaka, p. 88):

Yāvatā dhammā saṅkhatā vā asaṅkhatā vā virāgo tesaṃ dhammānaṃ aggam akkhāyati yadidaṃ madanimmadano pipāsavinayo ālayasamugghāto vṭṭūpacchedo taṇhakkhayo virāgo niodho nibbānaṃ. – Of all the conditioned or unconditioned dharmas, the best is detachment, namely, the disintoxication of pride, the regulating of thirst, the crushing of the supports, the breaking of the functioning, the exhaustion of thirst, detachment, cessation, nirvāṇa.

ii) nirvāṇa without residue of conditioning (*nirupadhiśeṣanirvāṇa*). The nirvāṇa with residue of conditioning is the cutting off of all the passions, thirst, etc. (*sarveṣāṃ tṛṣṇādikleśānāṃ prahāṇam*); the nirvāṇa without residue of conditioning is the exhaustion of the five aggregates assumed by the saint *(āryopāttānāṃ pañcaskandhānāṃ kusayaḥ)* during the present life and the fact that they will not be taken up anew. Therefore it is impossible to say that there is no nirvāṇa.

But hearing the name of nirvāṇa pronounced, beings produce wrong views (*mithyādṛṣṭi*), become attached (*abhiniviśante*) to the sound (*ghoṣa*) of nirvāṇa and provoke futile discussions (*prapañca*) on its existence (*bhāva)* or its non-existence (*abhāva*). It is in order to destroy these prejudices (*abhiniveśa*) that the emptiness of nirvāṇa (*nirvāṇaśūnyatā)* is taught here.

If people are attached to existence (*bhāva*), they are attached to saṃsāra; if they are attached to non-existence (*abhāva*), they are attached to nirvāṇa. [For myself], I destroy the nirvāṇa, the one that is desired (*abhiniviṣṭ*a) by worldly people (*pṛthagjana*); I do not destroy nirvāṇa, the one that is grasped (*upalabdha*) by the saints *(ārya*). Why? Because the saints do not grasp any characteristic (*na nimittam udgṛhṇanati*) in any dharma.

Furthermore, the passions, thirst, etc. (*tṛṣṇādikleśa*) are metaphorically called (*prajñapyante*) 'bonds' (*bandhana*). If the path (*mārga*) is cultivated, these bonds are untied and the deliverance (*vimukti*) called nirvāṇa is obtained: apart from that there is no dharma that is 'nirvāṇa'.[459]

Imagine a man bound in chains who, once he is freed, engages in vain chatter, saying: "Here are the chains, here are the feet, what then is deliverance?" This man is foolish to look for a dharma 'deliverance' outside the feet and chains. Beings do the same thing when they seek a dharma 'deliverance' elsewhere than the chains of the five aggregates (*skandha*).

Finally, dharmas are not separate from the absolute (*paramārtha*) and the absolute is not separate from the true nature (*bhūtalakṣaṇa*) of dharmas. The result is that the emptiness of the true nature of dharmas is the 'emptiness of the absolute'. These are the various names used to designate the emptiness of the absolute.

The Sanskrit formula, more concise, is in the Divyāvadāna, p. 154, 155: Avadānaśataka, I, p. 50, 330; Kośabhāṣya, p. 93, 4-5: *Yo kecid dharmā saṃskṛtā vāsaṃskṛtā vā virāgas teṣām agra ākhyāyate*. – Very close to the Pāli, Mahāvastu, II, p. 285, 20-21; III, p. 200, 11-12.

The topic in question bears the name *aggappasāda* in Pāli, *agraprajñapti* in Sanskrit.

[459] Cf. Tsa-a-han, T 99, no. 306, k. 13, p. 88a9-12, cited in Kośabhāṣya, p. 93, 23-94, 2: *yat svalpasya duḥkhasyāśeṣaprahāṇaṃ pratiniḥsargo vyantībhāvaḥ kṣayo virāgo nirodho vyupaśamo 'staṃgamaḥ anyasya ca duḥkhasayāpratisaṃdhir anutpādo 'prādurbhāvaḥ, etat kāntam etat praṇītaṃ yaduta sarvopadhipratiniḥsargas tṛṣṇākṣayo virāgo nirodho nirvāṇam*. – The complete destruction of the least suffering, its rejection, its purification, its exhaustion; the detachment, the suppression, the pacification, the disappearance of this suffering; the non-rebirth, the non-production, the non-appearance of another suffering, that is what is cherished by the saints), that is excellent, namely, the rejection of all *upadhi* (= *skandha*), the exhaustion of thirst, renunciation, suppression, nirvāṇa.

The Sautrāntikas use this sūtra to support their thesis of nirvāṇa as pure non-existence (*abhāvamātra*): cf. Kośa, II, p. 284.

Sixth Section EMPTINESSES 7 AND 8: EMPTINESS OF THE CONDITIONED AND EMPTINESS OF THE UNCONDITIONED

Conditioned dharmas (*saṃskṛtadharma*) are dharmas comng from a complex of causes and conditions (*hetupratyayasaāmgryutpanna*), namely, the five aggregates (*pañcaskandha*), the twelve bases of consciousness (*dvādaśāyatana*) and the eighteen elements (*aṣṭādaśadhaātu*). The unconditioned dharmas (*asaṃkṛtadharma*) are dharmas without causes or conditions, eternal (*nitya*), unborn (*anutpanna*), undestroyed (*aniruddha*) and like space *(ākāśasama*).[460]

I. THE TWOFOLD EMPTINESS OF THE CONDITIONED

Here, the *saṃskṛtadharmas* are empty for two reasons:

1) They are empty because they have neither 'me' *(ātman*) nor 'mine' *(ātmīya*) and because eternity (*nitya*), immutability (*avipariṇāmadharma*) are lacking in them.[461]

2) The *saṃskṛtadharmas* are empty of *saṃskrtadharma* characteristics, are not born (*notpadyante*), do not perish (*na nirudhyante*), do not exist (*nopalabhyante*).[462]

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[460] Cf. the canonical definitions:

Anguttara, I, p. 152. – *Tḥīṇ' imāni bhikkhave saṅkhatassa saṅkhatalakkhaṇāni / katamāni tīni? / uppādo paññāyati vayo paññāyati ṭhitassa aññathattaṃ paññāyati / …tīṇ' imāni bhikkhave saṅkhatassa asaṅkhatakkhaṇāni / karakmāni tīṇi? / na uppādo paññāyati na vayo paññāyati na ṭhitassa aññathattaṃ paññāyati…*

Nidānasaṃyukta, p. 139. – *Dvayam idaṃ saṃskṛtañ cāsaṃskṛtañ ca / tatra saṃskṛtasyotpādo 'pi prajñāyate vyayo 'pi sthityanyathātvam api / asaṃskṛtasya naivotpādaḥ prajñāyate na vyayo na sthityanyathātvam*.

On this topic and its numerous variations, see above, p. 36F, n. 2; 1163F, n. 1.

[461] Here this is the emptiness of being (*sattvaśūnyatā)* or the doctrine of the anātman, already professed by the canonical scriptures and defined by the Abhidhamma (Cullaniddesa, p. 279; Paṭisambhidā, I, p. 109: Visuddhimagga, p. 561) in the following way: *Suññaṃ attena vā attaniyena vā niccena vā dhuvena vā sassatena vā avipariṇāmadhammena vā.* – Empty of self, of 'mine', of eternity, of solidity, of permanency, of immutability.

[462] Here this is the emptiness of things (*dharmaśūnyatā)* added to the preceding by the Mahāyānists. The *saṃskṛtas* are, in addition, empty of characteristics of *saṃskṛta* in the sense that they are witout production (*utpāda*), without destruction (*vyaya*) and without duration-alteration (*sthityanyathātva*). This is their purity (*viśuddha*).

Śatasāhasrikā, p. 842, 12-10 (cf. Pañcaviṃśati, p. 146, 18-147, 7): *Kin iti bhagavan viśuddhitā/ - bhagavān āha/anutpādaḥ/ anirodhaḥ/ …. evam asaṃvidyamānā tenocyate 'vidyeti*/ Transl. – What, O Blessed One, is purity? – The Blessed One replied: Non-production, non-destruction, non-defilement, non-purification, non-appearance, non-grasping, non-functioning of all dharmas, that is purity. This is how, O Śāradvatīputra, the bodhisattva-mahāsattva

Question. – Since the 'me', the 'mine' and eternity are absent in them, they are empty. Why do you say further that the *saṃskṛtadharmas* are empty of characteristics of *saṃskṛtadharma*?

Answer. – Since there is no being (*sattva* = *ātman*), these dharmas are without basis (*apratiṣṭhāna*). Since they have no eternity, they have no time of duration (*sthitikāla*), and not having any duration, they are non-existent (*anupalabdha*). From that, we know that these dharmas are empty. [**289a**]

Question. – In the *saṃskṛtadharmas*, eternity is absent. Is this lack [of eternity] an emptiness of being (*sattvaśūnyatā)* or an emptiness of things (*dharmaśūnyatā)*?

Answer. – 1) Some speak about an [eternal] ātman. But it is as a result of a mental error (*viparyāsa*) that they posit an eternal ātman: this emptiness of eternity (*nityaśūnyatā)* introduces the emptiness of beings (*sattvaśūnyatā).*[463]

2) Others claim to consider the mind (*citta*) as eternal. Thus *Fan T'ien-wang* (Brahmā devarāja) said that the four great elements *(mahābhūta*) and material derived (*upādāyarūpa*) from the four great elements are non-eternal, whereas the mind (*citta, manas*) or the consciousness (*vijñāna*) is eternal.[464] [Now the mind is not eternal]: this emptiness of eternity introduces the emptiness of things (*dharmaśūnyatā).*

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does not train in any dharma. Why? Because dharmas do not exist as foolish lay-people would have them. - Śāradvatīputra asked: How, O Blessed One, do these dharmas exist? – The Blessed One answered: They exist by not existing. Not to know this is 'ignorance'.

463 In the words of the incessantly repeated canonical saying: *Yad aniccaṃ taṃ dukkhaṃ, yaṃ dukkhaṃ tad anattā*. But impermanence does not explain the emptiness of beings alone, i.e., their non-individuality, it explains also the emptiness of dharmas called 'conditioned'. Actually entities without 'me' and 'mine' do not exist in themselves, do not exist by themselves, and are empty of self nature and characteristics.

464 *Kevaddhasutta* of Dīgha, I, p. 211-223 (Tch'ang-a-han, T 1, k. 16, p. 101b-102c): The gṛhapatiputra Kevaddha, wishing to know where the great elements, earth, water, fire and wind definitively perish, uses his magical powers to go to the heavens and questions all the deities of the desire realm and the form realm successively. The gods confess their ignorance except for Mahābrahmā, the great god of the fourth dhyāna who, unable to answer, avoids the question by boasting: "I am Brahmā, the great Brahmā, the conqueror, never vanquished, the witness of everything, the sovereign, the lord, the agent, the creator, the best, the instigator, the mother, the father of beings present and future" (*aham asmi brahmā mahābrahmā abhibhū anabhibhūto aññdatthudaso vasavattī issaro kattā nimmātā seṭṭho sañjitā vasī pitā bhūtabhavyānaṃ).* Then taking Kevaddha aside, he acknowledged himself to be unable to answer the question and advised him to go to consult the Buddha. The latter told Kevaddha that the four great elements endlessly disappear into the invisible Consciousness, infinite, brilliant in every way (*viññāṇaṃ anidassanaṃ anantaṃ sabbato pahaṃ)* and that, by the elimination from the consciousness of all the great elements, all *nāma rūpa*, are destroyed (*viññāṇassa nirodhena etth' etaṃ uparujjhati*).

The expression *sabbato pahaṃ* is difficult. Rhys Davids (*Dialogues*, I, p. 283) gives it as "accessible from every side", but proposes, in the Pāli Dictionary, s.v. *paha*, the translation "giving up entirely". The Chinese translation of the Dīgha (T 1, p. 102c17) understands: *tseu yeou kouang* "shining by itself".

The *Kevaddhasutta* is often mentioned by the Abhidharma authors to prove that dissimulation (*māyā)* and hypocrisy (*śāṭhya*) exist up to the realm of Brahmā. But these writers make the bhikṣu Aśvajit the hero of the story

3) Finally, others say: "The five aggregates (*skandha*) are eternal. Thus the aggregate of form (*rūpaskandha*), although it suffers transformations (*pariṇāma*), does not perish, nor do the other [four], such as the mind."[465] We, however, proclaim the emptiness of the five aggregates, i.e., the emptiness of things (*dharmaśūnyatā).*

Therefore the emptiness of eternity introduces the emptiness of things.

II. CONDITIONED AND UNCONDITIONED ARE INTERDEPENDENT IN EMPTINESS[466]

Furthermore, the yogin considers the true nature (*bhūtalakṣaṇa*) of the *saṃskṛtadharmas* and the *asaṃskṛtadharmas*: they have no agent (*kāraka*); since they exist as a result of a complex of causes and conditions (*hetupratyayasmamagrī*), they are all false and deceptive; they arise from memories and thought-constructions (*anusmaraṇavikalpa*); they occur neither on the inside nor on the outside nor in between the two (*nādhyātmaṃ nabahirdhā nobhayam antareṇopalabhyante*);[467] they are the result of the mistaken visions of worldly people (*pṛthagjana*). The wise man finds no self natures (*svalakṣaṇa*) in these

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and introduce some modifications into Brahmā's boasts: *aham asmi brahmā īśvaraḥ kartā nirmātā sraṣṭā sṛjaḥ pitṛbhūto bhūtānām*: cf. Nyāyānusāra, T 1562, k. 12, p. 399a7; Kārikāvibhāṣā, T 1563, k. 6, p. 804c3.

On Brahmā's pride, see also Hßbßgirin, p. 115.

[465] Those who affirm that everything exists, past, future and present, are the Sarvāstivādins (Kośabhāṣya, p. 296, 4: *ye hi sarvam astīti vadanti, atītam anāgataṃ pratyutpannaṃ ca te sarvātivādāḥ).* Their opponents, the Sautrāntikas and Mādhyamikas, do not fail to underline the lack of logic in their position. It is arbitrary to claim that the self nature (*svabhāva*) of dharmas is eternal when their being (*bhāva*) is transitory and undergoes variations with time. Hence this stanza (Kośabhāṣya, p. 298, 21-22; Pañjikā, p. 581, 11-12):

Svabhāvaḥ sarvadā cāsti bhāvo nityaś ca neṣyate /
na ca svabhāvād bhāvo 'nyo vyaktam īśvaraceṣṭitam //

"The self nature always exists, but you deny that the being is eternal and that the being is different from the self nature. That is indeed the gesture of a dictator!"

[466] By virtue of the law of the interdependence of opposites (*pratidvandvisādharmya*), "there where a given thing is not, its opposite is not" (Madh. vṛtti, p. 287, 15: *iha yo nāsti na tasya pratidvandvī vidyate*). Now the *saṃskṛtas*, lacking production, disappearance and duration-modification do not exist. Therefore their opposite, the *asāṃskṛtas*, do not exist either. See Madh. kārikā, VII, st. 33 (p. 176):

Utpādasthitibhaṅgānām asiddher nāsti saṃskṛtam /
saṃskṛtasyāprasiddhau ca kathaṃ setsyaty asaṃskṛtam //

"The production, duration and destrucion not being proved, there is no conditioned. And the conditioned not having been demonstrated, how could there be the unconditioned?"

On this stanza, see J. May, *Candrakīrti,* p. 140.

[467] An expression dedicated to excluding any modality of existence. It occurs in Kāśyapaparivarta, §143, cited in Madh. vṛtti, p. 48, 2-3.

saṃskṛtadharmas; he sees in them only simple metaphors (*prajñaptimātr*) serving to guide worldly people; he recognizes their falsity, unreality, non-birth, inactivity and his mind does not becomes attached to them.

Furthermore, the saints *(ārya*) who do not grasp these *saṃskṛtadharmas* attain the fruits of the Path (*mārgaphala*). Considering the emptiness of the *saṃskṛtadharmas*, their minds do not become attached to them.

Finally, outside of the *saṃskṛtas*, there is no *asaṃskṛta*. Why? Because the true nature (*bhūtalakṣaṇa*) of the *saṃskṛtadharmas* is unconditioned and this unconditioned nature itself is not conditioned: it is but an imaginary expression created by the mistake (*viparyāsa*) of beings.

The natures (*lakṣaṇa*) of the *saṃskṛtas* are production (*utpāda*), disappearance (*vyaya*) and duration-alteration (*sthityanyathātva*); the natures of the *asaṃskṛtas* are non-production, non-disappearance, non-duration and non-change: this is the first gateway of entry into the Buddhadharma. But if the asaṃskṛtadharmas had such natures, they would be conditioned (*saṃskṛta*).

The nature of production (*utpādalakṣaṇa*) of the *saṃskṛtadharmas* constitutes the truth of the origin of suffering (*samudayasatya*), and their nature of disappearance (*vyayalakṣaṇa*) consititutes the truth of the cessation of suffering (*nirodhasatya*).[468] But if really these *saṃskṛtadharmas* are not produced, they do not act, and if they do not act, they are not destroyed. Therefore they are *asaṃskṛtadharmas*, just like the true nature (*bhūtalakṣaṇa*).

He who finds this true nature of dharmas no longer falls [into the error] concerning the natures of production, disappearance, duration or changeability. From this time on, he no longer sees relationship between conditioned and unconditioned dharmas or between unconditioned and conditioned dharmas. Not grasping any specific mark (*nimitta*) in conditioned and unconditioned dharmas is what the unconditioned consists of.[469] Why? If one imagines conditioned and unconditioned dharmas, one comes up against

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[468] For the Mahāyānists, there is a close parallelism between seeing the emptiness of the saṃskṛtas and the penetration of the four noble truths involving three revolutions (*parivarta*) and twelve aspects *(ākāra*) due to four aspects for each of three revolutions (cf. Vinaya, I, p. 11, 1-32; Catuṣpariṣatsūtra, p. 142-152 or 445-446; Mahāvastu, III, p. 332, 13-333, 17; Lalitavistara, p. 417, 15-418, 21. Seeing the emptiness of the *saṃskṛtas* corresponds to aspects 9 to 12 of the noble truths. This is what is explained in the *Dhyāyitamuṣṭisūtra* cited in Madh. vṛtti, p. 298: *Yena mañjuśrir anutpannāḥ sarvasaṃskārā dṛṣṭās tena duḥkhaṃ parijñātaṃ / yenāsamutthitāḥ sarvadharmā dṛṣṭās tasya samudayaḥ prahīṇaḥ / yenātyantaparinirvṛtāḥ sarvadharmā dṛṣṭās tena nirodhaḥ sākṣātkṛtaḥ / yenātyantaśūnyāḥ sarvadharmā dṛṣṭāstena mārgo bhāvitaḥ /*

Transl. - Mañjuśrī, he who has seen that all the formations are unborn has recognized suffering. He who has seen that all things are non-produced has destroyed the origin (of suffering). He who has seen that all things are absolutely extinct has realized the cessation (of suffering). He who has seen that all things are absolutely empty has practiced the Path.

[469] "After having gone to a lot of trouble to refute the conditioned and unconditioned as interdependent, here the author, in passing, suggests the unconditioned as a nirvāṇa universally and eternally acquired, incapable of being the object of any attachment. This method of denying and affirming an absolute reality at the same time is a characteristic step of the Madhyamaka." (J. May)

obstacles. If one cuts through memories and thought-constructions (*anusmaraṇavikalpa*), one destroys all objects *(ālambana*) and, by the true knowledge free of object (*anālambanabhūtajñāna*), one no longer falls into the series of rebirths (*janman*) but one attains salvation (*yogakṣema*), the nirvāna of eternal bliss (*nityasukhanirvāṇa*).

Question. – The first six emptinesses have each been treated separately. Why are the emptiness of the conditioned (*saṃskṛtaśūnyatā,* no. 7) and the [**289b**] emptiness of the unconditioned (*asaṃkṛtaśūnyatā,* no. 8) treated together here?

Answer. – *Saṃkṛta* and *asaṃskṛta* dharmas exist interdependently (*anyonyāpekṣa*): outside of the *saṃkṛtas*, there are no *asaṃskṛtas*, and outside of the *asaṃkṛtas*, there are no *saṃskṛtas*. These two categories include all dharmas. The yogin who considers the faults (*doṣa*) of the *saṃskṛtadharmas*, impermanent (*anitya*), painful (*duḥkha*), empty (*śūnya*) etc., knows *ipso facto* the great benefits of the *asaṃskṛtadharmas*. That is why the two emptinesses are treated together here.

III. EMPTINESS OF THE UNCONDITIONED

Question. - It is quite possible that the *saṃskṛtadharmas*, coming from the complex of causes and conditions (*hetupratyayasāmagrī*), are without intrinsic nature (*niḥsvabhāva*) and therefore empty (*śūnya*). But the *asaṃskṛtadharmas*, which are themselves not dharmas coming from causes and conditions, are indestructible (*akṣaya*), inalterable (*abhedya*), eternal (*nitya*) and like space *(ākāśasama*). How would they be empty?

Answer. – As I have just said, outside of the *saṃskṛtas*, there are no *asaṃskṛtas*, and the true nature (*bhūtalakṣaṇa*) of the *saṃskṛtas* is exactly *asaṃskṛta*. The *saṃskṛtas* being empty, etc., the *asaṃskṛtas* themselves also are empty, for the two things are not different.

Besides, some people, hearing about the defects of the *saṃskṛtadharmas*, become attached (*abhiniveśante*) to the *asaṃskṛtadharmas* and, as a result of this attachment, develop fetters.

Thus it is said in the Abhidharma:[470] "Of the 98 *anuśayas* 'pernicious tendencies'], 89 have the *saṃskṛtadharmas* as object *(ālambana*), six have the *asaṃskṛtadharmas* as object, and for the other three, we must distinguish: the anuśayas of ignorance (*avidyā)* belonging to the domain of the desire realm (*kāmadhātvavacara*) and to be destroyed by the truth of the cessation of suffering (*nirodhasatyaheya*) have as object sometimes the *saṃskṛtas* and sometimes the *asaṃskṛtas*.

"Which are the anuśayas having the *saṃskṛtas* as object? They are the anuśayas of ignorance (*avidyā)* to be destroyed by the truth of the cessation of suffering *(nirodhasatyaheya*) and associated with the anuśayas having as object the conditioned dharmas (*saṃkṛtadharmālambanānuśayasaṃprayukta*).

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[470] Prakaraṇapāda, chap. V, *Anuśayavibhaṅga*, T 1541, k. 3, p. 638b7-11; T 1542, k. 3, p. 703b5-9. – This chapter is part of the last four chapters of the Prakaraṇapāda attributed by the *Traité* (p. 112F) to the Kashmirian arhats.

For the 98 anuśayas, see also Vibhāṣā, T 1545, k. 46, p. 237c, 238a; Kośa, V, p. 13, 71.

"Which are the anuśayas having the *asaṃkṛtas* as object? They are the anuśayas of ignorance (*avidyā)* to be destroyed by the truth of the cessation of suffering (*nirodhasatyaheya*) and dissociated from the anuśayas having as object the conditioned dharmas (*saṃskṛtadharmālambanaviprayukta*).

"It is the same for the ignorances concerning the form realm (*rūpadhātu*) and the formless realm *(ārūpyadhātu*)."

Following these fetters *(saṃyojana*), one commits evil actions (*akuśalakarman*) and because of these bad actions, one falls into the three unfortunate destinies (*durgati*). This is why the Prajñāpāramitāsūtra proclaims the emptiness of the unconditioned here.

The anuśayas having the *asaṃskṛtadharmas* as object are doubt (*vicikitsā),* wrong view (*mithyādṛṣṭi*) and ignorance (*avidyā).*

a. Doubt (*vicikitsā)* is to question whether nirvāṇa exists or does not exist.

b. Wrong view (*mithyādṛṣṭi*) is to form a judgment and declare that there definitely is no nirvāṇa.

c. Ignorance associated with this wrong view and this doubt (*mithyādṛṣṭivicikitsā-saṃprayuktāvidyā)* and independent ignorance *(āveṇikavidyā)* [471] as well join together to form the anuśaya of ignorance.

IV. THE EMPTINESS OF THE UNCONDITIONED IS NOT WRONG VIEW[472]

Question. – If that is so, how is the emptiness of unconditioned dharmas (*asaṃkṛtaśūnyatā)* different from wrong view (*mithyādṛṣṭi*)?

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[471] *Āveṇikyavidya*, simply non-knowledge, not associated with the other anuśayas: cf. Kośa, III, p. 84, 88; V, p. 31.

[472] The objection boils down to this: to profess the emptiness of the *asaṃskṛtas* is to deny nirvāṇa. But denying nirvāṇa is wrong view. Therefore to profess the emptiness of the *asaṃskṛtas* is wrong view.

The subject has already been treated in Madh. vṛtti, p. 537-538:

Objection. - If that is so, you are denying even nirvāṇa. In that case, this doctrine (or this thing) preached by the Blessed One in order that humanity might accede to nirvāṇa, is that not useless (or absurd)?

Answer. – That would be so if some 'dharma' existed in the form of existence itself, if there were some beings to hear it and if, in order to preach it, there was a being in itself named "Buddha, the Blessed One." But how could the fault with which you blame us touch us since:

> Quiescence of every grasping (of an object), quiescence of every discursive thought, [nirvāṇa] is blessedness;
>
> Nowhere, to no one has any dharma whatsoever been preached by the Buddha.

- Commenting on this stanza, Candrakīrti explains that nirvāṇa thus conceived is the non-functioning of speech and of mind (*vācāṃ cittasyāpravṛttiḥ)* and that the absence of the object of knowledge (*jñeya*) and of the knowledge is happiness (*śiva*).

Answer. – The person with wrong view does not believe in nirvāṇa; then he formulates a judgment and declares that there definitely is no dharma 'nirvāṇa'. The emptiness of the unconditioned does not grasp the characteristic of nirvāṇa (*na nirvāṇasya nimittam udgṛhṇāti*): that is the difference.

Moreover, the person who rejects the *saṃskṛtas* is attached (*abhiniviśate*) to the *asaṃskṛtas* [by attributing to them the characteristics of non-production (*anutpāda*), etc.] and by the fact of this attachment transforming them into *saṃaskṛtas*. This is why destroying the *asaṃskṛtas* [by not grasping their characteristics] is not wrong view.

That is what is meant by the emptiness of the conditioned and the unconditioned.

Atyanyaśūnyatā

Seventh Section EMPTINESS 9: ABSOLUTE EMPTINESS

I. EVERYTHING IS COMPLETELY EMPTY

Absolute emptiness (*atyantaśūnyatā). –*The emptiness of the conditioned (*saṃskṛtaśūnyatā,* no. 7) and the emptiness of the unconditioned (*asaṃskṛtaśūnyatā,* no. 8) destroy all the dharmas to the point where there is nothing left over (*niravaśeṣam*): that is absolute emptiness.

The arhat whose impurities are destroyed (*kṣīṇāsrava*) is absolutely pure (*atyantaviśuddha*), whereas the anāgamin who, however, has drawn back to the desires (*rāga*) of the sphere of nothing at all *(ākiṃcanyāyatana*) is not absolutely pure.[473] It is the same here. There is the emptiness of inner dharmas (*adhyātmaśūnyatā,* no. 1), emptiness of outer dharmas (*bahirdhāśūnyatā,* no. 2), emptiness of inner and outer dharmas (*adhyātmabahirdhāśūnyatā,* no. 3),

[**289c**] emptiness of the ten directions (*daśadikśūnyatā,* no. 5), emptiness of the absolute (*paramārthaśūnyatā,* no. 6), emptiness of the conditioned (*saṃskṛtaśūnyatā,* no. 7), emptiness of the unconditioned (*asaṃskṛtaśūnyatā,* no. 8) and in addition, the fact that there is no dharma that is not empty: this is what is called 'absolute emptiness' (*atyantaśūnyatā,* no. 9).

The person who, for seven lifetimes or for a hundred, a thousand, ten thousand, a hundred thousand or incalculable lifetimes, belongs to a noble clan, is 'absolutely noble' and and does not consider as really noble the fact of belonging to a noble clan for one, two or three lifetimes [only]. It is the same for absolute emptiness: since the very beginning (*mūlata eva*), there has never been anything that is not truly empty.

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[473] The anāgamin still remains attached to some categories of passion of bhavāgra or *naivasaṃjñānāsaṃjñāyatana*: cf. Kośa, VI, p. 227.

Some say: "Although this is presently emptiness, it was not so originally: there was, for example, God as origin of creation (*sarga*),[474] Darkness (*tamas*),[475] subtle atoms (*paramāṇu*).[476]" No! All that is empty. Why? If the result (*kārya*) is empty, the cause (*kāraṇa*) was empty as well. Space itself is neither effect nor cause, and it is the same for God and the subtle atoms, etc. If they were eternal (*nitya*), they would not produce the transitory (*anitya*). If the past (*atīta*) has no defined nature (*niyatalakṣaṇa*), neither do the future (*anāgata*) and the present (*pratyutpanna*); in the three times (*tryadhvan*) there is not a single dharma that is truly non-empty (*aśūnya*). That is absolute emptiness.

II. ABSOLUTE EMPTINESS DOES NOT LEAD TO RENOUNCING NIRVĀṆA

Question. - If everything in the three times is empty, including the subtle atoms (*paramāṇu*), if nothing has ever existed for the least moment, that is indeed very frightening (*bhayasthāna*). In view of the bliss of the trances (*dhyāna*) and the absorptions *(samāpatti*), the sages (*prajñā)* renounce mundane bliss (*laukikasukha*), and in view of the bliss of nirvāṇa (*nirvāṇasukha*), they renounce the bliss of the trances and absorptions. If in this absolute emptiness there is not even the bliss of nirvāṇa, on what dharma would they then rely to renounce nirvāṇa?

Answer. – Some people attached to egotism (*ahaṃkārābhiniviṣṭa*) distinguish the characteristics of unity (*ekatva*) and multiplicity (*nānātva*) in dharmas: it is these people who experience fear. Thus the Buddha said: "In foolish worldly people (*bālapṛthagjana*) the big subject of fear is the non-existence of the self *(ātman*) and the non-existence of the 'mine' *(ātmīya*)."

Furthermore, it is the conditioned dharmas (*saṃskṛtadharma*) dependent on the three times which, by the fact of their impurities (*sāsravadharma*) consititute subjects (*sthāna*) that bring about attachment (*abhiniveśa*). Nirvāṇa itself is 'the cessation of thirst' (*tṛṣṇāyāḥ prahāṇam*).[477] Why would one seek to renounce nirvāṇa?

Finally, the bhikṣu who violates the four grave offenses[478] is 'immoral absolutely' (*atyantaduḥśīla*) and is incapable of attaining bodhi; the person who commits the five sins of immediate retribution (*pañcānantarya*) is closed 'absolutely' (*atyantas*) to the three good destinies (*sugati*); the person who takes

[474] Theist doctrines of the Śaiva and Vaiṣṇava: cf. p. 137-143F and notes.

[475] *Tamas*, darkness, the third guṇa of the Sāṃkhya, which at the beginning of time, constituted the world by itself: see P. Deussen, *Sechzig Upanishad's des Veda*, Leipzig, 1938, p. 329.

[476] *Paramāṇu*, subtle atoms which, for the Vaiśeṣika, were eternal: cf. p. 728-730F, 923F.

[477] *Taṇhakkhāyo virāgo nirodho nibbānaṃ:* Dīgha, II, p. 36, 37; Mahhjima, I, p. 167; Saṃyutta, I, p. 136; V, p. 226; Aṅguttara, I, p. 133; II, p. 34, 118; III, p. 35; IV, p. 423; V, p. 110, 320.

[478] The four *catasro mūlāpattato gurvyaḥ* of the Aṣṭasāhasrikā, p. 777, 27 or *maulī āpatti* (or *adhyāpatti*) of the Kośabhāṣya, p. 223, 7 and 21, which are none other than the four *patanīya* of the Vinaya: *abrahmacarya, adattādāna, manuṣyavadha* and *uttarimanuṣyadharmamṛṣāvāda*.

the commitment of the śrāvakas cannot become Buddha 'absolutely'. It is the same for absolute emptiness (*atyantaśūnyatā):* this absolute emptiness shows no exception (*avaśeṣa*) in all the dharmas.

III. ABSOLUTE EMPTINESS DOES NOT LEAD TO ANY REALITY

1. Falsity does not create truth

Question.[479] – It is not correct that all dharmas are absolutely empty (*atyantaśūnya*). Why? The dharmas of the three times (*tryadhvan*) and the ten directions (*daśadiś*) lead to 'a nature of things' (*dharmatā),* a subsistence of things (*dharmasthititā)*'[480] that necessarily must be true. It is because there is an emptiness of dharmas that the other dharmas are false. If there were no emptiness of dharmas, there would not be any false dharmas either. This [truth] is absolute emptiness.

Answer. – Nothing does not lead to a truth of dharmas. Why?

1) If such an emptiness existed, one of two things: it would either be *i*) conditioned (*saṃskṛta*) or *ii*) unconditioned (*asaṃskṛta*). – Suppose it were conditioned, this hypothesis has already been refuted in regard to the emptiness [**290a**] of the conditioned (*saṃskṛtaśūnyatā,* no. 7). – Suppose it were unconditioned, this hypothesis also has been refuted in regrd to the emptiness of the unconditioned (*asaṃskṛtaśūnyatā,* no. 8).

This reality would be either *i*) mundane (*laukika*) or *ii*) supramundane (*lokottara*). – Suppose it were mundane, this hypothesis has already been refuted by the emptiness of inner dharmas (*adhyātmaśūnyatā,* no. 1), the emptiness of outer dharmas (*bahirdhāśūnyatā,* no. 2), the emptiness of inner and outer dharmas (*adhyātmabahirdhāśūnyatā,* no. 3) and great emptiness (*mahāśūnyatā,* no. 4). – Suppose it were supramundane, this has been refuted by the emptiness of the absolute (*paramārthaśūnyatā,* no. 6). And

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479 The objector is appealing to the law of interdependence of opposites (*pratidvandvisādharmya*) dear to the Mādhyamika but he has it backwards. The Mādhyamikas say: Without falsehood, no truth. The objector replies: Without truth, no falsehood.

480 The objector is claiming here to follow a canonical saying often cited by the adepts of both Vehicles (see references, p. 157F bottom of page):

Saṃyutta, II, p. 25. – *Uppādā vā tathāgatānaṃ anuppāda vā tathāgatānaṃ ṭhitā va sā dhātu dhammaṭṭhitatā dhammaniyāmatā idappaccayatā.*

Nidānasaṃyukta, p. 148, 164. – *Utpādād vā tathāgatānām anutpādād vā sthitā eveyaṃ dharmatā dharmasthitaye dhātuḥ.*

The passage unquestionably depicts a reality but not necessarily a subsistent reality. In the canonical texts,it is none other than the co-dependent arising, *pratītyasamutpāda* (Saṃyutta, II, p. 25) or, which almost amounts to the same, the suffering of the saṃskāras and the non-personality of dharmas (Anguttara, I, p. 286). For the Prajñāpāramitā, it is the true nature of dharmas including the absence of nature, emptiness.

dharmas of form (*rūpin*) or formless dharmas (*arūpin*), impure (*sāsrava*) or pure (*anāsrava*) are likewise empty.

2) Moreover, dharmas being absolutely empty, this absolute emptiness (*atyantaśūnyatā)* itself is empty. Emptiness being nothing whatsoever, there is no interdependence (*anyonyāpekṣatā)* between falsity and truth.

3) Finally, absolute emptiness destroys all dharmas to the point where there is nothing left over (*avaśeṣa*); that is why it is called absolute emptiness. If the least bit remained, it would not be called 'absolute'. To claim [as you do] that something must exist because of interdependence [between falsity and truth] does not hold.

2. Dharmas are empty even in their causes and conditions.

Question. – Dharmas are not completely empty. Why? Dharmas coming from causes and conditions (*hetupratyayasamutpanna*) are empty, but their causes and conditions are not themselves empty. Thus, it is as a result of a complex of causes and conditions (*hetupratyayasāmagrī*), namely, the beams (*phalaka*), that there is a house (*gṛha*): the house is empty but the beams are not.

Answer. – 1) The causes and conditions also are empty because they are indeterminate (*aniyata*). Take, for example, the son of a father: insofar as he is born from a father, he is called 'son' (*putra*); insofar as he engenders a son, he is called 'father' (*pitṛ).*

2) Furthermore, the ultimate (*paścima*) causes and conditions are without support (*aprartiṣṭhita*). Thus the mountains, rivers, trees and categories of beings rest upon the earth (*pṛthivī*), the earth rests upon the water (*ap*), the water rests upon the wind *(āyu*) and the wind rests upon space *(ākāśa*), but space does not rest on anything.[481] If there is no point of support at the beginning, there is none at the end either. This is why we know that all dharmas are absolutely empty.

3. Magician and magical object likewise are empty

Question. – That is not so: dharmas must have a root. Thus in magical *(ṛddhi*) transformations (*nirmāṇa*), the fictitious object (*nirmita*) is false but the magician (*nirmātṛ)* is not empty.

Answer. – Foolish worldly people (*bālapṛthagjana*), seeing that the fictitious object does not last for long, say that it is false, but as the magician lasts for a long time, they say that he is real. Saintly individuals

[481] Cf. Dīgha, II, p. 107 (= Sanskrit Mahāparnirvāṇa, p. 212): *Ayaṃ Ānanda mahāpaṭhavī udake patiṭṭhitā, udakaṃ vāte patiṭṭhitaṃ, vāto ākāsaṭṭho hoti*. – Majjhima, I, p. 424: *ākāso na katthaci patiṭṭho*. – Sūtra cited in Kośavyākhyā, p. 15: *Pṛthivī brāhmaṇa ap-maṇḍale pratiṣṭhitā… ap-maṇḍalaṃ vāyau pratiṣṭhitam… vāyur ākāśe pratiṣṭhitaḥ… ākāśaṃ brāhmaṇāpratiṣṭhitam anālambanam*.

(*āryapudgala*) themselves see that indeed the magician is born from a complex of the karmic causes and conditions of his previous lives and by accumulating good dharmas in his present life, he has obtained a magical power *(ṛddhibala*) by means of which he makes fictitious creations.

In a later chapter of the Prajñāpāramitāsūtra, it is said: "There are three kinds of fictitious creation (*nirmāṇa*): fictitious creation of passion (*kleśa*), fictitious creation of action (*karman*) and ficitious creation of dharma."[482] This is why we know that the magician himself is empty as well.

4. Nothing is taken away from emptiness

Question. – 1) Things without solidity (*asāra, adhruva*) not being true, they are necessarily empty; but solid things and real dharmas cannot be empty. Thus the great earth (*mahāpṛthivī*) and Mount Sumeru, the water of the great ocean (*mahāsamudraka*), the sun and the moon (*candrasūrya*), the lightning bolt (*vajra*) and other substances are real solid dharmas and therefore cannot be empty. Why? *a*) The earth and Mount Sumeru last until the end of the kalpa. *b*) Whereas the rivers dry up, the ocean is always full. *c*) The sun and the moon revolve in the sky without ceasing.

2) The things seen by worldly people (*pṛthagjana*), being false and unreal, are certainly empty, but the things grasped by the saints *(ārya*), namely, suchness (*tathatā),* the fundamental element (*dharmadhātu*), the limit of reality *(bhūtakoṭi*) [**290b**] and nirvāṇa are certainly true dharmas. Why do you say they are absolutely empty? Besides, if conditioned dharmas (*saṃskṛtadharma*), as coming from causes and conditions (*hetupratyayasamutpanna*), are not true, unconditioned dharmas (*asaṃskṛtadharma*) which themselves do not come from causes and conditions must be true. Why do you say they are absolutely empty?

Answer. – Being indeterminate (*aniyata*) [notions], solidity (*sāratā, dhruvatva*) and non-solidity, are both completely empty. How is that? What one person considers to be solid, another person considers to be non-solid.

a) People consider lightning (*vajra*) to be solid, but Śakra Devendra who holds it in his hand like a man holding a stick (*daṇḍa*) does not consider it to be solid. Moreover, it is because we do not know how to break lightning that we think it is solid. But if we know that it is enough set it down on the shell of a tortoise (*kūrmapṛṣṭha*) and strike it with the horn of a wild sheep (*hariṇaśṛnga*) to break it, then we know that it is not solid.

b) A man, whose height is only seven feet, thinks that the great ocean is deep (*gambhīra*), but when Rāhu Asurarāja stands up in the great ocean, his knees come up out of the surface of the water.[483] With his two

[482] Pañcaviṃśati, chap. LXXXVII, entitled *Jou houa* (Nirmāṇopama?), T 223, k. 26, p. 415c26-27.

[483] See the description of Rāhu in the Commentary of the Dīgha, II, p. 487-488. There it is said: *Tassa mahāsamuddaṃ otiṇṇassa yojanasahassamatte ṭhāne gambhīrodakaṃ jānuppamāṇaṃ hoti. So evaṃ vadeyya: Ayaṃ mahāsamuddo gamnbhīro gambhīro ti vadanti, kutr' assa gambhīratā?*

hands he hides the summit of Sumeru, and he looks down on Sudarśana, the city of the Trāyastriṃśa gods. Rāhu clearly does not consider the sea as being deep.

c) A man, whose lifespan is short (*alpāyuṣa*), thinks that the earth (*pṛthivī*) lasts for a long time and is solid, but beings of long life (*dīrghāyuṣa*), [such as Sunetra], know well that it is neither eternal nor solid.

[*Saptasūryodayasūtra*].[484] – See the *Ts'i-je-yu king* (Saptasūryopamāsūtra) preached by the Buddha:

The Buddha said to the bhikṣus: All conditioned dharmas are impermanent, changing, and end up in destruction. When the kalpa reaches its end after a long period of aridity, the medicinal herbs and trees completely dry up. – With the appearance of the second sun, the water of the streams dries up. – With the appearance of the third sun, the water of the big rivers is completely exhausted. – With the appearance of the fourth sun, the four great rivers of Jambudvīpa and lake Anavatapta become empty. – With the appearance of the fifth sun, the great ocean dries up. – With the appearance of the sixth sun, the great earth, Mount Sumeru, etc., begin to smoke like a potter's furnace. – With the appearance of the seventh sun, everything bursts into flames and there is no more smoke: the earth, Mount Sumeru and everything up to the palace of the Brahmā gods is burned up by the fire.

Then, seeing this fire, the gods who have recently been born into the Abhāsvara heaven, become frightened and say: "After they have burned the pace of the Brahmās, these flames will reach here." But the gods who were born [in the Ābhāsrava heaven] a long time ago reassure the gods born subsequent to them and say: "Previously already, after having burned the palace of the Brahmās, this fire disappeared and has not yet come this far."[485]

When the trisāhasramahāsāhasralokadhātu has been burned up by the fire, there remain no ashes or charcoal.

The Buddha said to the bhikṣus: Who could belive such an enormous thing? Only a man who has seen it with his own eyes could believe that. O bhikṣus, in the past, there was a heretic teacher named *Siu-nie-to-lo*

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484 *Saptasūryodayasūtra*: Anguttara, IV, p. 100-106; Madhyama, T 26 (no. 28), k. 2, p. 428c-429c; Ekottara, T 125,. K. 34, p. 735b-738a; Saptasūryodaya, T 30, p. 811c-812c. – For the jātaka of Sunetra that forms the second part of the sūtra, see also the *Dhammikasutta* of Anguttara, III, p. 371-372 (cf. Magyama, T 26, k. 30, p. 619b-c), the *Sunettasutta* of Anguttara, IV, p. 135-136, and the references given above, p. 520F, note.

The sūtra of the seven suns is aften cited by the authors of sūtras and śāstras: Dīgha, T 1, k. 21, p. 137c-138b; Ta-leou-t'an king, T 23, k. 5, p. 302c-303b; K'I che king, T 24, k. 9, p. 355; Pitṛputrasamāgama cited in Śikṣasamuccaya, p. 247, 5-18; Vibhāṣā, T 1545, k. 75, p. 386b5; k. 82, p. 424c-425a (passage translated above, p. 520F); k. 133, p. 690a14-24; Kośabhāṣya, p. 116, 17-22; Kośavyākhyā, p. 710; Nyāyanusāra, T 1562, k. 32, p. 526c12; Kārikāvibhāṣā, T 1563, k. 17, p. 859a1-2; Yogācārabhūmi, T 1579, k. 34, p. 471a7.

485 Cf. Kośabhāṣya, p. 116, 17-22: *Tatra ye sattvā ābhāvare devanikāye 'ciropapannā bhavanti naiva saṃvartanīkuśala na vivartanīkuśalā asya lokasya te tām arciṣaṃ dṛṣṭvā bhītāḥ santa udvijante saṃvegam āpadyante / sahaivaiṣārciḥ śūnyaṃ bhāhmaṃ vimānaṃ dagdgvārvag āgamiṣyatīti / tatra ye sattvā ābhāvare debanikāye ciropapannāḥ saṃvartanīkuśalā vivartanīkuśalāś cāsya lokasya te tān sattvān bhītān āśvāsayanti / mābhaiṣṭa marṣāḥ mā bhaiṣṭa mārṣāḥ / pūrvam apy eṣā 'rciḥ śūnyaṃ brāhmaṃ vimānaṃ dagdhvātraivāntahiteti*.

(Sunetra) who had renounced desire and practiced the four four abodes of Brahma (*brahmavihāra*).[486] His innumerable disciples also had renounced desire. Sunetra thought: "It is not fitting that I should be reborn in the same place as my disciples. Today I must therefore develop a mind of loving-kindness deeper [than theirs]."[487] Having meditated profoundly on loving-kindness, this man took rebirth in the heaven of the Ābhāsvaras. [**290c**]

The Buddha added: Sunetra was myself.[488] At that time, I saw this great event [i.e., the burning of the palace of the Brahmās] with my own eyes. This is why we must know that even solid and real things all end up in destruction.

5. Difference between impermanence and absolute emptiness

Question. – But here you are dealing with absoute emptiness (*atyantaśūnyatā)*; why then do you talk about impermanent things (*anityavastu*)? Absolute emptiness is empty right now whereas impermanenc is extistent now and empty later.

Answer. – Impermanence is the first doorway to emptiness. If one understands impermanence well, all dharmas are empty. This is why the saint *(āryapudgala*) first considers the impermanence of the world (*lokānityatā)* under four aspects:

1) He sees that the things (*vastu*) to which he is attached are impermanent (*anitya*).

2) Impermanence gives rise to suffering (*duḥkha*): as a result of this suffering, the saint mentally experiences disgust (*nirveda*).

3) Having emptiness as nature (*śūnyālakṣaṇa*), impermanence cannot be grasped: it is like a magic show (*māyopama*), like a metamorphosis (*nirmāṇopama*); this is what is called emptiness (*śūnya*).

4) Outer things (*bahirdhāvastu*) being empty, their inner master (*antarsvāmin*) is also empty: this is what is called non-self (*anātman*).

Furthermore, absolute emptiness is the true emptiness. There are two kinds of beings (*sattva*): *i*) the one who is mainly sensual (*tṛṣṇācarita*); *ii*) the one who is mainly rationalist (*dṛṣṭicarita*). [489]

i) The sensualist experiences attachment *(āsaṅga*) easily but, as the things to which he becomes attached are impermanent, he feels sorrow (*daurmansaya*) and suffering (*duḥkha*). To him, it is said: "The things to which you are attached are impermanent and precarious; it is on their account that you experience

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[486] Cf. Anguttara, IV, p. 103: *Bhūtapubbaṃ bhikkhave Sunetto nāma satthā ahosi titthakaro kāmesu vītarāgo*.

[487] Ibid., p. 104: *Atha kho bhokkhave Sunettassa satthuno etad ahosi: na kho pan' etaṃ paṭrirūpaṃ yo 'haṃ sāvakānaṃ samasamgatiyo assaṃ abhisamparāyaṃ, yan nūnāhāṃ uttariṃ mettaṃ bhāveyyan ti*.

[488] The *Saptasūryasūtra* of Anguttara, IV, p. 105, does not identify Sunetra with the Bhagavat; on the other hand, the Kośa (l.c.) agrees with the *Traité* in making the comparison.

[489] See Kośa, IV, p. 174, 208, and n.

suffering. If the things to which you are attached give rise to suffering, you should not become attached to them”; this is to preach the gate of liberation called wishlessness (*apraṇihitavimokṣamukha*).

ii) The rationalist seeks to analyze dharmas but, as he does not recognize the truth, he becomes attached to wrong views (*mithyadṛṣṭi*). It is to him that the absolute emptiness is preached directly.

Furthermore, all affirmations (*vāda*) are capable of being refuted and, being able to be refuted, they are empty. Visions are empty and the master of the vision is himself empty. This is what is called absolute emptiness.

You just said (p. 2090F) that “the things grasped by the saints are necessarily true dharmas”, but what is specific to the saints is to destroy the three poisons (*triviṣa*). It is not by means of mistakes (*viparyāsa*) and lies (*mṛṣāvacana*) that they are able to bring beings to escape from the sufferings of old age (*jarā),* sickness (*vyādhi*) and death (*maraṇa*) and to lead them to nirvāṇa. The dharmas that you are calling true come from a complex of causes and conditions (*hetupratyayasmamagrī*); not existing previously, they exist now and, existing now, they will no longer exist in the future; they can be neither grasped nor adopted. Therefore they too are empty and without truth.

[*Kolopamasūtra*.][490] – This is what the Buddha said in the *Fa-yu king* (Kolopamasūtra): “Good dharmas should be destroyed and, *a fortiori*, the bad ones.”

Finally, for the saints, conditioned (*saṃskṛta*) and pure (*anāsrava*) dharmas arise from impure dharmas. These impure dharmas are false and arise from false conditions. How could they be true? Outside of conditioned dharmas, there are no unconditioned (*asaṃskṛta*) dharmas, as I have said above (p. 2081F). The true nature (*bhūtalakṣaṇa*) of conditioned dharmas is to be unconditioned. Since all dharmas are non-existent (*anupalabdha*), this is why there is absolute emptiness.

Anagraśūnyatā

Eight Section EMPTINESS 10: EMPTINESS OF DHARMAS WITHOUT BEGINNING[491]

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[490] See references above, p. 64F, n. 1. The *Kolopamasūtra* will also be invoked later, k. 31, p. 295b29; k. 85, p. 657a2. In this saying, *dharma* is taken in the sense of ‘good teaching’, and *adharma* in that of ‘bad teaching’. The Buddha is not attached to the sublime teaching of the Prajñāpāramitā and does not want his disciples to love the Dharma or be attached to the Dharma. They seek only the cessation of suffering (*duḥkhakṣaya*), deliverance (*vimukti*), the true nature of dharmas beyond any vain discussion: cf. p. 65F.

[491] Whereas other Mahāyānists speak of an emptiness of dharma without beginning or end (*anavarāgraśūnyatā, thog ma daṅ tha ma med pa stoṅ pa ñid*), the Pañcaviṃśati, in its Chinese version executed by Kumārajīva, speaks here of an emptiness of dharmas without beginning (*anagraśūnyatā).* This is an intentional modification which the *Traité* will explain.

I. DHARMAS ARE WITHOUT BEGINNING

Emptiness of dharmas without beginning (*anagraśūnyatā).* – The world (*loka, saṃsāra*), whether it is beings (*sattva*) or things (*dharma*), has no beginning (*agra*).

The present birth (*ihajanma*) exists as as result of a previous existence (*pūrvajanman*); the previous existence, in turn, exists as a result of a preceding existence, and so on. Therefore there is no beginning for beings; and it is the same for dharmas. Why?

1. [*Madhyamakaśāstra*.] -

[**291a**]If birth preceded

And death followed,

Birth would not come from death

And one would be reborn without having died.

If death preceded

And birth followed

Death would be without cause

And without being born, one would die.[492]

This is why all dharmas are without beginning.

2. [*Anamataggasutta*.] – As is said in the sūtras, the Buddha said to the bhikṣus: "Beings have no beginning; in these beings obsessed by ignorance, fettered by thirst and wandering in transmigration, no beginning can be discerned."[493]

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[492] Madh, kārikā, XI, v. 3-4; madh. vṛtti, p. 221-222; T 1564, k. 2, p. 16a21-24.

Pūrvaṃ jātir yadi bhavej jarāmaraṇam uttaram /

nirjarāmaraṇā jātir bhavej jāyeta cāmurtaḥ //

Paścāj jātir bhavej jarāmaraṇam āditaḥ /

ahetukam ajātasya syāj jarāmaraṇaṃ katham //

"If birth preceded and old age and death followed, birth would exist without old age and death, and one would be born without being dead.

If birth followed and if old age and death came first, how could old age and death, without cause, affect someone who has not been born?" – Cf. J. May, *Candrakīrti*, p. 173-174.

The Madh. vṛtti, p. 221, explains: Saṃsāra has no beginning *(ādi*), no middle (*madhya*) and no end (*avasāna*), and since, therefore, it does not exist, there is, between birth and old age and death, etc., no relationship of anteriority (*pūrva*), posteriority (*parama*), or simultaneity (*sahakrama*).

II. THE CONCEPT OF DHARMA WITHOUT BEGINNING IS ABSURD

However, it is in order to destroy these dharms without beginning that the Prajñāpāramitāsūtra sets forth here the emptiness of dharmas without beginning (*anagraśūnyatā)*.

Question. – Dharmas without beginning are true and cannot be refuted. Why? To claim that beings (*sattva*) and things (*dharmas*) have a beginning is to fall into the wrong view of believing in extremes (*antagrāhadṛṣṭi*) and also to fall into the wrong view of absence of causality (*ahetukatvadṛṣṭi*). To avoid

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[493] This well-known saying occurs in two forms: in the older form, it denies the initial term (*pūrvakoṭi*) of saṃsāra and of beings; in its more recent form, it denies both the initial and final term (*pūrvāparakoṭi*).

1) Negation of the initial term, in the Pāli sources and the Sanskrit Āgamas:

Saṃyutta, II, p. 178-193 (*Anamataggasaṃyutta*); III, p. 149, 151; V, p. 226, 41; Cullaniddesa, p. 273; Kathāvatthu, p. 29: *Anamataggāyam bhikkhave saṃsāro pubā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ*. – Of unknown beginning, O monks, is saṃsāra; the initial term starting from which, loaded down by ignorance and fettered by thirst, beings wander by chance, is unknown.

Anamatāgga is analyzed as *ana*, double negation; *mata*, known; *agga*, beginning; and the commentaries explain it as *aviditagga* 'of unknown beginning'. From that the translations *Unbekannten Anfangs ist Umlauf der Geburten* (W. Geiger) or *Incalculable is the beginning of this faring on* (Mrs. Rhys Davids and F. H. Woodward).

Chinese translation of the Saṃyukta, T 99, k. 34, p. 241b13-14, and following pages: Beings, in the long night of saṃsāra without beginning (*Wou che cheng sseu*) wander by chance: the initial term (*pen tsi*) of suffering is unknown.

2) Negation of the initial term and the final term in most of the Sanskrit texts. The expression *anavarāgra saṃsāra* 'saṃsāra without end or beginning' is frequent in the Mahāvastu and the Lalitavistara (see Edgerton, *Dictionary*, p. 21), and the canonical saying is modified in the following way:

Divyāvadāna, p. 197: *Anavarāgro bhikṣavaḥ saṃsāro 'vidyānivaraṇānāṃ sattvānāṃ tṛṣṇāsaṃyojanānāṃ tṛṣṇārgolabaddhānāṃ dīrgham adhvānaṃ saṃdhāvatāṃ saṃsaratāṃ purvā koṭir prajñāyate duḥkhasya*. – Without end or beginning, O monks, is saṃsāra. Impossible to discover the initial term of suffering for the beings fettered by thirst, bound by the snares of thirst, travelling the long road and wandering by chance.

Madh, vṛtti, p. 218: *Anavarāgro hi bhikṣavo jātijatāmaraṇasaṃsāra iti. avidyānivaraṇānāṃ sattvānāṃ tṛṣṇāsaṃyojanānāṃ tṛṣṇāgaṇḍurabaddhānāṃ saṃsaratāṃ saṃdhāvatāṃ pūrvā koṭir na prajñāyata iti*. – Without end or beginning, O monks, is saṃsāra, birth and old age and death. Impossible to discover the initial term of beings loaded down by ignorance, fettered by thirst, tied by the snares of thirst and wandering in saṃsāra.

The differences between the canonical sources perhaps explains the contrast between the *anagraśūnyatā* of the Chinese Pañcaviṃśati and most of the Sanskrit texts. The general meaning of the expression is not affected, for beings and things without beginning would not have an end or a middle and "to weigh the real, saṃsāra does not exist" (*vastukacīntāyāṃ tu saṃsāra eva nāsti*). But perhaps it is a question of method. As the *Traité* is going to explain, the wrong and pernicious notion of 'dharma with beginning' must be destroyed by means of the beneficial notion of 'dharma without beginning' but, when the latter tends to be taken as conveying a reality in itself, it itself becomes a wrong view and must be uprooted by the emptiness of things without beginning (emptiness no. 10).

these mistakes (*dośa*), we must say that beings and things are without beginning.[494] Here, in refuting dharmas without beginning by means of anagraśūnyatā, you are falling again into the wrong view that acknowledges the existence of a beginning.

Answer. – It is true that by means of anagraśūnyatā I destroy the wrong view of dharmas without beginning, but, nevertheless, I do not fall into the wrong view of acknowledging the existence of a beignning. In order to save a man from fire, it is not necessary to throw him into deep water. Here I am rejecting the dharmas without beginning but I do not, however, accept any dharma with beginning: by doing this, I am following the Middle Way (*madhyamā pratipad*).

Question. – Why do you reject dharmas with beginning (*an-agra*)?

Answer. – 1) Because they would be non-delimited (*anavastha*). Being non-delimited, they would not have an end (*avara*); non-delimited and without end, they would not have a middle (*madhya*).[495]

2) The absence of a beginning would end up by eliminating the Omniscient one (*sarvajñā*). Why? If saṃsāra were non-delimited, one would not know the beginning and, if no one knew the beginning, there would not be any Omniscient one. If there really is an Omniscient one, there cannot be any question of dharma without beginning.

3) Moreover, some grasp the characterstics of a being (*sattvanimittam udgṛhṇanti*) and grasp singularities (*ekatva, pṛthaktva*) and differences (*anyatva*) in dharmas.[496] As a result of these singularities and differences, they deduce an earlier existence from the present existence and, from the earlier existence, they deduce a still earlier existence and so on. Unable to find a beginning either in beings or in things, they produce the view of dharmas without beginning; but that is a wrong view having singularities and differences as root, which consequently should be rejected.

The emptiness of conditioned dharmas (*saṃskṛtaśūnyatā,* no. 7) crushes conditioned dharmas. As this emptiness of conditioned dharmas still presents disadvantages, recourse is made to the emptiness of non-conditioned dharmas (*asaṃskṛtaśūnyatā,* no. 8) to crush non-conditioned dharmas. Here I have used dharmas without beginning (*anagra*) to crush dharmas with beginning but, as these dharmas without beginning still present disadvantages, I have again used the emptiness of dharmas without beginning (*anagraśūnyatā,* no. 10) to crush these dharmas without beginning: this is whatis called 'emptiness of dharmas without beginning'.

III. FALSE IN ABSOLUTE TRUTH, THE NOTION OF DHARMA WITHOUT BEGINNING IS USED FOR SALVIFIC PURPOSES

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[494] A being or a thing having itself a beginning would possess a limit (*antavān lokaś cātmā ca*) – which is a question to be denied (cf. 155F) – and could not be caused by another: it would arise at random, without cause.

[495] Cf. Madh. kārikā, XI, v. 2 (p. 220): *Naivāgraṃ nāvaraṃ yasya tasya madhyaṃ kuto bhavet.*

[496] For this problem, see J. May, *Candrakīrti*, p. 100, n. 242-243.

Question. – If that is so, why did the Buddha say that “the starting point of beings wandering in transmigration is unknown (*sattvānāṃ saṃsaratāṃ pūrvā koṭir na prajñāyate*)”?

Answer. – The Buddha wants beings to know that the transmigration in which we have wandered for so long a time is great suffering (*mahāduḥkha*) and he wants us to feel a mind of disgust (*nirvedacitta*) towards it.

1. Sūtras mentioning dharmas without beginning

See what is said in the sūtras:[497]

[1. *Lohitasūtra* = *Tiṃsamattāsuttanta*.] – One single man, transmigrating during one single kalpa, as long as he is taking on existences *(ātmabhāva)* and suffering torment (*upadrava*), has collected more blood (*lohita*) than there is water in the sea.[498]

[2. *Aśrusūtra* = *Assusuttanta*.] – Similarly, while he was weeping, he has wept more tears (*aśru*) [than there is water in the sea].[499]

[3. *Kṣīrasūtra* = *Khīrasuttanta*.] – Similarly, he has drunk more mother’s milk (*kṣīra*) [than there is water in the sea].[500]

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497 Sūtras all brorrowed from the *Anamataggasaṃyutta*.

498 *Tiṃsamattā:* Saṃyutta. II, p. 187-188; T 99, no. 937, k. 33, p. 240b12-240c24; T 100, no. 330, k. 16, p. 485c3-486a17.

Taṃ kiṃ maññatha bhikkhave, katamaṃ nu kho bahutaraṃ. yam vā vo iminā dīghena addhunā sandhāvataṃ saṃsarataṃ sīsacchinnānaṃ lohitaṃ pasannaṃ paggharitaṃ. yam vā catūsu mahāsamuddesu udakan ti / ... etad eva bhante bahutaraṃ yaṃ no … lohitaṃ pasannaṃ paggharitam.

What do you think, O monks? Which is greater: would it be the blood that you have spilled and spread when you cut off heads whilst you were wandering in saṃsāra on this long road, or would it be the water contained in the four oceans? – Greater, O Lord, is the blood that we have spilled and spread.

499 *Assu*: Saṃyutta, II, p. 179-180; T 99, no. 938, k. 33, p. 240c25-241a17; T 100, no. 331, k. 16, p. 486a18-486b23:

Taṃ kiṃ maññatha bhikkhave. katamaṃ nu kho bahutaraṃ. yam vā vo iminā dīghena addhunā sandhāvataṃ saṃsarataṃ amanāpasampayogā manāpavippayogā kandantānaṃ rodantānaṃ assu pasannaṃ paggharitaṃ. yam vā catūsu mahāsamuddesu udakam ti /... etad eva bhante. bahutaraṃ yaṃ no … assu pasannaṃ paggharitaṃ.

What do you think, O monks? Which is greater: would it be the tears that you have spilled and spread since you have been weeping in saṃsāra on this long road, crying and weeping at unpleasant things or at being separated from pleasant things, or would it be the water contained in the four oceans? – Greater, O Lord, are the tears we have wept and spread.

500 *Khīra*: Saṃyutta, II, p. 180-181; T 99, no. 939, k. 33, p. 241a18-241b8; T 100, no. 332, k. 16, p. 486b24-486c6: *Taṃ kiṃ maññatha bhikkhave. katamaṃ nu kho bahutaraṃ. yaṃ vā vo iminā dīghena addhunā sadhāvataṃ*

[4. *Asthirāśisūtra* = *Puggalasuttanta*.] – The bones are piled up surpassing [**291b**] Mount Vaipulya in height.[501]

[5. *Tiṇakaṭṭhasauttanta*.] – If he has cut into two-inch pieces (*dvyaṅgulā ghaṭikā)* all the shrubs (*tṛṇa*) and trees (*kāṣṭhā)* of this continent (*dvīpaka*) and used them to count [his predecessors], his father, grandfather, great grandfather, etc., his forebears would be far from completely inventoried [at the time when the slips were completely used up].[502]

[6. *Mṛdgulikāsūtra* = *Paṭhavīsuttanta*.] – If he completely formed the earth (*pṛthivī*) into balls of clay (*mṛdgulikā)* and used them to count [his ancestors], his mothers, grandmothers, great grandmothers would be far from completely counted [at the time when the clay balls were completely used up].[503]

2. These sūtras pursue a salvific goal

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saṃsarataṃ mātuthaññaṃ pītaṃ. yaṃ vā catūsu mahāsamuddesu udakan ti / ... etad eva bhante abhutaraṃ yaṃ no ... mātuthaññaṃ pītaṃ..

What do you think, O monks? Which is greater: would it be the mother's milk that you have drunk while you were crying in saṃsāra on this long road, or would it be the water contained in the four oceans? – Much greater, O Lord, is the mother's milk that we have drunk.

501 *Puggala*: Saṃyutta, II, p. 185; T 99, no. 947, k. 34, p. 242a28-242b15; T 100, no. 340, k. 16, p. 487b17-487c3: *Ekapuggalassa bhikkhave kappaṃ sandhāvato saṃsarato siyā evam mahā aṭṭhikaṅkalo aṭṭhipuñjo aṭṭhirāsi, yathāyaṃ Vepullo pabbato sace saṃhārako assa saṃbhatañca na vinasseyya*.

O monks, from one single individual who has wandered in saṃsāra for a kalpa there would come a structure of bones as high as Mount Vaipulya, assuming that these bones could be brought together and the structure not perish.

502 *Tiṇakaṭṭha*: Saṃyutta, II, p. 178; T 99, no. 940. k. 34, p. 241b12-20; T 100, no. 333, k. 16, p. 486c7-18: *Seyyatāpi bhikkhave purisoyaṃ imasmiṃ jambudīpe tiṇakaṭṭhasākhāpalāsaṃ tacchetvā ekajjhaṃ saṃharitvā caturaṅgulaṃ caturaṅgulaṃ ghaṭikaṃ karitvā nikkhippeyya. ayaṃ me mātā tassa me pitu ayaṃ pitā ti. apariyādinnā ca bhikkhave tassa purisassa mātu mātaro assu imasmiṃ jambudīpe tiṇakaṭṭhasakhāpalāsaṃ parikkhayaṃ pariyādānaṃ gaccheyya*.

O monks, it is as if a man were to cut all the shrubs, trees, branches, leaves of this Jambudvīpa, pile them into a heap, make them into pieces four inches square, then count them down, saying: "This slip is my mother, this next slip is my mother's mother." The grandmothers of this man would not be fully counted when the shrubs, trees, branches, and leaves of this Jambudvīpa would be [long] used up.

503 *Paṭhavī*: Saṃyutta, II, p. 179; T 99, no. 941, k. 34, p. 241b21-c3; T 100, no. 334, k. 16, p. 486c19-28: *Seyyathāpi bhikhave puriso iamaṃ mahāpaṭhaviṃ kolaṭuthimattaṃ kolaṭṭhimattaṃ mattikāgukikaṃ katitvā nikkhippeyya. ayaṃ kho me pītā tassa me pitu ayaṃ piyā ti. apariyādinnā bhikkhave tassa purisassa pitu pitaro assu. athāyaṃ mahāpaṭhavī parikkhayaṃ pariyādānaṃ gaccheyya*.

O monks, it is as if a man changed this great earth into balls of clay the size of a jujube nut, then counted them down, saying: "This clay ball is my father, this next one is my father's father." The grandfathers of this man, O monks, would not be completetly counted when the great earth would be [long] used up.

The starting point (*pūrvā koṭi*) of beings who, for innumerable kalpas of this kind, have been suffering the torments of saṃsāra is indiscernible (*na prajñayate*): this is why the mind feels frightened (*bhasya*) and cuts through the fetters (*saṃyojana*).

Although [the view] of impermanence (*anityatādṛṣṭi*) is an extremist view (*antagrāhadṛṣṭi*), the Buddha utilizes impermanence in order to save beings.[504] It is the same with the theory of a beginningless (*anagratā)* saṃsāra; even though it may be an extremist [view], the Buddha uses it to save beings. In order to save beings and inspire disgust (*nirvedacitta*) [for saṃsāra] in them, the Buddha posits [a saṃsāra] 'without beginning' (*anagra*) but it isn't true. Why? Because if there were a saṃsāra without beginning, [the Prajñāpāramitāsūtra] would not be talking here about an 'emptiness of things without beginning' (*anagraśūnyatā).*[505]

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[504] The eternalist point of view (*śāśvatadṛṣṭi*) and the nihilist point of view (*ucchedadṛṣṭi*) are extreme views (*antadṛṣṭi*) opposed to the Middle Way (*madhyamā pratipad*) followed by the Buddha.

Among the fourteen difficult questions (cf. p. 154F seq.) which he did not answer (*avyākṛtavastu*), the Buddha put the question of knowing whether the world and the self are eternal (*śāśvato lokaś cātmā ca*) or non-eternal (*aśāśvato lokaś cātmā ca*), and he explained his silence by the uselessness of any reply from the viewpoint of salvation (Dīgha, I, p. 188-189; III, p. 136; Majjhima, I, p. 431; Saṃyutta, II, p. 223).

However, most people are fearful of nothingness and hope for an eternal world. In order to detach them from this world, the Buddha taught them the impermanence (*anityatā)* of the world (see the *Aniccavagga* of the Saṃyutta, III, p. 21-25) and showed them how the formations coming from causes (*saṅkhāra*), untrustworthy (*anassāsika*): cf. Saṃyutta, II, p. 191.

That is a wrong view, or rather - as the Buddhas say nothing false – a provisional doctrine foreseeing the spiritual needs of beings to be converted. If the latter had been attached to a transitory and painful world, the Buddha would have taught them the eternity of the world!

In the Prajñāpāramitā and the other Mahāyāna sūtras, the Buddha, who is addressing emancipated listeners this time, sets these things aside: [according to the Mahāyāna] there is neither eternity nor non-eternity (Pañcaviṃśati, p. 240, l. 18; Śatsāharikā, p. 1618, l. 22: *naivātra nityan upalabhyate nānityam*). The world is empty of the characteristics of permanence or impermanence.

We have here, in the absence of other qualities, a conclusive and authoritative solution to a problem that for a long time has bothered western exegetists (cf. L. de La Vallée Poussin, *Nirvāṇa*, p. 92-101).

[505] Reasoning parallel to that just developed in regard to eternity and non-eternity. The Buddha declined to answer those who were questioning him on the 'limits' of the world and asking him if the world and the self do or do not have limits (*antavān lokaś cātma ca, anatavān lokaś cātma ca*).

However, noting the blindness and frenzy with which people go from migration to migration, he inspires in them a healthy fear for this saṃsāra by presenting it as not having any beginning (see *Anamataggavagga* of Saṃyutta, II, 178-193).

But here also in the Mahāyāna the necessary correction will be presented by teaching the emptiness of dharmas without beginning (*anagraśūnyatā)* and by rejecting as absurd the notions of beginning, middle and end (Pañcaviṃśati, p. 240, l. 4-5; Śatasāhasrikā, p. 1618, l. 5-6: *nāsya yānasya pūrvānta upalabhyate nāparānta uplabhyate na madhya upalabhyate*).

3. If it is useful, a false doctrine is justified

Question. – If things without beginning are not real dharmas, how can they be used to save people?

Answer. – In the real truth, there are no dharmas to be preached in order to save people: sermons and people to be saved are conditioned dharmas (*saṃskṛta*) and false. It is by the use of his power of skillful means (*upāyabala*) that the Buddha speaks of dharmas without beginning, but he speaks of them with detachment (*nirāsaṅgacitta*). Those who hear him also obtain detachment and, by means of detachment, feel distaste (*nirveda*) [for saṃsāra].

Moreover, if we use the knowledge of previous existences (*pūrvanivāsajñāna*), we see that the series of births and deaths (*cyutupapādaprabandha*) is limitless (*anavastha*) and at that moment it is true. But if we use the eye of wisdom (*prajñācakṣus*), we see the absolute emptiness (*atyantaśūnyatā,* no. 9) of beings (*sattva*) and things (*dharma*). This is why [the Prajñāpāramitā-sūtra] is preaching the emptiness of dharmas without beginning (*anagraśūnyatā,* no. 10) here.

It is said in the Prajñāpāramitā: "The vision of the eternal (*nitya*) is not true and the vision of the impermanent (*anitya*) is not true either: the vision of suffering (*duḥkha*) is not true and the vision of happiness (*sukha*) is not true either."[506] However, the Buddha said that "the eternal and happiness are errors (*viparyāsa*) whereas the impermanent and suffering are true (*satya*)"[507] because beings are particularly attached to the eternal and to happiness whereas they are not attached to the impermanent and to suffering. Therefore the Buddha is using the truth of impermanence and suffering to destroy the error about the eternal and happiness: this is why he says that impermanence and suffering are true. But if beings were attached to impermanence and suffering, he would say that impermanence and suffering are empty.

It is the same here for dharmas with or without beginning. [The idea] of non-beginning destroys the error about beginning. But as beings are attached to things without beginning, [the Prajñāpāramitāsūtra] adds that these things without beginning are empty. This is what is called 'emptiness of dharmas without beginning' (*anagraśūnyatā).*

4. Why are dharmas with beginning not expressly refuted?

Question. – Dharmas with beginning also are wrong view (*mithyādṛṣṭi)* and should be refuted. Why does the Prajñāpāramitāsūtra refute only dharmas without beginning here?

The Buddha who so skillfully combines the cares of his apostolate with the exigencies of the truth cannot be accused of contradiction.

[506] Pañcaviṃśati, p. 240, l. 18 (T 223, k. 6, p. 265a25-26); Śatasāhasrikā, p. 1618, l. 22-1619, l. 1: *Nāpy atra [mahāyāne] nityam upalabhyate nānityam / na sukham upalabhyate na duḥkham /*

[507] The second error consists of taking what is painful to be happy (*duḥkhe sukham iti viparyāsa*) and the third is taking what is impermanent to be permanent (*anitye nityam iti viparyāsa*): see p. 1150F.

Answer. – Because dharmas with beginning are obvious errors (*mahābhrānti*). Why is that?

If saṃsāra had a beginning, from the very first existence (*prathamabhāva*), one would be born in good places or in bad places in the absence of any demeritorious or meritorious causes or conditions *(āpattipuṇyahetupratyaya*). - If the birth depended on demeritoious or meritorious cause and conditions, this birth could not be considered as an 'initial birth'. Why? Because it is necessary to commit wrong-doings *(āpatti*) or gain merits (*puṇya*) in order to go from an earlier existence (*pūrvanivāsa*) to a later existence (*aparabhāva*). – But as saṃsāra has no beginning, these faults (*doṣa*) are avoided.

This is why the bodhisattva, removing at the start a view as coarse and as false [as that of saṃsāra with beginning], often cultivates that of saṃsāra without [**291c**] beginning and, in view of beings, declares saṃsāra without beginning. Meditating constntly on causes and conditions, he proclaims the non-beginning of these dharmas but, not having yet attained omniscience, it sometimes happens that he erroneously hypostatizes this absence of beginning. It is in order to [combat this error] that the Prajñāpāramitāsūtra speaks here of the 'emptiness of dharmas without beginning' (*anagraśūnyatā).*

Moreover, when the theory of 'dharma with beginning' has been refuted by means of that of 'dharma without beginning', there is no longer any need for an emptiness to destroy the 'dharmas with beginning'. And so, the Prajñāpāramitā, now wanting to destroy the theory of 'dharma without beginning', speaks here only of an emptiness of dharmas without beginning (*anagraśūnyatā).*

Question. – But if dharmas without beginning destroy the dharmas with beginning, the dharmas with beginning themselves destroy the dharmas without beginning. Then why do you resort here only to emptiness (*śūnyatā* no. 10) to destroythe dharmas without beginning?

Answer. – Although the two theories [affirming the beginning and the non-beginning of things respectively] are both wrong views (*mithydṛṣṭi*), there are differences (*viśeṣa*) between them.

Dharmas with beginning are causes and conditions (*hetupratyaya*) giving rise to passions (*kleśa*) and wrong views (*mithyādṛṣṭi*), whereas dharmas without beginning are causes and conditions giving rise to loving-kindness (*maitrī*), compassion (*karuṇā)* and right views (*samyakdṛṣṭi*). Why is that?

In thinking that beings undergo the torments of suffering throughout a beginningless saṃsāra, one experiences a mind of compassion. In knowing that a future lifetime will follow the present lifetime (*ihajanman*) and that the series (*saṃtāna*) of lifetimes will not be interrupted, by knowing that these lifetimes are the fruits of retribution (*vipākaphala*) of wrongdoings *(āpatti*) and merits (*puṇya*), one produces a right view (*samyakdṛṣṭi*).

If a person does not hypostatize this absence of beginning (*yaḥ kaścit tām anagratāṃ nābhiviśate*), it is a good dharma auxiliary to enlightenment (*bodhipākṣika kuśaladharma*) for him; but if he grasps the characteristic sign (*nimittam udgṛhṇāti*) and becomes attached to it, it becomes a wrong view.

It is like the view of eternity (*śāśvatadṛṣṭi*) and the view of non-eternity (*aśāśvatadṛṣṭi*): although the view of dharma with beginning destroys the view of dharma without beginning, it does not destroy absolutely (*atyantam*) the dharmas without beginning, whereas the dharmas without beginning destroy absolutely the dharmas with beginning. That is why these dharmas without beginning are superior.

Similarly, the good (*kuśala*) destroys the bad (*akuśala*), and the bad destroys the good, but although they destroy one another mutually, the good alone destroys the bad absolutely (*atyantam*). Thus, the person who has attained the state of ārya is no longer subject to bad destinies *(āpāyika*).[508] – It is not the case for the bad dharmas (*akuśaladharma*), [i.e., they do not destroy the good absolutely], for their power (*anubhāva*) is slight (*tanu*). Thus the man who has committed the five sins of immediate retribution (*pañcānantarya*) and who has broken the roots of good (*kuśalamūla*), falls into hell (*niraya*), but does not stay there longer than one kalpa,[509] after which he escapes from hell and finally realizes the fruits of the path (*mārgaphala*).

Dharmas without beginning and dharmas with beginning do not have the same strength. The strength of dharmas without beginning is so great that it is able to destroy the dharmas with beginning. That is why the Prajñāpāramitāsūtra does not speak of an 'emptiness of dharmas with beginning'' [for, in order to destroy them, it is not necessary to have recourse to any emptiness whatsoever].

Avakāraśūnyatā

Ninth Section EMPTINESS 11: EMPTINESS OF DISPERSED DHARMAS[510]

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[508] At the first moment of the darśanamārga, with the *duḥkhe dharmajñānakṣānti*, the ascetic abandons the state of worldly person (*pṛthagjana*), penetrates into a position of salvation (*samyaktvaniyāma*) and becomes an ārya, candidate for the first fruit, thus escaping from the bad destinies.

[509] The person guilty of the five *ānantaryas*, and especially the fomenter of a schism, like Devadatta, is called to a miserable destiny *(āpāyika*), condemned to hell (*nerayika*), imprisoned there for a kalpa (*kapaṭṭha*) and incurable (*atekiccha*): Vinaya, II, p. 202, 205; Majjhima, I, p. 393; Anguttara, III, p. 402-403; Itivuttaka, p. 11, 85. See above, p. 407F, 868-878F.

[510] For the majority of the sources, the eleventh emptiness is *anavakāraśūnyatā* (*dor ba med pa stoṅ pa ñid, wou san k'ong*), "relativity of the points that are not to be rejected" (E. Obermiller, *Analysis of the Abhisamayālaṃkāra*, p. 134) from which "emptiness of non-repudiation" (E. Conze, *Large Sūtra on Perfect Wisdom*, ed. 1961, p. 130; ed. 1975, p. 145). This would be the *anupadhiśeṣanirvāṇa*.

But in the Chinese version of the Pañcaviṃśati by Kumārajīva, it is just a question of a *san k'ong*, an *avakāraśūnyatā, avakāra* having the sense of 'dispersal' or more precisely, 'dispersed' (*avakīrṇa*), taken in the passive sense, in the same way that the word *saṃskāra* is often taken in the sense of *saṃskṛta dharma*.

It seems indeed that the *avakāraśūnyatā* is the emptiness of dispersed, divided, dharmas, in the sense that the *avakīrṇa* dharmas are empty of *avakīrṇa* dharmas. According to the *Traité*, these *avakīrṇas* would not be anything other than dharmas existing as an entity (*dravyatas*) in contrast to dharmas existing only as designation (*prajñaptitas*).

The chariot is a good example of *prajñaptidharma* (cf. Samyutta, I, p. 135; Milindapañha, p. 27): when the spokes, wheels, shaft, and axles are put together, one 'speaks of the chariot'; when they are scattered (*avakīrṇa*), one does not speak of the chariot: the chariot has only nominal existence; only its components are real.

Emptinss of dispersion (*avakāraśūnyatā). –* Dispersion (*avakāra*) means division (*visaṃyoga*).

I. EMPTINESS OF ASSEMBLED DHARMAS

Some dharmas exist by virtue of an assemblage (*saṃyoga*), such as the chariot (*ratha*): when the spokes (*ara*), wheels (*nemi*), shaft (*īṣā),* axles (*nābhi)* are assembled, there is a chariot; but if they are scattered each in a different place, it loses its name of chariot. When the five aggregates (*skandha*) are brought together, we speak of a 'man' (*pudgala*), but if the five aggregates are dispersed, the man no longer exists.

II. EMPTINESS OF DISPERSED DHARMAS

Question. – By speaking in this way, you are destroying only the name (*prajñapti*) of man, but you are not destroying the form (*rūpa*).[511] By scattering the spokes and wheels, you are destroying the name of chariot but you are not destroying the spokes and wheels. It is the same with your emptiness of the dispersed (*avakāraśūnyatā):* by dispersing the five aggregates, you are destroying only the man, but you are not destroying the five aggregates, form (*rūpa*) etc.

Answer. – [The aggregates], form (*rūpa*) etc., they too are pure denominations (*prajñapti*) and destroyed. Why? Because these are subtle agglomerated atoms (*saṃghāta-paramāṇu*) that are named 'form.'[512]

Except for the Vātsīputrīya-Sāṃmitīyas who adopt an ambiguous position, all Buddhists accept that the individual (the pudgala), as in the example of the chariot, exists as designation when its components, namely the five skandhas (form, sensation, notion, volition and consciousness), are brought together, but it is not the same question when the latter are separated. These *skandhas*, on the other hand, even in the scattered state, cannot be reduced and exist as entities (*dravyatas*) with an intrinsic nature and specific characteristics.

It is precisely against this irreducibility and this stability of the *skandha*s that the Prajñāpāramitā and the *Traité* rise up. Whether they are material like *rūpa*, or immaterial like *vedanā, saṃjñā,* the *saṃskāras* or *vijñāna*, the *skandha*s are decomposable and ruled by the process of causes and conditions. Quite like the pudgala which they are wrongly supposed to constitute, they are pure denominations (*prajñapti*) and, taken in isolation, these *avakīrṇa* dharmas are empty of *avakīrṇa* nature. This is what is called the emptiness of dispersal (*avakīrṇaśūnyatā).* Moreover, canonical passages which deny them any reality are not lacking.

[511] Form and the other four skandhas designated under the name of man (*pudgala*).

[512] The Vaibhāṣikas distinguish two kinds of atoms: *i*) the monad in the strict sense, the *dravyaparamāṇu*, not capable of being broken (*rūpaṇa*) and never existing in the isolated state; *ii*) the molecule, the *saṃghātaparamāṇu*, the most subtle among the aggregates of form which, itself, is susceptible of deterioration and of resistance: see Kośa, I, p. 25; II, p. 144.

Question. – As for myself, I do not accept these subtle atoms: I consider [**292a**] what is visible to be matter. This matter is true and really exists. Why would it be dispersed (*avakīrṇa*) and empty (*śūnya*)?

Answer. – Even forgetting about (*sthāpayitvā)* subtle atoms, visible form (*sanidarśanaṃ rūpam*), coming from the assembling of the four great elements (*mahābhūta*), is itself but a simple name (*prajñapti*). Just as when the winds (*vāyu*) of the four directions, having come togther, fan the water and produce balls of foam (*phenapiṇḍa*), so the four great elements, once they have come together, produce matter (*rūpa*). But if these four great elements are dispersed (*avakīrṇa*), there is no matter.

Moreover, this matter (*rūpa*) must be joined with smell (*gandha*), taste (*rasa*), touchable (*spraṣṭavya*) and the four great elements (*mahābhūta*) for there to be visible form (*rūpaṃ sanidarśanam*). Outside of this smell, taste, touchable, etc., there is no isolated matter.[513] By means of cognition (*jñāna*), we distinguish these different constituents but, separately, in isolation, matter does not exist. If matter really existed, there would be, separate from these [constitutive] dharmas, a matter that existed separately; but there is no separate matter.[514]

[*Puṇṇamāsutta*.] – This is why a sūtra says: "All form exists by the union o the four great elements."[515]

As it exists by virtue of a union, it is pure denomination (*prajñapti*); being only denomination, it is dispersible.

Question. – Form (*rūpa*), as denomination *(prajñapti*) is dispersible, but how would the other four aggregates (*skandha*) – [feeling (*vedanā),* concept (*saṃjñā),* volition (*saṃskāra*) and consciousness (*vijñāna*)] – which are non-material, be dispersible?

Answer. – These four aggregates are pure denomination (*prajñapti*) as well. In regard to their birth (*jāti*), their ageing (*jarā*), their duration (*sthiti*) and their impermanence (*anityatā*), they are dispersed and empty. Why? Because the moment of birth is one, the moment of old age is different, the moment of duration is different and the moment of impermanence is different.

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513 In Kāmadhātu, the molecule involves at least eight substances: the four great elements (*mahābhūta*) and the four kinds of derived matter (*bhautika*), the visible, odor, taste and tangible: see Kośa, II, p. 145.

514 Cf. Madh. kārikā, IV, v. 1-2 (p. 123):

Rūpakāraṇananirmuktaṃ na rūpam upalabhyate /
rūpeṇāpi na nirmuktaṃ dṛśyate rūpakāraṇam //
Rūpakāraṇanirmukte rūpe rūpaṃ prasajyate /
āhetukaṃ na cāsty athaḥ kaścid āhetukaḥ kvacit //

"Form is not perceived free from the cause of form; the cause of form does not appear free from form. – If form is free from the cause of form, it follows, as a necessary consequence, that it is without cause. But nothing exists anywhere without cause" (transl. J. May).

515 *Puṇṇamāsutta* of Samyutta, III, p. 101 (tsa-a-han T 99, no. 58, k. 2, p. 14c11-12); *Mahāpuṇṇamāsutta* of Majjhima, III, p.17: *Cattāro kho bhikku mahābhūtā hetu cattāro mahābhūtā paccayo rūpakkhandhassa paññāpanāya*.

Moerover, in the course of the three times (*tryadvan*), we notice that these four aggregates are dispersed and perish as well.

Moreover, the mind (*citta*) follows its object *(ālambana*): when the obvject perishes, it perishes; when the object is destroyed, it is destroyed.

Moreover, these four aggregates are indeterminate (*aniyata*) because they arise as a result of conditions (*pratyaya*). Just as fire comes into question where there is fuel but does not appear where there is no fuel, so it is because of the eye (*cakṣus*) and color (*rūpa*) that visual consciousness (*cakṣurvijñāna*) arises; but if it is separated from its object *(ālambana*), this consciousness does not exist. It is the same for the consciousnesses relevant to the other organs (*indriya*).

[*Sattvasūtra*.] – Thus, in a sūtra, the Buddha said to *Lo-t'o* (Rādha): "This form aggregate (*rūpaskandha*), O Radha, break, destroy, disperse, eliminate it so that it exists no longer. Do the same with the other [four] aggregates. That is the emptiness of dispersion (*avakāaraṇaśūnyatā).* For example, look at these children (*kumāraka*) who are piling up earth and building castles, ramparts, villages, houses. They say that it is rice or wheat flour; they like it, they are attached to it, they keep it and they protect it. But when evening comes, they are no longer interested in them, they tread them underfoot, they break them, destroy them, disperse them and eliminate them. Foolish worldly people (*bālapṛthagjana*) do the same: as long as they do not renounce desire (*avītarāga*), they have feelings of love (*tṛṣṇā)* and attachment (*saṅga*) for dharmas; but as soon as they have renounced desire and see the dharmas, they disperse them (*vikiranti*), destroy them and reject them."[516]

[*Kātyāyanāvavāda*.][517] – This is what the *Kia-tchen-yen king* (Kātyāyanasūtra) says: "In the person who sees the truth of the origin (*samudayasatya*), there is no view of non-existence (*nāstitādṛṣṭi*); in the person who sees the truth of cessation (*nirodhasatya*), there is no view of existence (*astitādṛṣṭi*)."[518]

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[516] *Sattvasūtra* (Tchong-cheng king) of Saṃyutta, T 99, no. 122, k. 6, p. 40a4-18, having as correspondent in Pāli the *Sattasutta* (from the root *sañj*?) of the Saṃyutta, III, p. 189-190. As usual, the *Traité* uses the Sanskrit version which differs slightly in detail from the Pāli version.

Transl. – Similarly, O Rādha, scatter the *rūpa*, break it, smash it, stop playing with it, and apply yourself to eliminating thirst. [And do the same with *vedanā, saṃjñā, saṃskāra* and *vijñāna*]. It is like little boys or girls playing with sand castles. As long as they have not lost their passion, desire, fondness, attraction, fever, thirst for these little sand castles, they love them, play with them, save them and claim ownership of them. But, O Rādha, as soon as these little boys and girls have lost their passion, desire, fondness, attraction, fever and thirst for these sandcastles, they immediately break them up with their hands and feet, they smash them and no longer play with them.

- The *Traité* often calls upon the Rādhasūtra to demonstrate the precariousness and unreality of dharmas: see above, p. 343-345F, and below, p. 2143F.

[517] *Kaccāyanagotta* of Saṃyutta, II, p. 16-17; *Kātyāyana* of Nidānasaṃyukta, p. 167-170 (T 99, no, 301, k. 12, p. 85c17-86a3). Sūtra also called *Kātyāyanāvavāda* (Madh. vṛtti, p. 43, 269).

[518] Saṃyutta, II, p. 17: *Lokasamudayaṃ kho Kaccāyana yathābhūtaṃ sammappaññāya passato yā loke natthitā sā na hoti / lokanirodhaṃ kho Kaccāyana yathābhūtaṃ sammappaññāya passto yā loke atthitā sā na hoti /*

For these various reasons, we speak of the ‘emptiness of dispersion’.

Prakṛtiśūnyatā

Tenth Section EMPTINESS 12: EMPTINESS OF ESSENCES

I. THE CONCEPT OF PRAKṚTI[519]

Nidānasaṃyukta, p. 169: *Lokasamudayaṃ Kātyāyana yathābhūtaṃ samyakprajñayā paśyato yā loke nāstitā sā na bhavati / lokanirodhaṃ yathābhūtaṃ samyakprajñayā paśyato yā loke ‘stitā sā na bhavati /*

[519] Taken in the philosophical sense of essence, the word *prakṛti,* in Pāli, *pakati,* appears rather rarely in the canonical crpitures of Buddhism. On the other hand, it appears frequently in the Mahāyāna sūtras and above all in the Prajñāpāramitā: Aṣṭasāh., p. 38, 420, 443, 542, 601, 723, 897-898; Pañcaviṃśati, p. 38, 2; 195, 10; 198, 10; 239. 12-240, 3; 253. 18-22; Śatasāhasrikā, p. 118, 17;1407, 4-1412, 7; 1586 seq. The Chinese and the Tibetans render *prakṛti* by *sing* (sometimes *pen sing*) and *raṅ b€in*, terms usually used to translate *svabhāva*, intrinsic nature or being in itself.

The expressions *dharmāṇāṃ dharmatā* (dharma nature of the dharmas), *svarūpa* (own form), *svabhāva* (intrinsic nature), *prakṛti* (essence), are usually used to designate a non-artifical way of beings (*akṛtrima*), independent of other (*paranirapekṣa*), immutable (*avyabhicārin*).

Victims of an optical illusion which is none other than ignorance (*avidyātimira*), worldly people (*pṛthagjana*) perceive in things the prakṛti thus conceived, and they speak of shared essences, specific essences, etc. The āryas, on the other hand, in this case Buddhists, cured of this optical illusion, cognize them by not seeing them (*adarśanayogena*). It is actually clear that the assembly of things of becoming, the *sarvam*, circumscribed by the twelve bases of consciousness *(āyatana*), organs and objects, come from causes and conditions, and neither constitute nor possess at any level any ‘non-artifical essences, independent of other and immutable’. How then to characterize them?

The śrāvakas saw that dharmas coming from causes and conditions (*praītyasamutpanna*) are non-eternal (*anitya*) and, consequently, painful (*duḥkha*) and without self (*anātman*). They declare that conditioned dharmas are ‘empty of me and mine’ (*śūnyā ātmanā vātmīyena vā):* this is the emptiness of the living being (*sattvaśūnyatā)* which, although refusing any personality to things, recognizes some reality in them.

Following the critique to its ultimate limits, the Madhyamika adds that dharmas, being empty of me and mine, do not exist in themselves, do not exist by themselves and are “empty of essence, of the intrinsic nature of dharma”: this is the emptiness of things (*dharmaśūnyatā).*

This is what makes Candrakīrti say (Madh. vṛtti, p. 265: *Sa caiṣa bhāvānām anutpādātmakaḥ svabhāvo ‘kiṃcittvenābhāvamātratvād asvabhāva eveti kṛtvā nāsti bhāvasvabhāv iti vijñeyaṃ:*: “This intrinsic nature of things consists of their non-production; not being anything at all, being only non-being, it is an inntrinsic non-nature; therefore the intrinsic nature of things is not” (transl. by L. de La Vallée Poussin, *Madhyamaka*, MCB, II, 1932, p. 41).

Emptiness of essences (*prakṛtiśūnyatā). –* The prakṛti of dharmas is eternally empty (*śūnya*) but, borrowing the karmic series (*karmaprabandha*), it seems not to be empty.

Thus the prakṛti of water (*udaka*) by itself is cold (*śīta*); if one brings it close to fire (*agni*), it becomes hot (*uṣṇa*); if one puts out the fire, it becomes cold again. **[292b**] It is the same with the prakṛti of dharmas: a long as the [karmic] conditions are not present, it is empty (*śūnya*), non-existent (*anupalabdha*), like the prakṛti of water, eternally cold; when the conditions come together, the dharmas exist like the water that becomes hot near the fire; if the conditions become rare or disappear, there are no more dharmas, like the boiling water that becomes cold again when the fire is extinguished.

According to the Madh. vṛtti (l.c.), *svabhāva, prakṛti* and *śūnyatā* are synonymous terms signifying a continuous non-production (*sarvadānutpāda*). The concept – for it is in no way a reality – is 'inexpressible' (*anakṣara, yi ge med*), and not 'Unwandelbar' as S. Schayer understands it (*Ausgewälte Kapitel aus der Prasannapadā,* p. 63). It can be neither learned nor taught; it supports neither affirmation nor negation and escapes any expression:

Śūnyam iti na vaktvyam aśūnyam iti vā bhavet /
ubhayaṃ nobhayaṃ ceti prajñaptyarthaṃ tu kathyate //

"One cannot say that it is empty, or non-empty, or both empty and non-empty, or neither empty nor non-empty. But one is speaking of it in a manner of speaking." (Madh. vṛtti, p. 264, 444).

The relative truth (*saṃvṛtisatya*) which sees essences (*prakṛti)* or intrinsic natures (*svabhāva*) in things and which multiplies the spurious attributions (*adhyāropa*) is unable to extinguish the passions. The real truth (*paramārthasatya*) which sees nothing and which has as definition the non-perception of any dharma (*sarvadharmānupalambhalakṣaṇa*) is the only one that can cause the passions to be abandoned and that assures detachment from the world (*virāga*), serenity of mind, ultimate aspiration of all Buddhsts whatever Vehicle they belong to.

Here we are touching upon the central point of the Madhyamaka over which the philologists, philosophers and historians of religion clash: a polemic all the more inopportune in that it concerns a realm where there is nothing to be seen or to be conceived. The bibliography of the subject may be found in the list of works cited by J. May, *Candrakīrti*, Paris, 1959, p. 23-45. For the following years, a mass of information may be found in the recent bibliographic collections where the enormous Japanese production is taken into account: P. Beautrix, *Bibliographie du bouddhisme*, vol. I: Éditions de Textes, Bruxelles, 1970; *Bibliographie de la Littérature Prajñāpārmitā,* Bruxelles, 1971; R. A. Gard, *Buddhist Text Information* (BTI), New York, six sections between Nov. 1974 and March 1976.

The important results to which the research of E. Conze has led are found in a collection of articles published by the author himself: *Thirty Years of Buddhist Studies*, Oxfod, 1967.

In regard to the Madhyamaka point of view, we read with interest the following works and articles: J. May, *La philosophie bouddhique de la vacuité*, in Studia Philosphica, XVIII, 1958, p. 123-137; *Kant et le madhyamaka*, in Indo-Iranian Journal, III1959, p. 103-111: K. V. Ramanan, *Nāgārjuna's Philosophy as presented in the Mahāprajñāpāramitāśāstra*, Harvard, 1966; F. J. Streng, *Emptiness, A Study in religious Meaning*, new York, 1967; G. Bugault, *La notion de "Prajñā" ou de Sapience selon les perspectives du Mahāyāna*, Paris, 1968.

[*Samṛddhisūtra*.] – It is said in a sūtra: “The eye (*cakṣus*) is empty (*śūnya*), without ‘me’ (*anātman*) or ‘mine’ (*anātmīya*). Why? Because that is its essence (*prakṛtir asyaiṣā).* The ear (*śrotra*), nose (*ghrāṇa*), tongue (*jihvā),* body (*kāya*) and mind (*manas*), color (*rūpa*), [sound (*śabda*), smell (*gandh*a), taste (*rasa*), touch (*spraṣṭavya*)] and dharmas are also like that.”[520]

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[520] Samṛddhisūtra of Saṃyukta (T 99, no. 232, k. 9, p. 56b21-c1), to be compared, as C. Akanuma, *Comparative Catalogue of Chinese Āgamas and Pāli Nikāyas*, p. 223, would have it, with the Suññasutta of Samyutta, IV, p. 54. Consisting of well-known stock phrases, the Sanskrit *Samṛddhisūtra* is easily restored to the original on the basis of the Chinese translation.

Translation of the Sanskrit: Here is what I have heard. Once the Blessed One was dwellng at Śrāvastī, in the Jeta forest, in the garden of Anāthapiṇḍada. Then a monk named Samṛddhi went to find the Blessed One and having approached him, he bowed to the feet of the Blessed One and sat down at one side. Having seated himself, he said to the Blessed One: It is said, O Lord: “The world is empty.” In what way, O Lord, is it said that the world is empty? Thus questioned, the Blessed One said to Samṛddhi: The eye is empty, it is empty of permanence and unchangeability; it is empty of ‘mine’. Why? Because that is its essence. The visible, the eye consciousness and also this sensation, unpleasant, pleasant or neither unpleasant nor pleasant, which arises from the contact of the eye as condition, that also is empty, empty of permanence and unchangeability, is empty of ‘mine’. Why? Because that is its essence. It is the same for the ear, nose, tongue, body and mind. This is why it is said that the world is empty. Thus spoke the Blessed One; the monk Samṛddhi rejoiced at the words of the Blessed One and went away.

- The *Samṛddhisūtra* is cited in the Catuḥśatakaṭikā by Candrakīrti, chap. IX, Nityārthapratiṣedho nāma navamaṃ prakaraṇam (note provided by J. May). Sanskrit: Catuḥśatikā by Ārya Deva, ed. by H. Shastri. Memoirs of the Asiatic Society of Bengal, vol. III, no. 8.

Tibetan: Tib. Trip, 98, 5266, 235.3.7.

J. May comments: Three citations without references. The first is related to Samṛddhi by the Sanskrit text, to Subhuti (= rab ḥbyor) by the Tibetan version. The second is exactly Pañcaviṃśatisāhasrikā, p. 195, 13-14; Śatasāhasrikā, p. 1410, 11-12. The third is a phrase current of common usage.

- Comparison between the Sanskrit *Samṛddhisūtra* (*S*) and the Pāli *Suññasutta* (*P*).

In *S*, the interlocutor of the Buddha is Samṛddhi; in *P*, it is Ānanda.

The Pāli sources, in *P*, look for the proof of the non-existence of the ātman (cf. Mahāniddesa, II, p. 439; Cullaniddesa, p. 279; Kathāvatthu, p. 67; Visuddhimagga, ed. H. C. Warren, p. 561). In contrast, the *Traité* and Candrakīrti resort to *S* to prove *prakṛtiśūnyatā.* The textual differences between P and S explain this twofold interpretation.

The short formula *suññaṃ attena vā attaniyena vā* which appears in *P* is very frequent: cf. Majjhima, I, p. 297; II, p. 263; Saṃyutta, IV, p. 296; Paṭisambhidā, II, p. 36; Kathāvatthu, p. 579. – *S* subsitutues for it a longer phrase, in three points: *śāśvatenāviparināmadharmeṇa śūnyam ātmīyena śūnyam*, in the Chinese translation of the Saṃyukta, but in six points according to the ṭīkā of Candrakīrti: *śūnyam ātmanā ātmīyena ca nityena dhruveṇa śāśvatenāvipariṇāmadharmeṇa* ‘empty of me, empty of mine, eternity, solidity, perpetuity and umcangeability.’ This formula of six points is not unknown to the Pāli sources (Paṭisambhidā, I, p. 109; II, p. 178; Mahāniddesa, I, p. 222; Cullaniddesa, p. 279; Visuddhimagga, p. 561) which word it as follows: *suññaṃ attena vā attaniyena vā niccena vā dhuvena vā sasstena vā avipariṇāmadhammena vā*.

According to the Cullaniddesa, p. 278-280, and the Visuddhimagga, p. 561-562, emptiness may be taken under two, four, six, eight, ten, twelve or forty-two aspects. The Paṭisambhidā, II, p. 178, adds that *suññasuññaṃ*

Question. – This sūtra says that [the twelve āyatanas] are empty of 'me' and 'mine' (*śūnyāny ātmanā vātmīyena v*ā), i.e., it speaks of the emptiness of beings (*sattvaśūnyatā)* and not of the emptiness of things (*dharmaśūnyatā).* Why do you see in it a proof of the emptiness of the prakṛti?

Answer. – In the sūtra, it is merely a question of the emptiness of the prakṛti; it does not speak of the emptiness of beings or of the emptiness of things.[521]

Prakṛtiśūnyatā is of two kinds:

1) In the twelve bases of consciousness *(āyatana*), there is no 'me' *(ātman*) and no 'mine' *(ātmīya*). The emptiness belonging to the twelve bases of consciousness consists of the absence of 'me' (*anātman*) and the absence of 'mine' (*anātmīya*). This is what is said in the system of the śrāvakas.

2) The Mahāyāna system, however, says: *i*) the twelve bases of consciousness having neither 'me' nor 'mine' are empty (*śūnya*); *ii*) the prakṛti 'essence' of the twelve bases of consciousness, being non-existent, is itself empty [of prakṛti].

Moreover, if there is neither 'me' nor 'mine', one automatically (*svarasena*) ends up in the emptiness of things (*dharmaśūnyatā).* Because people are specially attached to their 'me' and 'mine', the Buddha says only that there is no 'me'or 'mine'. From that we necessarily will know the emptiness of all the dharmas (*sarvadharmaśūnyatā,* no. 14). To be detached from the dharmas of 'me' and 'mine' is to be detached from other dharmas *a fortiori*. This is why the emptiness of beings (*sattvaśūnyatā)* and the emptiness of things (*dharmaśūnyatā)* finally end up in the same sense (*ekārtha*) called emptiness of essence (*prakṛtiśūnyatā,* no. 12) here.

Finally, what is called prakṛti is to exist by itself (*svayaṃbhū*), independent of causes and conditions (*hetupratyayanirapekṣam*). That which depends on causes and conditions is a 'formation' (*saṃskāra*) and not a 'prakṛti', and in no dharma is there a prakṛti. Why? Because all conditioned dharmas arise from causes and conditions and, since they arise from causes and conditions, they are formations (*saṃskāra*). If they did not arise from causes and conditions, they would not be 'dharma'. Therefore it is the absence (*anupalabdhita*) of prakṛti in every dharma which is called 'emptiness of prakṛti'.

'the emptiness of emptiness' is precisely the emptiness in six ponts just discussed. According to the Commentary of the Paṭisambhidā, III, p. 632, the emptiness formed by emptiness which is stated by another accessory word is *suññasuññaṃ* (*suññasaṅkhātaṃ suññaṃ, na aññena upapadena visesitan ti suññaṃ suññaṃ).*

The phrase *tat kasya hetoḥ, prakṛtir asyaiṣā* which appears in the *Samṛddhisūtra* does not occur in the correspondent *Suññasutta*, but appears frequently in the Mahāyāna sūtras. It plays the role of refrain in the definitions of the sixteen, eighteen or twenty *śūnyatā* proposed by the long Prajñāpāramitā sūtras: cf. Aṣṭādaśasāhasrikā (Tib.Trip., XIX, no. 732, p. 260, fol. 135a8-137b5: T 220, vol. VII, k. 488, p. 480b6-481a1); Pañcaviṃśatisāhasrikā, p. 195, 12-197, 20; Śatasāhasrikā, p. 1407, 10-1411, 14. I [Lamotte] would like to think that the phrase in question has been introduced into the *Samṛddhisūtra* of the Saṃyuktāgama by a Mahāyānist interpolator. The canonical Tripiṭaka was often the victim of similar manipulations.

[521] Evidently the writer of the response is not reading the same text as that of the objector; see the preceding note.

II. EMPTINESS OF PRAKṚTI AND ABSOLUTE EMPTINESS

Question. – But absolute emptiness (*atyantaśūnyatā,* no. 9), being nothing at all, is identical with the emptiness of prakṛti. Why do you repeat yourself?

Answer. – Absolute emptiness is [the destruction of dharmas] without any residue (cf. p. 2086F), whereas emptiness of prakṛti consists of being originally and eternally [empty]. The latter is like water which, cold by essence, becomes hot when it is brought to the fire and becomes cold again when the fire is extinguished. Absolute emptiness, however, is like space *(ākāśasama*), ever without production (*anutpāda*), without destruction (*anirodha*), without taints (*asaṃkleśa*) and without purification (*avyavadāna*). Why do you claim that they are identical?

Furthermore, dharmas are absolutely empty (*atyantaśūnya*). Why? Because their prakṛti is non-existent (*anupalabdha*). – Dharmas are empty of essence (*prakṛtiśūnya*). Why? Because they are absolutely empty.

Finally, the emptiness of prakṛti is particularly cultivated by the bodhisattvas whereas absolute emptiness is particularly cultivated by the Buddhas. Why? In the emptiness of prakṛti there is only a complex of causes and conditions (*hetupratyayasāmagrī*) but there is no real essence (*bhūtaprakṛti*); absolute emptiness itself is pure in the three times (*tryadhvapariśuddha*): those are the differences.

III. SHARED PRAKṚTIS AND SPECIFIC PRAKṚTIS

The essences (*prakṛti*) of all dharmas are of two kinds (*dvividha*), *i*) shared [**292c**] essences (*sāmānyaprakṛti*) and *ii*) specific essences (*svaprakṛti*).

i) Shared prakṛtis are impermanence (*anityatā),* suffering (*duḥkha*), emptiness (*śūnya*), non-self (*anātman*), non-production (*anutpāda*), non-destruction (*anirodha*), non-coming (*anāgama*), non-going (*anirgama*), non-entering (*apraveśa*), non-leaving (*aniḥsaraṇa*), etc.

ii) Specific prakṛtis are, e.g., the hot essence (*uṣṇatva*) of fire (*tejas*), the moist essence (*dravatva*) of water (*ap*), the intelligent essence (*vijñanatva*) of the mind (*citta*). The man who rejoices in doing evil is said to be 'of bad essence'; the one who loves to accumulate good things is said to be 'of good essence'.

As it is said in the *Che-li king (Daśabalasūtra*), "the Buddha knows the world with its many essential dispositions".[522].

As these prakṛtis are empty, we speak here of the 'emptiness of the prakṛtis'.

IV. ABSURDITY OF THE SHARED PRAKṚTIS[523]

[522] See above, p. 1507F, the sixth tathāgatabala: *Tathāgato anekadhātunānādhātulokaṃ yathābhūtaṃ prajānāti*.

[1. Absurdity of an impermanent prakṛti (*anityaprakṛti*)]. – If an impermanent prakṛti really existed, it would ruin the retribution of actions (*karmavipāka*). Why? Because productions (*utpāda*), destructions (*vyaya*) and the past (*atīta*) would be without duration (*sthiti*), the six organs (*indriya*) would not seize their objects (*viṣaya*) and there would not be any accumulated causes and conditions (*saṃcitahetupratyaya*).[524] This accumulation being absent, recitation of the sūtras (*sūtroddeśa*), meditation (*pratisaṃlayana*), etc., would be impossible. This is how we know that an impermanent prakṛti does not exist.

[2. Absurdity of a permanent prakṛti (*nityaprakṛti*)]. – If an impermanent prakṛti does not exist, what could be said then (*kaḥ punarvādaḥ)* about a permanent prakṛti?

[3. Absurdity of a painful prakṛti (*duḥkhaprakṛti*).] – Furthermore, a painful prakṛti does not itself exist either. If it were really painful, one would never experience a feeling of attachment (*saṅgacitta*). The person filled with distaste for and fear of suffering would feel the same distaste and the same fear towards happiness (*sukha*).

[If everything were essentially painful], the Buddha would not have mentioned three kinds of sensations, unpleasant sensation (*duḥkhavedanā),* pleasant sensation (*sukhavedanā)* and neither unpleasant nor pleasant sensation (*adhuḥkhāsukhavedanā).*

[If everything were essentially painful, there would not be the occasion to feel hatred (*dveṣa*) for suffering, love (*rāga)* for happiness, worry (*moha*) towards what is neither painful nor happy. If everything boiled down to a single nature (*ekalakṣaṇa*) – [that of suffering] – one would feel hatred for happiness and love for suffering, which is absurd.

[4. Absurdity of a happy prakṛti (*sukhaprakṛti*). – If this painful prakṛti is non-existent, what can be said of a happy prakṛti except again that it is false?

[5-6. – Absurdity of an empty prakṛti (*śūnyaprakṛti*) and a real prakṛti (*bhūtaprakṛti*).] – Moreover, an empty prakṛti does not itself exist either. Why? If there were emptiness (*śūnyalakṣaṇa*), there would be neither sin *(āpatti*) nor merit (*puṇya*) and, in the absence of sin and merit, there would be no previous existence (*pūrvajanman*) and no later existence (*aparajanman*).

Moreover, dharmas exist in interdependence *(āpekṣika*). Why is that? If there were emptiness, there must be reality, and if there is reality, there must be emptiness. Since the empty prakṛti does not exist, how could there be a reality?

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523 To expose the realist conceptions of his adversaries, the author resorts here to a series of *ad hominem* arguments: he evokes the process of retribution of actions, establishes distinctions between suffering and happiness, between sin and merit, and goes so far as to cite an existent and transmigrating ātman. For all that, he does not accept the pertinence of his argument for non-arising (*anutpāda*) and non-destruction (*anirodha*), otherwise called absence of any nature, which for him constitute the true nature of things.

524 See Kośa, IV, p. 242.

[7-8. Absurdity of an impersonal prakṛti (*anātmakaprakṛti*) and of a personl prakṛti.] – If there were no ātman, there would be neither bondage (*bandhana*) nor deliverance (*mokṣa*), one would not go from the present lifetime (*ihajanman*) to the future lifetime (*aparajanman*) to gather [the fruit] of sin *(āpatti*) and merit (*puṇya*), and there would be no fruit of retribution (*vipākaphala*) caused by actions (*karman*).

For these reasons we know that an impersonal prakṛti does not exist nor, *a fortiori*, a personal prakṛti.

[9-10. Absurdity of a prakṛti without arising (*utpāda*) or destruction (*nirodha*) and a prakṛti with arising and destruction.] – A prakṛti without arising or destruction is not real either. Why? If it really existed, one would fall into the view of eternalism (*śāśvatadṛṣṭi*). If all dharmas were eternal, there would be no sin *(āpatti*) and no merit (*puṇya*); that which is would exist eternally, and that which is not would never exist; that which is not would not arise, and that which is would not disappear.

If a prakṛti without rising or destruction does not exist, what then can be said of a prakṛti with arising and destruction?

It is the same for the prakṛtis without coming (*anāgama*) or going (*anirgama*), without entering (*apraveśa*) or leaving (*aniḥsaraṇa*), and other shared prakṛtis.

V. ABSURDITY OF SPECIFIC PRAKṚTIS[525]

Furthermore, the specific prakṛtis (*svaprakṛti*) are also absurd. How is that?

Take, for example, fire (*agni*): it burns its material of appropriation (*upādāyarūpa*) and it illuminates. When two dharmas are brought together, we [**293a**] say there is fire. If outside of these two dharmas there existed a 'fire', it would possess separately (*pṛthak*) a distinct function (*vyāpāra*); but actually there is no distinct function. This is how we know that fire is just a designation (*prajñapti*) and has no reality.[526] If truly there is no fire-dharma, why do you say that heat (*uṣṇatva*) is the essence (*prakṛti)* of fire?

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[525] The author here is dealing with sūtras and śāstras that attribute to things a well determinded mode of being (*bhāva*) or a specific nature (*lakṣaṇa*) which, for example, allocate solidity (*khakkhaṭatva*) to the element earth (*pṛthivīdhātu*), moistness (*dravatva*) to the element water (*abdhātu*), heat (*uṣnatva*) to the element fire (*tejodhātu*), lightness-mobility (*laghusamudīraṇatva*) to the element wind, etc. (cf. Majjhima, I, p. 185-189; 421-424; III, p. 240-241; Vibhaṅga, p. 82-84; Visuddhimagga, p. 290-293; Prakaraṇapāda, T 1542, k. 1, p. 692c11-12; k. 2, p. 699c4-5; Vibhāṣā, T 1545, k. 75, p. 387c-388a; Kośa, I, p. 22). Actually, the specific natures attributed to these elements come from causes and are modified according to circumstances. Consequently the elements are without a true prakṛti 'existing in itself, independently of other': they are empty of this unchangeable prakṛti.

[526] *The Traité* summarizes chap. X of Madh, kārikā (Madh. vṛtti, p. 202-217) in a few lines: there is no element fire having heat (*uṣṇatva*) as its eternal and immutable essence. Every combustion results from a coming together of a fuel (*indhana*), the wood to be burned (*dāhyaṃ kāṣṭham*), and a combustive agent (*dagdhā kartṛ),* the fire (*agni*). But the fire cannot be identical with the fuel nor different from it, as kārikās, x, st. 1-3, explain:

Yad indhanaṃ sa ced agnir ekatvaṃ kartṛkarmaṇoḥ/

Moreover, the 'heat' essence (*uṣṇatvaprakṛti*) arises from conditions (*pratyaya*): inwardly (*adhyātmam*) there is the body organ (*kāyendriya*) and outwardly *(bahirdhā)* there is tangible form (*spraṣṭavya*): together they give rise to a tactile consciousness (*kāyavijñāna*) that perceives the presence of warmth. If [the organ and the tangible] are not brought togther, there is no 'heat' essence. This is why we know that there is no fixed heat constituting the essence (*prakṛti*) of fire.

Moreover,[527] if fire really had a 'heat' essence, how do you explain: first, that some people on entering fire are not burned; secondly, that the fire present in the human body[528] does not burn the body; thirdly, that water cannot destroy the fire present in space (variant: in the clouds)? It is because fire does not have as essence (*prakṛti*) a fixed heat (*niyatoṣṇatva*): *i*) by the power of the superknowledges (*abhijñā),* fire does not burn the body [of some ascetics]; *ii*) as a result of actions (*karman*), fire does not burn the five internal organs[529] of the human body; *iii*) by the power of the celestial dragon (*nāga*), water does not destroy the fire [of space].

Finally, if the 'heat' essence (*uṣṇatvaprakṛti*) were different from fire, fire would not be hot; and if heat were the same as fire, why claim that this heat is the essence of fire?

It is the same with the other prakṛtis. As the shared prakṛtis (*sāmanyaprakṛti*) and the specific prakṛtis (*svaprakṛti)* do not exist, the Prajñāpāramitāsūtra proclaims the 'emptiness of the prakṛtis' here.

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anyaś ced indhanād agnir indhanād apy ṛte bhavet //
nityapradīpta eva syād apradīpanahetukaḥ /
punar ārambhavaiyartham evaṃ cākarmakaḥ sati //
paratranirapekṣatvād apradīpanahetukaḥ /
punar ārambhavaiyarthyaṃ nityadīptaḥ prasajyate //

Paraphrase – If fire were the fuel, the agent (the fire) and the object (the fuel) would be the same: unacceptable, for the potter (*kumbhakāra*) is not confused with the pot (*ghaṭa*) nor the woodcutter (*chettṛ)* with the log (*chettavya*). – On the other hand, if the fire were something other than the fuel, there would be fire in the absence of fuel; another absurdity, for it has never been seen that a piece of cloth (*paṭa*) 'other than the pot' (*ghaṭād anyaḥ)* should be completely independent (*nirapekṣa*) of it. Therefore there is no fire independent of the fuel.

Moreover, if fire existed apart and separately from the fuel, it would always be burning and there would be no fuel as cause; any effort to extinguish it or to feed it would be unnecessary since this fire is always burning; the fire would be ineffective (*akarmaka*) in respect to the fuel since it does not have it as cause: it would be an agent that does not act (*akarmakaḥ kartṛ);* to speak of an agent that does not act or of the son of a barren woman (*bandhyāsuta*) is a contradiction in terms.

- Thus the fire which is neither identical with the fuel nor different from it is empty of a caloric (*uṣṇatva*) prakṛti existing in itself (*svayambhū*) independently of causes.

527 Here the author is setting forth arguments that do not appear in the Madh. kārikā. He shows that in some circumstances fire, external (*bāhira*) as well as internal (*ajjhattika*) - i.e., present in the human body – does not burn and consequently does not have fixed nature (*nityatalakṣaṇa*).

528 Fire is one of the six elements (*dhātu*) entering into the composition of a human being

529 See p. 1302F, n. 2.

VI. LONG DURATION IS NOT ETERNITY

Moreover, the emptiness of the prakṛtis is empty from the very beginning *(ādita eva śūnya*). But worldly people tell us: "That which is false and does not last for a long time is empty (*śūnya*); by contrast, Sumeru and diamond (*vajra*) [which last for a long time], the things known by the saints *(āryapudgala*) [which are not false], we hold them to be real (*bhūta*) and not empty." – In order to cut through this error, the Buddha said: "Even solid things (*dhruva*) forming series (*saṃtāna, prabandha*) and lasting for a long time are empty of essence (*prakṛtiśūnya*) and, although the wisdom (*prajñā)* of the saints saves beings and destroys the passions, the prakṛtis [of which they speak] are non-existent (*anupalabdha*) and consequently empty."

People still say: "The five aggregates (*skandha*), the twelve bases of consciousness *(āyatana*) ands the eighteen elements (*dhātu*) are all empty. Only suchness (*tathatā),* the fundamental element (*dharmadhātu*), the highest culminating point of the truth (*bhūtakoṭi*) are true essences (*bhūtaprakṛti*)." – In order to cut through this error, the Buddha simply said: "The five aggregates (*skandha*), but also suchness, the fundamental element and the culminating point of the truth are empty." This is called the emptiness of the essences (*prakṛtiśūnyatā*).

Finally the prakṛtis of conditioned dharmas (*saṃkṛta*) have three characteristics (*lakṣaṇa*): production (*utpāda*), duration (*sthiti*) and disappearance (*vyaya).*[530] The prakṛtis of unconditioned dharmas (*asaṃskṛta*) also have three characteristics: non-arising, non-duration and non-disappearance. If the conditioned prakṛtis are empty, what can be said then (*kaḥ punarvādaḥ)* about the conditioned dharmas? And if the non-conditioned prakṛtis are empty, what can be said then of the non-conditioned dharmas?

For these many reasons, the prakṛtis are non-existent (*anupalabdha*), and this is what is called 'emptiness of the prakṛtis'.

Svalakṣaṇaśūnyatā

Eleventh Section EMPTINESS 13: EMPTINESS OF SPECIFIC CHARACTERISTICS

I. THE TWO TYPES OF CHARACTERISTICS

Emptiness of specific characteristics (*svalakṣaṇaśūnyatā).* – All dharmas have two kinds of characteristics (*lakṣaṇa*), *i*) shared characteristics (*sāmānyalakṣaṇa*) and *ii*) specific characteristics (*svalakṣaṇa*). These

[530] Cf. p. 36-37F, 1163F.

two kinds of characteristics being empty, the Prajñāpāramitāsūtra speaks here of the 'emptiness of characterististics' (*lakṣanaśūnyatā*).

Question. – What are the shared characteristis and what are the specific characteristics?

Answer. – The shared characteristics are impermanence (*anityatā*), etc., for example.

The specific characteristics, in the sense that dharmas, although they are impermanent, each possess their own specific characteristic. Thus, for the earth (*pṛthivī*), it is solidity (*khakkhaṭatva*), for fire, it is heat (*uṣṇatva*).

II. CONNECTIONS BETWEEN CHARACTERISTICS AND ESSENCES

Question. – Above you hve already spoken about essences (*prakṛti*) and here you are speaking about characteristics (*lakṣaṇa*). Are essences and [**293b**] characteristics the same or different?

Answer. – 1) Some say that their reality (*tattva*) is not different but that their names (*nāman*) show differences (*viśeṣa*). To talk about essence (*prakṛti*) is to talk about characteristic, and to talk about characteristic is to talk about essence. For example, we say that the essence of fire (*tejaḥprakṛti*) is the characteristic of heat (*uṣṇatvalakṣaṇa*) and that the characteristic of heat is the essence of fire.

2) Others say that between essence (*prakṛti*) and characteristic (*lakṣaṇa*) there are slight differences: the essence concerns the very nature (*kāya*) of the thing, whereas the characteristic is its indication or sign (*vijñeya*).

Thus, in the follower of the Buddha *(Śākyaputrīya*), the taking of the precepts (*śīlamādāna*) constitutes the essence whereas the shaving of the head (*muṇḍana*) and the wearing of the yellow robe (*kāṣāyavastra*) constitute the characteristics. In a brahmacārin, the religious vows (*dharmasamādāna*) constitute the essence whereas the tuft of hair at the top of the head (*cūḍā)* and the carrying of the staff (*tridaṇḍa*)[531] constitute the characteristics. Fire (*tejas*) has heat as its essence and smoke (*dhūma*) as its characteristic. Proximity is essence while distance is characteristic.

The characteristics are not fixed (*aniyata*) and leave the body; the essence expresses the reality (*tattva*) of the thing. Thus when one sees a yellow (*pīta*) substance, one thinks it is gold (*suvarṇa*), but in itself it is copper (*tāmra*): in melting it or rubbing it with a stone, one recognizes that it does not have gold as its essence. The person who shows respect (*gurukāra*) and veneration (*satkāra*) seems to be an honest man, but that is only a superficial characteristic: abuse, criticsm, anger and rage are his true essence.

[531] Adopting the variant *san k'i tchang*, utensil belonging to the *tridaṇḍin* parivrājakas, in Pāli *tedaṇḍika*. Jātaka, II, p. 317, defines the *tedaṇḍika*: *kuṇḍikaṃ ṭhapanatthāya tidaṇḍaṃ gahetvā caranto* " who walks carrying a triple rod to fasten his water-pot onto" (ref. A. Foucher, AgbG, II, p. 262, n. 1). Illustrations of this staff, ibid, I, fig, 277, 279, 281, 282; II, fig. 437.

These are the differences (*viśeṣa*) between essence and characteristic, interior and exterior, distance and proximity, anteriority and posteriority. All these characteristics beings empty, the Prajñāpāramitāsūtra speaks here about 'emptiness of characteristics' (*lakṣaṇaśūnyatā).*

III. SHARED CHARACTERISTICS

1. Impermanence

As it is said, "all conditioned dharmas have an impermanent characteristic (*anityalakṣaṇa*)." Why?

1) Because they arise, perish and do not last.

2) Because, not existing previously, they exist now and, after having existed, they will return to non-existence.

3) Because they depend on causes and conditions (*hetupratyayāpekṣa*).

4) Because they are deceptive and dishonest.

5) Because they arise from impermanent causes and conditions.

6) Because they come from associated causes and conditions.

For these reasons, all conditioned dharmas have an impermanent characteristic.

2. Suffering

Arousing bodily and mental torments, they are a mass of suffering (*duḥkhasakandha*).

1) Because the four postures (*īryāpatha*) are never without suffering.[532]

2) Because the holy truth of suffering (*duḥkhāryasatya*) [proclaims them to be suffering].

3) Because the saints *(āryapudgala*) reject them and do not accept them.

4) Because they never stop tormenting.

5) Because they are impermanent (*anitya*).

For these reasons, they have the characteistic of suffering (*duḥkhalaskṣaṇa*).

3. Empty

[532] Every position, when it is prolonged, because painful: see p. 584F.

1) Not belonging to the 'me' (*anātmīya*), they are empty (*śūnya*).

2) Coming from a complex of causes and conditions (*hetupratyayasāmagrī*), they are empty.

3) Being impermanent (*anitya*), suffering (*duḥkha*), empty (*śūnya*) and impersonal (*anātman*), they are empty.

4) Because there is neither beginning nor end in them, they are empty.

5) Because they deceive the mind, they are empty.

6) Because the saints are not attached to any of them, they are empty.

7) By virtue of the two gates of deliverance (*vimokṣasamukha*), namely, signlessness *(ānimitta*) and wishlessness (*apraṇihita*), they are empty.

8) Because the true nature (*bhūtalakṣaṇa*) of dharmas is immense (*apramāṇa*) and incalculable (*asaṃkhyeya*), they are empty.

9) Because [this true nature] cuts all the paths of speech (*sarvavādamārga*), they are empty.

10) Because [this true nature] destroys all functioning of the mind (*sarvacittapravṛtti*), they are empty.

11) Because the Buddhas, pratyekabuddhas and arhats who penetrate [into this true nature] do not come out of it, they are empty.

For these reasons, they have the empty characteristic (*śūnyalakṣaṇa*).

4. Without self

Being impermanent (*anitya*) suffering (*duḥkha*) and empty (*śūnya*), these dharmas are without self (*anātman*).

1) Not being autonomous (*asvatantra*), they are without self.

2) Without master (*asvāmika*), they are without self.

3) None of them is born without causes and conditions but they all come from causes and conditions; therefore they are without self.

4) By virtue [of the two gates of deliverance], namely, signlesness *(ānimitta*) and wishlessness (*apraṇihita*), they are without self.

5) Being only simple designations (*prajñapti*), they are without self.

[**293c**] 6) Belief in the person (*satkāyadṛṣṭi*) being an error (*viparyāsa*), they are without self.

7) Because bodhi is found by destroying the idea of self *(ātmacitta*), they are without self.

For these many reasons, conditioned dharmas are without self. All this has dealt with the shared characteristics (*sāmānyalakṣaṇa*).

IV. SPECIFIC CHARACTERISTICS

Earth (*pṛthivī*) has as characteristic solidity (*khakkhaṭatva*); fire (*tejas*) has as characteristic heat (*uṣṇatva*); water has as characteristic moistness (*dravatva*); wind (*vāyu*) has as characteristic motion (*īraṇa*).

The eye (*cakṣus*) has as characteristic being the support of the visual consciousness (*cakusurvijñāna*); and [*mutates mutandis*] it is the same for the ear (*śrotra*), nose (*ghrāṇa*), tongue (*jihva*) and body (*kāya*).

Consciousness (*vijñāna*) has as characteristic investigation (*vitarka*); knowledge (*jñāna*) has as characteristic wisdom (*prajñā*); generosity (*dāna*) has as characteristic renunciation (*parityāga*); morality (*śīla*) has as characteristic absence of regret (*akaukṛtya*) and absence of violence (*avihiṃsā);* patience (*kṣānti*) has as characteristic absence of irritation (*akopana*); exertion (*vīrya*) has as characteristic effort (*abhyutsāha*); trance (*dhyāna*) has as characteristic concentration of the mind (*cittasaṃgraha*); wisdom (*prajñā)* has as characteristic mental detachment (*asaṅga*), skillful means (*upāya*) has as characteristic the creation of objects (*vastusaṃpādana*); saṃsāra has as characteristic the weaving of births and deaths (*cyutyupapāda*); nirvāṇa has as characteristic non-weaving.[533]

Such dharmas each has its own specific characteristic and we should know that these characteristics are empty: this is what is called 'emptiness of specific characteristics (*svalakṣaṇaśūnyatā*). For other meanings, refer to what has been said about the emptiness of essences (*prakṛtiśūnyatā,* no. 12) since essence (*prakṛti*) and characteristic (*lakṣaṇa*) are synonyms.

V. WHY INSIST ON THE EMPTINESS OF 'SPECIFIC' CHARACTERISTICS?

Question. – Why does [the Prajñāpāramitāsūtra] not simply say 'emptiness of characteristics' (*lakṣaṇaśūnyatā)* but says 'emptiness of specific characteristics' (*svalakṣaṇaśūnyatā)*?

Answer. – To say just emptiness of characteristics is to pass over in silence the fundamental emptiness of dharmas; to speak of the emptinss of *specific* chracteristics is to deal with the fundamental emptiness of dharmas.

[533] In these two lines, adopt the variant *tche* 'to weave' (in Sanskrit, *vā)* in place of *che* 'to cognize'. It is one of the very imaginative etymologies for the word *nir-vāṇa*, 'the non-weaving of births and deaths' in opposition to saṃsāra which weaves them. It has already appeared in the Vibhāṣā, T 1545, k. 32, p. 163b4-6: *Vāna* means 'weaving', *nir* is negative: the threads of the passions and actions are absolutely absent in it; one does not weave the cloth that has births and deaths as fruit of retribution.

For other etymologies, see references in L. de La Vallée Poussin*, Nirvāṇa*, p. 54, n. 4.

Moreover, every dharma, arising from a group of causes and conditions, is an empty dharma and thus each dharma taken individually is empty. The grouped causes and conditions forming a succession of dharmas (*dharmaparaṃparā)* is itself empty as well. Thus all dharmas are each empty of specific characteristic. This is why the emptiness of speciic characteristics is spoken of here.[534]

VI. WHY CARRY ON ABOUT EMPTY DHARMAS?

Question. – If all dharmas are each empty of intrinsic characteristics, why talk about it again?

Answer. – As a result of mistakes (*viparyāsa*), beings become attached (*abhiniviśante*) to these dharmas by finding in them characteristics of identity (*ekatva*) or difference (*anyatva*), shared characteristics (*sāmānyalakṣaṇa*) or specific characteristics (*svalakṣaṇa*). It is in order to destroy them that we speak of them here. For all these reasons, the Prajñāpāramitāsūtra asserts an emptiness of specific characteristics.

Sarvadharmaśūnyatā

Twelfth Section EMPTINESS 14: EMPTINESS OF ALL DHARMAS

Emptiness of all dharmas (*sarvadharmaśūnyatā)*. – By 'all dharmas' we mean the five aggregates (*skandha*), the twelve bases of consciousness *(āyatana*) and the eighteen elements (*dhātu*).

I. UNITARY CATEGORIES IN EVERY DHARMA

Throughout, these dharmas belong to many categories (*mukha*),[535] in the sense that all dharmas have: 1) a characteristic of existence (*bhāvalakṣaṇa*); 2) a characteristic of knowledge (*jñānalakṣaṇa*); 3) a characteristic of consciousness (*vijñānalakṣaṇa*); 4) a characteristic of object *(ālambanalakṣaṇa*); 5) a characteristic of dominance (*adhipatilakṣaṇa*); 6) a characteristic of cause (*hetulakṣaṇa*) and a characteristic of effect (*phalalakṣaṇa*); 7) a shared characteristic (*sāmānyalakṣaṇa*) and a specific characteristic (*svalakṣaṇa*); 8) a characteristic of support *(āśrayalkṣaṇa*).

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[534] Obscure passage; the general sense seems to be as follows. Taken in isolation, every dharma to which scholasticism attributes a specific characteristic is empty of this characteristic for it is the result of a complex of causes and conditions. The latter, which contribute to its formation, are empty themselves as well, for in their turn they are dependent on other (*paratantra*).

[535] Conditioned dharmas (*saṃkṛta*) consituting the 'All' are capable of diverse classifications that have been detailed several times already: see above, p. 642-646F, 1095-1104F, 1748-1751F.

1) How do all dharmas have a characteristic of existence (*bhāvalakṣaṇa*)? Among all these dharmas, there are some beautiful (*suvarṇa*) and some ugly (*durvarṇa*), there are some internal *(ādhyātmika*) and some external (*bāhya*). All dharmas, being [a place] of arising for the mind, are said to be existent.[536]

Question. – How could a characteristic of existence be attributed to an adharma?

Answer. – The adharma is not a 'dharma': only because it is counter to existence (*bhāva*) is it called adharma. If it were really an adharma, it would be 'existent'. This is why it is said that all dharmas have a characteristic of existence.

2) They have a characteristic of knowledge (*jñānalakṣaṇa*).

a. The knowledge of suffering (*duḥkhe dharmajñāna*) and the subsequent knowledge of suffering (*duḥkhe 'navayajñāna*) cognize the truth of suffering (*duḥkhsatya*).

b. The knowledge of the origin (*samudaye dharmajñāna*) and the subsequent knowledge of the origin (*samudaye 'nvayajñāna*) cognize the truth of the origin (*samudayasatya*).

c. The knowledge of the destruction (*nirodhe dharmajñāna*) and the subsequent knowledge of the destruction (*nirodhe 'nvayajñāna*) cognize the truth of the destruction (*nirodhasatya*).

d. The knowledge of the Path (*mārge dharmajñāna*) and the subsequent knowledge of the Path (*mārge 'nvayadharmajñāna*) cognize the truth of the Path (*mārgasatya*).[537] [**294a**]

e. The good conventional knowledge (*saṃvṛtijñāna*) cognizes suffering (*duḥkha*), the origin (*samudaya),* the destruction (*nirodha*), the Path (*mārga*), and also cognizes space *(ākāśa*) and cessation not due to wisdom (*apratisaṃkhyānirodha*).

Therefore it is said that all dharmas have a characteristic of knowledge and, by means of this characteristic of knowledge, embrace (*saṃgṛhṇanti*) all dharmas.

3) They have a characteristic of consciousness (*vijñānalakṣaṇa*):

a. The eye consciousness (*cakṣurvijñāna*) perceives color (*rūpa*).

b. The ear consciousness (*śrotravijñāna*) perceives sound (*śabda*).

c. The nose consciousness (*ghrāṇavijñāna*) perceives odor (*gandha*).

d. The tongue consciousness (*jihvāvijñāna*) perceives taste (*rasa*).

e. the body consciousness (*kāyavijñāna*) perceives the tangible (*spraṣṭavya*).

f. The mental consciousness (*manovijñāna*) perceives dharmas and [consequently] the eye, color and the eye consciousness; the ear, sound and the ear conjsciousness; the nose, smell and the nose consciousness;

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[536] For the Sarvāstivādins, only existing dharmas can be objects of consciousness; on the other hand, the Sautrāntikas think that the existing and the non-existing (*bhāva, abhāva*) can both be object of the consciousness: see Kośa, V, p. 60-62.

[537] In all, eight knowledges (*jñāna*), preceded by *kṣānti*, and acquired during the Darśanamārga.

the tongue, taste and the tongue consciousness; the body, touch and the body consciousness; the mind (*manas*), dharmas and the mental consciousness.[538]

Therefore it is said that all dharmas have a characteristic of consciousness.

4) They have a characteristic of object *(ālambanalakṣaṇa*).

a. The eye consciousness (*cakṣurvijñāna*) and the dharmas associated with the eye consciousness (*cakṣurvijñānasaṃprayuktadharma*) seize *(ālambante*) color (*rūpa*).

b. The ear consciousness (*śrotravijñāna*) and the dharmas associated with the ear consciousness seize sound (*śabda*).

c. The nose consciousness (*ghrāṇavijñāna*) and the dharmas associated with the nose consciousness seize smell (*gandha*).

d. The tongue consciousness (*jihvāvijñāna*) and the dharmas associated with the tongue consciousness seize taste (*rasa*).

e. The body consciousness (*kāyavijñāna*) and the dharmas associated with the body consciousness seize the tangible (*spraṣṭavya*).

f. The mental consciousness (*manovijñāna*) and the dharmas associated with the mental consciousness seize dharmas, and [consequently] the eye, color and the eye consciousness; the ear, sound and the ear consciousness; the nose, smell and the nose consiousness; the tongue, taste and the tongue consciousness; the body, touch and the body consciousness; the mind (*manas*), dharmas and the mental consciousness.

Therefore it is said that all dharmas have a characteristic of object.

5) They have a characteristic of dominance (*adhipatilakṣaṇa*).

a. All conditioned dharmas (*saṃskṛta*) are, each separately, dominant.[539]

b. Unconditioned dharmas (*asaṃskṛta*) also are dominant in respect to conditioned dharmas.

Therefore it is said that all dharmas have a characteristic of dominance.

6) They have characteristics of cause and effect (*hetuphalalakṣaṇa*): all dharmas are each both cause and effect.

Therefore it is said that all dharmas have the characteristics of cause and effect.

7) They have a shared characteristic (*sāmānyalakṣaṇa*) and a specific characteristic (*svalakṣaṇa*).

In every dharma, there is a shared and a specific chracteristic for each. For example, the horse is a shared characteristic, but its whiteness is a specific chracteristic. The man is a shared characteristic, but the fact

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[538] Whereas the first five consciousnesses are strictly limited to their own object, the mental consciousness applies, in addition, to the objects of the other five consciousnesses: see above, p. 643F and note.

[539] All dharmas are dominant (*adhipati*) as *raison d'Ītre* (*kāraṇahetu*) in regard to all, themselves excepted (*svato 'nye kāraṇahetuḥ):* cf. Kośa, II, p. 246.

that he has lost an ear is a specific characteristic. Thus for each series (*paraṃparā)* there is a generic and a specific characteristic.

Therefore it is said that all dharmas have a shared and a specific characteristic.

8) They have a characteristic of support *(āśrayalakṣaṇa*).

Taken separately and together, dharmas rely upon one another (*anyo 'nyāśrita*). For example, the plants, the trees, the mountains and the rivers rest on the earth (*pṛthivī*) and the earth rests on the water *(ap*). Thus, as all things rest one upon the other, it is said that all dharmas have a characeristic of support, and that this characteristic of support embraces (*saṃgṛhṇati*) all dharmas.

These unitary categories of dharma are applicable to every dharma.

II. GROUPS OF SEVERAL DHARMAS[540]

Moreover, groups of two dharmas include all dharmas: material (*rūpin*) dharmas and immaterial (*arūpin*) dharmas; visible (*sanidarśana*) and invisible (*anidarśana*), resistant (*sapratigha*) and non-resistant (*apratigh*a), impure [**294b**] (*sāsrava*) and pure (*anasrava*), conditioned (*saṃskṛta*) and unconditioned (*asaṃskṛta*), inner (*adhyātma*) and outer (*bahirdhā),* vision-dharma and object-object, existence-dharma and nonexistence-dharma, and many other binary groups of this kind.

Groups of three, four, five, six and even an infinity of dharmas include all dharmas.

These dharmas are all empty (*śūnya*) as I have said above (p. 2086F): this is what is called the 'emptiness of all dharmas' (*sarvadharmaśūnyatā).*

III. WHAT IS THE USE OF MAKING LISTS OF EMPTY DHARMAS?[541]

Question. – If dharmas are all empty, why give them different names (*nānāvidhanāman*)?

Answer. – Out of ignorance (*avidyā)* or error (*viparyāsa*), worldly people seize characteristics (*nimittāny udgṛhṇanti*) in empty dharmas and thus give rise to the conflicting emotions, such as desire (*tṛṣṇādikleśa*). As a result of these passions, they carry out all kinds of actions (*karman*). Carrying out all kinds of actions, they enter into all sorts of destinies (*gati*). Entering into all sorts of destinies, they take up all kinds of existences (*gati*). Taking up all kinds of existences, they suffer all kinds of suffering (*duḥkha*) and happiness (*sukha*). They are like the silk-worm (*kośakāra*) that, emitting silk (*kauśeya*) without any reason,

540 For a more detailed explanation, see above, p. 644-645F, 1101-1104F and 1750-1752F.

541 Objection already made above, p. 1104-1105F.

becomes rolled up (*pariveṣṭayati*) within this silk that came out of itself and undergoes the torments of cooking (*pacana*) or boiling water.[542]

By the power of his pure wisdom (*viśuddhaprajñā),* the saint analyzed all these dharmas which, from beginning to end, are empty, Wanting to save beings, he speaks to them of these places of attachment (*abhiniviśasthāna*) that are the five skandhas, the twelve bases of consciousness *(āyatana*) and the eighteen elements (*dhātu*) and says to them: "You others, it is only out of ignorance (*avidyā)* that you give rise to the five aggregates, etc.; and you become attached to what you yourselves have made."

If the saint spoke only about emptiness, beings would not find bodhi, for this emptiness, being caused by nothing, would not call forth disgust (*nirveda*).

IV. NEW CONTROVERSY IN REGARD TO EMPTINESS

1. The specific characteristics of conditioned dharmas are empty and indeterminate

[542] Cf. H. Lamasse, *Sin kouo wen* or *New manual of the written Chinese language,*
2nd ed., Hong Kong, 1922, p. 212-213: The eggs of the silk-worm *(ts'an)* begin to hatch between spring and summer; they crawl about like black ants; after having grown somewhat, they moult their skin, four times in all; after 30 to 40 days, they spin a cocoon (*kien*) by emitting silk *(sseu*) from their mouths. When their thread is ended, they change into a chryslis (*yong*), nestled in the center of the cocoon, without eating and motionless; ten days later, having transformed into a butterfly (*ngo*), they break their cocoon and escape…Once the silk-worm has finished its cocoon, the silk (*sao sseu*) may be unwound. Here is the method: the cocoons are boiled in a pot in order to dissolve the viscous substance with which they are covered; then someone searches for the end (*siu*) to unwind it (*tch'eou*) and it is unrolled onto the skein winder *(sseu kiu*). If the cocoons are too numerous, they cannot be unwound, so first of all they are dried near a fire (*hong*) in order to kill the chrysalis so that it will no longer change into a butterfly; in these conditions, it is possible to keep them for a long time without spoiling.

- In the words of the Vinayas, the bhikṣus cannot ask the silk manufacturer to cook or to boil the cocoons so as to make mats mixed with silk (*kosiyamissaka santhata*), for such a measure involves the destruction of numberless small creatures (*khuddaka pāṇa*). Violating this precept consitutes a *naiḥsargikapātayantika*, a fault involving confiscation: cf. Pāli Vinaya, III, p. 224; Mahīśasaka Vin., T 1421, k. 5, p. 35a; Mahāsāṃghika Vin., T 1425, k. 9, p. 307c (cf. *Prātimokṣasūtra of the Mahāsāṃghika*, ed. W. Pachow, 1956, p. 17, 25-26); Dharmaguptaka Vin., T 1428, k. 7, p. 613c; Sarvāstivādin Vin., T 1435, k. 7, p. 47c (cf. V Rosen, *Der Vinayavibhaṅga der Sarvāstivādin*, p. 90); Mūlasarvāstivādin Vin, T 1442, k. 20. p. 735c.

In the Buddhist texts, the foolish worldly folk who get entangled in their imaginations and their wrong views are often compared to the silkworms that surround themselves with their own thread (Laṅkāvatāra, p. 162, 2-4: *kauśeyakrimaya iva sūtreṇātmānaṃ parāṃś ca pariveṣṭayanti*). See also Vibhāṣā, T 1545, k. 48, p. 247c13-14; Abhidharmāvatāra, T 1554, k. 2, p. 985a6-7; Nairātmyaparipṛcchā, T 1643, p. 172b29 (but the original Sanskrit says only *veṣṭita*); Catuḥsatyaśāstra, T 1647, k. 1, p. 376b5; Ratnakūṭa, T 310, k. 83, p. 482c11; k. 109, p. 612a27-28; k. 110, p. 617a8, 622b17; k. 120, p. 680c11; Northern Mahāparinirvāṇ, T 374, k. 2, p. 373b10; k. 9, p. 419b6; *Traité*, k. 90, p. 697a16-17.a

Question. – You say that all dharmas are empty, but that is not correct. Why? Because all dharmas are integrated (*saṃgrhita*) each within their own specific characteristic (*svālakṣaṇa*). Earth (*pṛthivī*) has as characteristic solidity (*khakkhaṭatva*), water (*ap*) has as characteristic moistness (*dravatva*), fire (*tejas*) has as characteristic heat (*uṣṇatva*); wind has as characteristic motion (*īraṇa*), the mind (*citta*) has as characteristic discernment (*prativijñapti),* wisdom (*prajñā)* has as characteristic knowledge (*jñāna*). All these dharmas reside each in its own characteristic. Why do you say they are empty?

Answer. – I have already refuted that in connection with the emptiness of essences (prakṛtiśūnyatā, no. 12) and the emptiness of specific characteristics (svālakṣaṇaśūnyatā, no. 13), but I must repeat myself here.

1) Since the characteristics (*lakṣaṇa*) are not determinate (*aniyata*), they are not real characteristics. Thus, cheese (*sarpis*), honey (*madhu*), glue (*gavyadṛḍha*), wax (*lākṣā),* etc., have the characteristic of earth (*pṛthivīlakṣaṇa*), [namely, solidity]; but if they are brought near fire (*agni*), they lose their own characteristic and take on the characteristic of moistness (*dravatva*) [which is that of water]. If gold (*suvarṇa*), silver (*rajata*), copper (*tāmra*) and iron (*ayas*) are brought to the fire, they also lose their own characteristic and take on that of water [namely, moistness]. Water (*ap*) in cold weather, becomes ice (*hima*) and takes on the characteristic of earth, [namely solidity]. A man who is drunk (*unmada*), or asleep (*supta*) or a man who is in the absorption without mind (*asaṃjñisamāpatti*), a frozen fish (*matsya*), have neither mind (*citta*) nor consciousness (*vijñāna*); they lose their characteristic of thinking and no longer have any discernment (*prativijñapti*). Wisdom (*prajñā),* which has knowledge (*jñāna*) as characteristic, as soon as it penetrates the empty nature (*bhūtalkakṣaṇa*) of dharmas, no longer has discernment and loses its characteristic of knowledge.[543] This is why the dharmas have no determined characteristic.

2) Moreover, it is not correct that dharmas have a determined chracteristic (*niyatalakṣaṇa*). Why? The characteristic of future (*anāgata*) dharma cannot come into the present (*pratyutpanna*) for, if it did come into the present, it would lose its character of future. If it came into the present without losing its characteristic of future, the future would be the present, and there would no longer be any fruit of retribution (*vipakaphala*) in the future. – If the present (*pratyutpanna*) entered {**294c**] into the past (*atīta*), it would lose its character of present. If it entered into the past without losing its characteristic of present, the past would be the present.[544] From all these faults (*dośa*), we know that dharmas have no fixed characteristic.

2. Unconditioned dharmas are without characteristics

[543] The author touches the very depths of the autocritique. His perfection of wisdom is the absence of any knowledge.

[544] From the non-existence of the three times follows not only the subjective nature of dharmas but also their non-production: cf. above, p. 76-79F, 377F, 1690-1696F, 1086F.

Moreover, if as you assert, unconditioned (*asaṃskṛta*) dharmas exist in a definite way, they would each separately have a specific characteristic (*svālakaṣaṇa*), in the same way that fire (*tejas*) has the characteristic of heat (*uṣṇatvalakṣaṇa*). But [by definition], it is the fact of not depending on a foreign cause (*aparahetukatva*) that constitutes their nature. This is why we know that unconditioned dharmas, having no characteristic, are really non-existent.

If you say that the cessation not due to knowledge (*apratisaṃkhyanirodha*) takes place in the future existence (*anāgatajanmani*), it would be a conditioned dharma (*saṃskṛta*) whereas, [by definition], there is no conditioned dharma there.

If you say that the cessation not due to knowledge (*apratisaṃkhyanirodha*) has 'cessation' (*nirodha*) as characteristic, that also is not correct. Why? Because here it is a matter of the characteristic of cessation due to impermanence (*anityatā)* and not the characteristic of the cessation not due to knowledge (*apratisaṃkhyā).*[545]

For these many reasons, there is no determinate characteristic. If dharmas had a determinate characteristic, they would be real (*aśūnya*). Outside of determinate characteristic, there can be no real dharma.

3. Even the dharmas known by the saints are empty

Question. – There really must be some non-empty (*aśūnya*) dharmas. Why? Because there are differences between the things known by worldly people (*pṛthagjana*) and the things known by the saints *(āryapudgala*): the things known by worldly people are false, those known by the saints are true. One depends on the true knowledge of the saints to reject false dharmas; one cannot rely on lies to destroy lies.

Answer. – Destroying the things known by worldly people, that is the knowledge of the saints. But in the absence of worldly people, there are no dharmas of the saints, just as in the absence of illness (*vyādhi*), there is no medicine (*bhaṣajya*). This is why a sūtra says: "Without the dharmas of worldly people, there

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[545] Apart from the ākāśa, the Sarvāstivādin-Vaibhāṣikas, along with some other schools, assert two unconditioned or *asaṃskṛtas*: 1) The cessation of desire is acquired by a pure knowledge, the comprehension of the truths, to which the name of *pratisaṃkhyā* 'discriminative consciousness' is given: it is therefore called *pratisaṃkhyānirodha* (= *pratisaṃkyāya nirodha*): cessation obtained by knowledge; 2) At the death of the saint, the future lifetime or rebirth is destroyed. This cessation which presuposes knowledge is not its result: it consists of the absolute prevention of arising (*utpādātyantavighna*: Kośa, I, p. 20): it is therefore called *apratisaṃkhyānirodha*, cessation not due to knowledge.

In the words of the *Traité*, the Sarvāstivādins are wrong to place the efficacy of what they consider to be a cessation 'in itself' in the future. An entity undergoing the process of time and impermanence (*aniyatā)* presents characteristics directly opposite to those of an asaṃskṛta which, by definition, is without production, without cessation and without duration-change. Thus the *asaṃskṛtas* as well have no fixed characteristic.

are no dharmas of the saints. The true nature of the dharmas of worldly people, that is the dharmas of the saints."[546]

Moreover, saints do not seize any characteristic (*nimitta*) in dharmas and do not become attached to them (*nābhiniviśante*); that is why the dharmas of the saints are really true. By contrast, wordly people seize characteristics in dharmas and are attached to them: that is why the dharmas of worldly people are false.

Although the saints use [empty dharmas], they do not seize any characteristics in them and, if they do not sieze any characteristics, it is because these dharmas are without determinate characteristics (*niyatalakṣaṇa*). Thus there is no objection to be removed.

In the stages of the worldly people (*pṛthagjanabhūmi*), one is attached to the dharmas and makes distinctions between what is worldly dharma and what is saintly dharma. In the stages of the saints *(āryabhūmi*), one does not make any distinctions (*vibhaṅga*) and it is only in order to destroy the sicknesses of beings that one says that such and such a thing is false and such and such another thing is true. Thus it is said: "The word of the Buddha (*buddhavacana*) is neither false nor true, neither bondage (*bandhana*) nor deliverance (*mokṣa*), neither sameness (*ekatva*) nor difference (*anyatva*); this is why it is free of imagination (*nirvikalpa*) and pure like space *(ākāśasama*)."

Finally, if dharmas were not entirely empty, it could not be said: "Absence of idle chatter (*niḥprapañca*) is appropriate for the saints." Neither could one say: "Indifference (*anadhyavasāna*), detachment (*asaṅga*) and groundlessness (*apratiṣṭhāna*), emptiness (*śūnyatā),* signlessness *(ānimitta*) and wishlessness (*apraṇihita*) are the true teaching."

4. Emptiness itself is empty

Question. – If the emptiness of all dharmas (*sarvadharmaśūnyatā)* is true, why do you say that it is not?

Answer. – Supposing there were dharmas into which it could penetrate, this emptiness of all dharmas would destroy them, but since there is no dharma, the problem does not exist.

5. In the Tripiṭika, the Buddha taught the emptiness of beings and the emptiness of dharmas

Question. – If the emptiness of all dharmas (*sarvadharmaśūnyatā)* is really [**295a**] true, why did the Buddha, in the Tripiṭaka, speak especially of impermanent (*anitya*), painful (*duḥkha*), empty (*śūnya*) dharmas without self (*anātman*)?[547]

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[546] On the identity of worldly people and saints, see *Vimalakīrti*., transl., p. 143-144 and note, 156-57, 235; Hßbßgirin, p. 135, s.v. *Bonshß*.

[*Paramārthaśūnyatāsūtra*.][548] – See the sūtra where the Buddha says to the bhikṣus: "I will explain to you the discourse of the Dharma (*dharmaprayāya*) called *Ti-yi-yi-k'ong* (Paramārthaśūnyatā). What is this

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[547] *Anityaṃ duḥkhaṃ śūnyam anātman* is the formula most frequent in the Sanskrit Āgamas: cf. Saṃyukta, T 99, k. 1, p. 1a11; k. 5, p. 35a6; K. 10, p. 65b28, 68c16;k. 12, p. 82c13; k. 21, p. 153a8. – In the corresponding passages of the Pāli Nikāyas, śūnyam does not appear:

Aniccaṃ…duḥkhaṃ… yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṃ nu taṃ samanupassituṃ: etaṃ mama eso ham asmi eso me attā ti: Vinaya, I, p. 14; Majjhima, III, p. 19-20, 271-273; Saṃyutta, II, p. 124-125, 244-245; III, p. 88-89, 94.

Aniccaṃ… yad aniccaṃ taṃ dukkhaṃ yaṃ dukkhaṃ tad anattā yad anattā taṃ netaṃ mama neso ham asmi na meso attā ti: Saṃyutta, III, p. 22, 23.

When *suññaṃ* is mentioned in the Pāli suttas, it is most often given by two complements *suññaṃ attena vā attaniyena vā* expressing that it is an emptiness of being and not of thing: Majjhima, I, p. 297; II, p. 263;Saṃyutta, IV, p. 54, 296-297.

[548] Entitled *Ti-yi-yi-k'ong king* in the Chinese version of the Saṃyuktāgama made between 436 and 443 by Guṇabhadra, T 99, no. 335, k. 13, p. 92c12-26, and reproduced, not without some variants, at the beginning of a sūtra appearing in the Chinese version of the Ekottarāgama, T 125, k. 30, p. 713c12-714a3. There is no correspondent in the Pāli Nikāyas but the Abhidharma masters, who see in it an affirmation of anātman or sattvaśūnyatā, have transmitted some extracts to us in the original Sanskrit text: Kośabhaṣya, p. 129, 9-11; 299, 12-14; 468, 20-22; Kośavyākhyā, p. 707, 13-16; Abhidharmadīpa, p. 267, 1-2 and 12; Bodhicaryāvatārapañjikā, p. 474, 15-17; 582, 1-3; Mahāyānasūtrālaṃkāra, p. 158, 21-22. The remainder of the sūtra is limited to repeating stock scriptural phrases, all identified in my [Lamotte] article, *Trois Sūtra du Saṃyukta sur la Vacuité*, BSOAS, XXXVI, 1973, p. 314-317. Under these conditions, the complete original text can readily be restored:

1. *evaṃ mayā śrutam / ekasmin samaya bhagavān kuruṣu viharati kalmāṣadamye nigame /*
2. *tatra bhagavān bhikṣūn āmantrayati*.
3. *dharmaṃ vo deśayiṣye ādau …*
11. *idam avocad bhagaān āttamanasas te bhikṣavo bhagavato bhāṣitam abhyanandan. /*

Here is a translation of the restored text:

1) Thus have I heard. Once the Blessed One was dwelling among the Kurus in the village of Kalmāṣadamya.

2) Then the Blessed One addressed the monks.

3) I shall teach you the Dharma good at the beginning, good in the middle good at the end, whose meaning is good, whose letter is good, unique of its kind, complete; I shall explain to you the very pure and proper brahmic conduct, namely, the sūtra on emptiness in the supreme meaning of the word. Listen then; reflect well appropriately. I will speak.

4) What is the sūtra on emptinesss in the supreme meaning of the word? The eye, O monks, when it is born, does not come from any place, and when it perishes, does not go anyplace.

5) [Translation modeled on the Chinese version, T 99, p. 92c17-18]: Thus, the eye is not real and nevertheless is born; being born, it perishes. – [Another translation]: Thus the eye exists after having been non-existent and, after having existed, it disappears.

6) There is action, there is retribution, but there is no agent who rejects these aggregates and assumes other aggregates, except that that is a metaphor to designate the law [of pratītyasamutpāda in direct order].

paramārthaśūnyatā, ‘absolute emptiness’? The eye (*cakṣus*), when it is born, does not come from anywhere; when it perishes, it does not go anywhere. There is only action (*karman*) and retribution of action (*karmavipāka*); the agent (*kāraka*) does not exist. It is the same for the ear (*śrotra*), the nose (*ghrāṇa*), the tongue (*jihvā),* the body *(kāya*) and the mind (*manas*).”[549]

Here, to affirm that by arising [the dharmas] come from nowhere and by perishing they go nowhere is to say that there are no eternal dharmas and that they are impermanent (*anitya*); there is only action and the retribution of action, but the agent does not exist. In the śrāvaka system, that is absolute emptiness (*paramārthaśūnyatā).* Why are you telling us about an ’emptiness of all dharmas’ (*sarvadharmaśūnyatā)*?

Answer. – 1) The self *(ātman*) is the root (*mūla*) of all the passions (*kleśa*). First, one is attached to the five aggrergates (*skandha*) as if they were the self *(ātman*); then, one is attached to outer things (*bāhyavastu*) as if they were ‘mine’ *(ātmīya*). Tied (*baddha*) by the ‘mine’, one produces love (*rāga*) and hatred (*dveṣa*) and as a result of this love and hatred, one carries out actions (*karman*). When the Buddha says [in the Paramārthaśūnyatāsūtra cited above] that ”the agent does not exist” (*kārakas tu nopalabhyate*), he destroys the ātman in every dharma. When he says: “The eye, at the moment when it arises, does not come from anywhere and, at the moment when it perishes, it goes nowhere” he is affirming the impermanence of the eye, etc. But “that which is impermanent is suffering (*yad anityaṃ tad duḥkham*) and that which is suffering is without ‘me’ *(ātman*) and ‘mine’ *(ātmīya*).”[550] The ‘me’ and the ‘mine’ not existing, the mind is not attached to any dharma, and the mind, not being attached to any dharma, no longer gives rise to any fetter (*saṃyojana*). Since it does not give rise to any fetters, what is the good of preaching emptiness? This is why, in the Tripiṭaka, the Buddha above all speaks of impermanence (*anitya*), suffering (*duḥkha*), emptiness (*śūnya*) and non-self (*anātman*), but speaks much less of the ‘emptiness of all dharmas’.

2) However, some beings, even though they hear the Buddha talking about impermanence, suffering, emptiness and non-self, continue to chatter uselessly about dharmas. To these people, the Buddha preaches the emptiness of things (*dharmaśūnyatā).* If there is no self, neither is there any ‘mine’ and this absence of ‘me’ and ‘mine’ leads into the doctrine of emptiness.

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7) The same must be said of the ear, the nose, the tongie and the mind.

8) I said: “Except that that is a metaphor to designate the law.” Here this metaphor is about the law that is expressed thus: “This being, that is; from the production of this, that is produced, i.e., the formations have as condition ignorance, consciousness has for condition the formations:, etc., up to: “Such is the origin of this whole mass of suffering.”

9) Moreover: “This not being, that is not; by the destruction of this, that is destroyed, i.e., from the destruction of ignorance the destruction of the formations results; from the destruction of the formations the destrution of consciousness results”, etc., up to: “Such is the destruction of this entire mass of suffering.”

10) That, O monks, is the sermon called ‘emptiness in the supreme sense of the word’.

11) Thus spoke the Blessed One; the monks’minds were delighted and they rejoiced, praising the words of the Blessed One.

[549] See paragraphs 4, 5, and 7 of the preceding note.

[550] Saṃyutta, III, p. 22, 23: *Yad aniccaṃ taṃ dukkhaṃ yaṃ dukkhaṃ tad anattā yad anattā taṃ netaṃ mama*.

6. The non-self leads logically to emptiness of dharmas

Question. – Then why does the Buddha say [in the Paramārthaśūnyatāsūtra cited above]: "There is action and there is retribution of action (*asti karma, asti karmavipākaḥ*)"? This action and this retribution of action are not empty (*śūnya*).

Answer. – 1) The Buddha's sermon (*dharmadeśanā)* is twofold: *i*) he is preaching the non-self (*anātman*); *ii*) he is preaching the non-dharma (*adharma*).

To those who belive in an eternal ātman, he says that "the agent does not exist (*kārakas tu nopalabhyate*); to those who are attached to the view of nihilism (*ucchedadṛṣṭyabhiniviṣṭa*) he says that"there is action and the retribution of action (*asti karmāsti karmavipākaḥ)*".

If a person hears it said that the agent does not exist, he ends up by falling into the view of nihilism (*ucchedadṛṣṭi*) and it is for him that the Buddha says that "there is action and retribution of action". Actually, the five aggregates [of the present existence (*aihikaskandha*)] carry out actions (*karman*) but do not go into the future lifetime (*aparajanman*): as a result of the five skandhas [of the present lifetime], there arises a new series (*saṃtāna, prabandha*) of five skandhas which itself undergoes the retribution of actions (*karmavipāka*). This is why the Buddha says that one suffers the retribution of actions.

Thus, the mother and the baby, although their bodies are different, constitute a causal series; also, when the mother takes a medicine, her sick baby is cured. In the same way, although the five skandhas of the present lifetime and the five skandhas of the future lifetime are different, between them there is a continuity having as cause and condition the sinful or meritorious actions [of the present lifetime], although as a result of the five aggregates of the present lifetime, one takes on the five aggergates of the next lifetime as retribution.

2) Moreover, there are people who, looking for the nature of things (*dharmatā),* are attached to one single thing: existence (*astitā),* non-existence (*nāstitā),* the eternal *(śāśvata*), impermanence (*anitya*), etc. Attached to this one thing, they have love (*tṛṣṇā)* for their own system and hatred (*dveṣa*) for others' systems; then they commit evil actions. It is for these people that the Buddha preaches the 'emptiness of all dharmas' (*sarvadharmaśūnyatā),* for no system is possible when all dharmas are empty. Any system that one loves produces fetters (*saṃyojana*) and, producing fetters, it is cause and condition for ignorance (*avidyā).* If it produces ignorance, how could it be true? That is the emptiness of dharmas

7. The Buddha adapts his teaching to the preferences and capacities of beings

Moreover, there are two kinds of beings: *i*) those who are attached to the world (*lokāsakta*); *ii*) those who seek the supramundane (*lokottaraparyeṣin*). Among those who seek the supramundane, there are the superior (*agra*), the middling (*madhya*) and the inferior *(avara*).

The superior beings are the beings with sharp faculties (*tīkṣnendriya*), who are of great mind and who seek the bodhi of the Buddhas. The middling beings are beings of medium faculties *(madhyendriya*) who seek the bodhi of the pratyekabuddhas. The inferior beings are beings of weak faculties (*mṛdvindriya*) who seek the bodhi of the śrāvakas.[551]

To those who seek the bodhi of the Buddhas, the Buddha preaches the six perfections (*pāramitā)* and the emptiness of things (*dharmaśūnyatā).*

To those who seek the bodhi of the pratyekabuddhas, he preaches the twelve causes (*dvādaśanidāna*) [of dependent origination (*pratītyasamutpāda*)] and the conduct of the hermit (*ekacārin*).[552]

To those who seek the bodhi of the śrāvakas, he preached the emptiness of beings (*sattvaśūnyatā)* and the four noble truths *(āryasatya*).

[*Prosopopeia of the deer, the rhinoceros and the elephant*.] – 1) The śrāvakas fear saṃsāra and, hearing about the emptiness of beings, the four noble truths, impermanence, suffering, emptiness and non-self, they abstain from proliferation (*prapañca*) about dharmas. Example: in a park, the deer (*mṛga*), struck by a poisoned arrow (*viṣeṣu*), seeks only its own safety without thinking about others.

2) Completely disgusted as they are by old age (*jarā*), sickness (*vyādhi*) and death (*maraṇa*), the pratyekabuddhas consider somewhat the profound dependent origination (*pratītyasamutpāda)* and save a few beings. Example: the rhinoceros (*khaḍgaviṣāṇa*) in a park which, although struck by a poisoned arrow, still busies itself with its children.

3) Completely disgusted as they are with old age, sickness nd death, the bodhisattvas completely sink into the twelve-membered dependent origination, penetrate the emptiness of things (*dharmaśūnyatā)* and enter into the immense fundamental element (*dharmadhātu*). Example: The king of the white elephants in rut *(śvetagandhahastin*) in a hunting park: although struck by a poisoned arrow, he cares about the hunter (*vyādha*), has no fear (*bhaya*) and, at the head of his troupe, walks away with slow steps.

This is why not much is said in the Tripiṭaka about the emptiness of things (*dharmaśūnyatā).*

8. Canonical sūtras teaching the emptiness of dharmas[553]

However, sometimes thre are brahmacārins with keen faculties (*tīkṣnendriya*) who, while seeking the true nature (*bhūtalakṣaṇa*) of dharmas, are not disgusted with old age (*jarā),* sickness (*vyādhi*) and death

[551] The bodhi or *prajñā* of the śrāvakas, the pratyekabuddhas and the bodhisattva-buddhas has been fully studied above, p. 1066-1079F.

[552] On the two kinds of pratyekabuddhas, living in groups (*vargacārin*) or living alone (*ekacārin*) like the rhinoceros (*khaḍgaviṣāṇakalpa*), see above, p. 1069F, n. 1.

[553] See above, p. 1079-1081F and n.

(*maraṇa*) and are attached to all kinds of *dharmatā.* It is for them that [in a few sūtras of the Tripiṭaka] the emptiness of dharmas (*dharmaśūnyatā)* is preached:

[1. *Śreṇikaparivrājakasūtra*.][554] – Thus the brahmacārin *Sien-ni* (Śreṇika) [who had faith in the Buddha's words], denied that the five aggergates (*skandha*) were a reality (*tattva*) and denied that there was a reality outside of the five aggregates.

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[554] *Śreṇikaparivrājakasūtra* of the Saṃyukta, T 99, no. 105, k. 5, p. 31c15-32c1, related in some places to several suttas of the Saṃyutta: *Kutūhalasutta*, IV, p. 398-400; *Yamaka*, III, p. 111-112, *Anurādha*, IV, p. 383-384. Later, the *Traité* (k. 42, p. 368b20-c25) will give a free version of this sūtra in the following words: - Śreṇika, uncle [of the brāhmaṇa Sañjaya], old, wise and possessing great fame, went forth from home and studied vastly all the texts. He cultivated his mind, sat in meditation and practiced the Path. One day, in search of wisdom, he went to the Kutūhalaśāla. There the brahmacārins said to him: Six teachers claim omniscience (*sarvajña*). Pūraṇa Kāśyapa has great renown (*yaśasvin*) and commands a large group (*gaṇacārya*). When one of his disciples dies, great or small, Pūraṇa does not reveal the place where he will take rebirth. The other five teachers, when one of their disciples dies, great or small, do reveal the place where he has taken rebirth. The Buddha also is a great teacher and possesses great renown. When one of his disciples dies, if this disciple is minor, the Buddha reveals the place where he has taken rebirth; but if this disciple is great, the Buddha does not reveal the place where he has been reborn.

Another time, Śreṇika went to the Buddha and, having exchanged pleasantries, sat down at one side and asked the Buddha: Will the Buddha allow me to ask a question? The Buddha gave him permission, and Śreṇika said to him: Once I went to the Kutūhalaśālā where I talked to people. And Śreṇika reported to the Buddha what he had then heard. Then he continued: At this moment I had the following thought: It is a rule for the Buddha to affirm that if his disciple is minor, he will take rebirth, but if he is great, he does not take rebirth. Is that correct?

The Buddha said to Śreṇika: My Dharma is very profound, subtle and difficult to understand. During the long night, you have shared other views (*dṛṣṭi*), other desires (*rāga*), other systems (*dharma*). By yourself you cannot see my Dharma. The brahmacārin Śreṇika said to the Buddha: As for myself, I sincerely honor the Buddha and I would like him to teach me the Holy Dharma out of his great pity, so that right here I would find the 'Eye' (*cakṣus*).

The Buddha said to the brahmacārin: What do you think (*tat kiṃ manyase*)? Do you consider the *rūpa* to be *tathāgata* (*rupaṃ tathāgatha iti samanupaśyasi*)? – No! [Note that Kumārajīva here renders *tathāgata* by *jou k'iu* instead of the usual *jou lai*.]

Do you consider *vedanā, saṃjñā, saṃskāra* and *vijñāna* to be tathāgata? – No!

Do you consider that the tathāgata is in the *rūpa* (*rūpe tathāgata iti samanupśyasi*)? – No!

Do you consider that the tathāgata is in the *vedanā, saṃjñā, saṃskāra* or *vijñāna*? - No!

Do you consider that the tathāgata is elsewhere than in the *rūpa* (*anyatra rūpā*)? – No!

Do you consider that the tathāgata is elsewhere than in the *vednanā, saṃjñā, saṃskāra* and *vijñāna*? – No!

Do you consider the tathāgata as free of *rūpa, vedanā, saṃjñā, saṃskāra* and *vijñāna*? – No!

Since you do not consider the tathāgata in any way, should you feel any doubt and ask yourself exactly what is the Buddha's Dharma about? – No!

The Buddha said to Śreṇika: To my disciples who have not understood my Dharma well, I say that there is a rebirth (*punarbhava*) for they retain traces (*avaśeṣa*) of the original egotism (*asmimāna*); to my disciples who have

[2. *Dīrghanakhasūtra*.][555] – To a powerful brahmacārin scholar , the Buddha answered: "In my system, I accept neither existence (*astitā)* nor non-existence (*nāstitā).* Why do you take part in this idle chatter (*prapañca*)? Existence and non-existence are mere idle gossip and birth-places (*upapattisthāna*) for the fetters (*saṃyojana*)."

[3. Mahāśūnyatāsūtra.][556] – In the *Tsa-a-han* (Saṃyuktāgama), the *Ta-k'ong king* (Mahāśūnyatāsūtra) speaks of two kinds of emptiness: the emptiness of beings (*sattvaśūnyatā)* and the emptiness of things (*dharmaśūnyatā).*

[4. *Sattvasūtra*.][557] – In the *Lo-t'o king* (Kolopamasūtras], it is said: "The aggregate of form (*rūpaskandha*), O Radha, destroy it, break it reduce it to nothing."

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understood the meaning well, I deny that there is a place where they take rebirth, for they have eliminated the original egotism without a trace.

At these words, Śreṇika found the Way and, having found the Way, he arose from his seat and said to the Buddha: I would like to obtain the going-forth (*pravrajyā)* to follow the Path. At once, his beard and his hair fell off by themselves and he became a śramaṇa. Shortly afterwards, he obtained the fruit of arhat, for he had received from the Buddha the Dharma eye which is undeceived.

This sūtra mster, Śreṇika, was [at first] one convinced by faith (*adhimukta*): he was convinced that the Buddha could make him find the Way, but that was only a beginner's faith. Later when he had heard the Buddha, he destroyed egotism (*ahaṃkāra*) and understood that, from the beginning *(ādita eva*) there never was an ātman. The ātman being non-existent, there are no dharmas that depend on it: they are like a magic show (*māyā),* a dream (*svapna*), deceivers, false and non-existent. From then on, in possession of the power of faith (*śraddhābāla*), Śreṇika entered into the true nature of dharmas (*dharmatā)* and no longer grasped the *rūpa* as tathāgata, etc., nor the *vijñāna* as tathāgata.

- From the earliest Prajñāpāramitāsūtras, the wandering mendicant Śreṇika appears as the prototype of the Mahāyānist saint. By letting himself be guided by faith and by taking as criterion the nature of things as it appeared in the knowledge of the Omniscient One, he no longer kept any dharma. He no longer seized any dharma that might be taken or let go, including nirvāṇa. Cf. Aṣṭasāhasrikā, p. 51: *So 'tra sarvatra śraddhānusārī sarvajñajñāne dharmatāṃ pramāṇīkṛtyaivam adhimukta iti tena na kaścid dharmaḥ parigṛhīto nāpi sa kaścid dharmo ya upalabdho yaṃ sa gṛhṇīyād muñced vā sa nirvānam api na manyate*. – For more details, see also Pañcaviṃśatisāhasrikā, p. 134-135 (T 223, K. 3, p. 236a; T 220, vol. VII, k. 409, p. 48b); Aṣṭādaśasāhasrikā, T 220, vol. VII, k. 485, p. 460b; Śatasāhasrikā, p. 633 (T 220, vol. V, k. 37, p. 209b).

In the Vibhāṣā, T 1545, k. 1, p. 3a8, Śreṇika is transcribed as *Si-ni-kia*.

[555] *Dīrghanakhasūtra* according to the version establiushed above (p. 1688F) by the *Traité*. Cf. the *Dīghanakhasutta* of Majjhima, I, p. 497-501 (Tsa-a-han, T 99, no. 969, k. 34, p. 249a-250a: Pie-yi-tsa-a-han, T 100, no. 203, k. 11, p. 449a-b) partly having its Sanskrit correspondent in the Avadānaśataka, II, p. 187 foll.

The brahmacārin Dīrghanakha, uncle of Śāriputra, is often mentioned in the *Traité*, (cf. P. 45-51F, 184F, 633F, 639F, 1576F, 1688F).

[556] *Mahāśūnyatāsūtra* of the Nidānasaṃyukta, p. 152-157, already cited above in full (p. 1079F, 2067F.

[557] *Sattasūtra* of the Saṃyutta, III, p. 190: *Evam eva kho Rādha tumhe rūpaṃ vikiratha vidhamata viddhaṃsetha vikīḷanikaṃ karotha taṇhakkhayāya paṭipajjatha*.

[5. *Kolopamasūtra*.][558] – In the *Fa-yu king* (Kolopamasūtra), it is said: "Good [**295c**] dharmas should be abandoned and *a fortiori* bad dharmas (*adharma*)."

[6. *Pārāyaṇasūtra* and *Arthavargīyāṇi sūtrāṇī*.] – In the *Po-lo-yen king* (Pārāyaṇasūtra)[559] and the *Li-tching king* (Arthavargīyāṇi sūtrāṇi), it is said:

The sage does not accept or retain any dharma.

Accepting and retaining dharmas is to produce idle chatter.

If there is nothing on which to lean,

There is no idle chatter.

The saints who have attained bodhi

Neither take nor reject dharmas.

Free of taking or rejecting,

They eliminate all wrong views.[560]

Thus, in many places in the Tripiṭaka, the emptiness of things (*dharmaśūnyatā)* is spoken of.

That is the 'emptiness of all dharmas' (*sarvadharmaśūnyatā).*

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558 Short extract from Majjhima, I, p. 135*: Kullāpamaṃ vo bhikkhave ājānantehi dhammā pi vo pahātabbā pag eva adhammā.* Text already cited above, p. 64F, 2094F and later k. 85, p. 657a2. Here *dhamma* and *adhamma* are taken in the sense of good and bad teachings.

559 *Pārāyaṇasūtra* is just a simple title here not accompanied by any citation. But above (p. 237F), the *Traité* has referred to the Upasīvaparipṛcchā of Pārāyaṇa and gave two stanzas corresponding to verses 1075 and 1076 of the Suttanipāta.

Transl: "When the saint has disappeared, must it be said that he is no longer, must it be said that he is forever free of pain? Explain that to me, O Sage, for you know this. – About the one who has disappeared, there is no measure; there is nothing of him that allows speaking about it; all the things that constituted him are abolished; do you so abolish all ways of speech."

- The 'abolition of all ways of speech' is very close to 'elimination of all speech and all practice' (*sarvavādacaryoccheda*), the last word of the Mādhyamika philosophy: see p. 45F.

560 The two stanzas of the *Arthavargīyāṇi sūtrāṇ*i cited here correspond in some places to a stanza of the *Duṭṭhaṭṭhakasutta* of the Pāli Aṭṭhakavagga: Suttanipāta, verse 787.

Transl. – "The committed person undergoes various criticisms, but what to say about an emancipated person? In him nothing is accepted or rejected. He has shaken off all philosphical views here below."

- For the Prajñās, this ideal of emancipation is fulfilled by the parivrājaka Śreṇika who took dharmatā as his sole criterion by basing himself on the non-existence of all dharmas (*sarvadharmānupalabdhitām upādāya*), the non-taking and the non-rejection of all the teachings (*sarvadharmāṇam aparigrahānutsargam upādāya*): cf. Pañcaviṃśati, p. 134-125.

Thirteenth Section EMPTINESS 15: EMPTINESS CONSISTING OF NON-PERCEPTION[561]

I. VARIOUS DEFINITIONS OF NON-PERCEPTION[562]

Emptiness consisting of non-perception (*anupalambhaśūnyatā*). –

1. Some say: In the aggregates (*skandha*), the elements (*dhātu*) and the bases of consciousness (*āyatana*), no self (*ātman*), no eternal dharma (*nityadharma*) is to be perceived (*nopalabhyate*): that is emptiness of non-perception.

2. Others say: If one looks for some dharma in causes and conditions (*pratītyasamutpāda*), it is never perceived, just as the fist (*muṣṭi*) is not perceived in the five fingers (*aṅguli*),

3. Others say: All dharmas and their causes and conditions (*hetupratyaya*) are absolutely non-perceived (*atyantānupalabdha*): that is what emptiness of non-perception is.

II. IF DHARMAS ARE NOT PERCEIVED, IT IS BECAUSE THEY DO NOT EXIST

Question. – Why do you assert this emptiness of non-perception? If dharmas are not perceived, is this due to weakness of knowledge (*jñānadaurbalya*) or because they do not truly exist?

Answer. – It is because dharmas really do not exist that they are not perceived,[563] and not due to weakness of knowledge.

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[561] For the Prajñāpāramitāsūtras (above, p. 2035F) it is *anupalambhaśūnyatā* when neither past, present nor duration of the present are perceived. In other words, dharmas are situated outside of time and by that very fact are shielded from becoming. Here the *Traité* is proposing a series of other explanations and seems to end up with the following: *Anupalambhaśūnyatā* is an emptiness consisting of non-perception, in the sense that all dharmas, coarse (*sthūla*) or subtle (*sukṣma*), up to and including nirvāṇa without residue of conditioning, elude perception (*upalabdhi*), gain (*lābha*), not that the knowledge is too weak to grasp them, but because 'dharmas do not really exist'. As the objector will note, no. 15 is almost mixed up with absolute emptiness (*atyantaśūnyatā,* no. 9). In practice, the real yogin does not perceive bad (*akuśala*) or impure (*sāsrava*) dharmas such as the three poisons and, if he still perceives the good qualities, such as the dharmas of the Path, it is only from the point of view of the absolute truth (*paramārthasatya*) for which the true nature of dharmas is the absence of characteristic.

[562] The first explanation cites the *sattvaśūnyatā* (emptiness of 'me' and 'mine') professed by the two Vehicles; the two other explanations refer to the *dharmaśūnyatā* (emptiness of things even in their causes and conditions) put forth in the Greater Vehicle.

III. USEFULNESS OF THE EMPTINESS OF NON-PERCEPTION

Question. – If that is so, [the emptiness of non-perception, *anupalambhaśūnyatā,* no. 15) is not different from absolute emptiness (*atyantaśūnyatā,* no.13). Why add one more emptiness of non-perception?

Answer. – Hearing that emptinesses no. 9 and 13, which were discussed above, are nothing at all (*akiṃcid*), people are frightened (bhaya), hesitate and wonder: "If they tell us now about an emptiness of non-perception, it is because the search for a reality (*dravyaparyeṣaṇa*) has not succeeded." In order to cut short this hesitation (*kāṅkṣā)* and fear (*bhaya*), the Buddha speaks about the emptiness of non-perception. How?

The Buddha said: "From my first production of the mind of bodhi (*prathamacittotpāda*) to the moment when I became Buddha, a Buddha of the ten powers, I have looked for a reality in dharmas, but without ever finding it."[564] That is indeed the emptiness of non-perception.

IV. THE NON-PERCEPTION OF DHARMAS

Question. – What is the non-perception of things (*vastvanupalambha*)?

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[563] This is why, despite the criticisms addressed to me [Lamotte] from the other side of the Atlantic, I have often translated and will continue to translate *nopalababhyate* (*pou k'o tß*) by 'does not exist'. Here also I have had the pleasure of coming up against I. B. Horner, who in her *Middle Length Sayings*, I, p. 177, n. 3, explains *anupalabhyamāne* as either 'not to be known' or 'not existing'.

[564] Cf. Aṣṭādaśasāh., II, ed. E. Conze, p. 33: *Na me Subhute pūrvaṃ bodhisattvacārikāṃ caratā kasyacid dharmasya svabhāva upalabdho rūpam iti vā vedaneti vā… yāvad bodhir iti vā. Evaṃ khalu Subhute bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ carati prathamacittotpādam upādāya yāvad anuttarāṃ samyaksaṃbodhim abhisaṃbhotsyate 'nupalaṃbhayogena sarvadharmāṇāṃ ca svabhāvakuśalena bhavitasyam*. – Long ago when I was practicing the career of Bodhisattva, O Subhuti, I never perceived the intrinsic nature of any dharma, whether it was form, feeling… or even bodhi. Therefore, O Subhuti, the bodhisattva-mahāsattva practices the perfection of wisdom by a method of non-perceiving from his first production of the mind of bodhi until the moment when he awakens into supreme perfect enliughtenment; he should practice competency in self nature of all dharmas."

The last phrase of the original text lacks clarity. The Chinese versions of the Pañcaviṃśati (T223, k. 23, p. 392a24-29; T 220. vol. VII, k. 468, p. 369a-s) and the Aṣṭādaśa (T 220, vol. VII, k. 530, p. 720a) seem to be based on the following reading: *Evaṃ khalu Subhūte bodhisattvena mahāsattvena prajñāpāramitāyāṃ caratā prathamacittopādam upādāya yāvad anuttarāṃ samyaksaṃbodhiṃ sarvadharmāṇāṃ svabhāvakuśalena bhavitavyam*. – "It is thus, O Subhūti, that the bodhisattva who practices the perfection of wisdom should practice expertise in the self nature of all dharmas, and this from his first production of the mind of bodhi until supreme complete enlightenment."

Answer. – All dharmas up to and including nirvāṇa without residue of conditioning (*nirupadhiśeṣanirvāṇa*) being non-perceived, there is the emptiness consisting of non-perception (*anupalambhaśūnyatā).*

Moreover, the yogin who acquires this emptiness of non-perception does not perceive (*nopalabhate*)[565] the three poisons (*viṣa*), the four torrents (*ogha*) or the four attachments (*yoga*),[566] the five obstacles (*nīvaraṇa*),[567] the six thirsts (*tṛṣṇā*),[568] the seven perverse latent tendencies (*anuśaya*),[569] the eight perditions (*mithyātva*),[570] the nine fetters (*saṃyojana*),[571] the ten bad paths of action (*akuśalakarmapatha*).[572] All these bad vile bonds (*bandhana*) being non-perceived, the emptiness of non-perception is spoken of.

Question. – If that is so, what benefits are there in cultivating this emptiness of non-perception?

Answer. – [The yogin] perceives (*upalabhate*) morality (*śīla),* concentration (*samādhi*) and wisdom (*prajñā*);[573] he perceives the four fruits of the religious life (*śrāmaṇyaphala*),[574] the five spiritual faculties (*indriya*),[575] the five elements constituting the saint (*aśaikṣaskandha*),[576] the six discriminations of equanimity (*upekṣopavicāra*),[577] the seven factors of enlightenment (*saṃbodhyaṅga*),[578] the nine successive absorptions (*anupūrvasamāpatti*),[579] the ten qualities of the saint (*aśaikṣadharma*),[580] and other 'qualities of the śrāvaka' of this type. If, in addition, he perceives the prajñāpāramitā, he fulfills completely

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565 *Upalabhate* taken here in the sense of perceiving and acquiring.

566 The four *ogha* or *yoga*: *kāma bhava, dṛṣṭi, avidyā:* cf. Dīgha, III, p. 230. 176; Kośa, V, p. 75.

567 The five *nīvaraṇa*: *kāmacchanda, vyāpāda, styānamiddha*, *auddhatyakaukṛtya, vicikitsā:* cf. Dīgha, III, p. 278; Kośa, V, p. 98.

568 Six *tṛṣṇā* related respectively to *rūpa, śabda, gandha, rasa, spraṣṭavya*, *dharma*; cf. Dīgha, II, p. 58.

569 Seven *anuśaya*: *kāmarāga, pratigha, bhavarāga, māna, avidyā, dṛṣṭi, vicikitsā;* cf. Dīgha, III, p. 254, 282; Kośa, V, p. 3.

570 Eight *mithyātva*: *mithyādṛṣṭi, mithyāsaṃkalpa, mithyāvāc, mithyākarmānta, mithyājīva, mithyāvyāyāma, mithyāsmṛti, mithyāsamādhi*; cf. Dīgha, II, p. 353; III, p. 254; Anguttara, II, p. 221; l; IV, p. 237.

571 Nine *saṃyojana*: *anunaya, pratigha, māna avidyā, dṛṣṭi, parāmarśa, vicikitsā, īrṣyā, mātsarya*; cf. Kośa, V, p. 81-82.

572 Ten *akuśalakarmapatha*, *praṇātipāta*, etc.; cf. Dīgha, III, p. 269; Kośa, IV, p. 137.

573 Śīla, samādhi and prajñā are the three elements constituting the Noble Path; cf. Dīgha, II, p. 81, 84; Itivuttaka, p. 51.

574 *Srotaāpattiphala*, etc.

575 See p. 1125-1127F.

576 The five *anāsravaskandha*, morality, etc.; cf. p. 1233F, n.1; 1349-1359F.

577 The six *upekṣopavicāra*, discriminations of equanimity relative to *rūpa, śabda, gandha, rasa, spraṣṭavya* and *dharma*; cf. Dīgha, p. 245; Majjhima, III, p. 239-240; Kośa, III, p. 108.

578 See p. 1128-1129F

579 See p. 1308F.

580 The ten *aśaikṣāṅga*, namely, the eight factors of the Path described as '*aśaikṣa'* plus the perfect deliverance belonging to the arhats (*aśaikṣi samyagvimukti*) and the knowledge of acquisition of this deliverance (*aśaikṣa samyagjñāna*); cf. the ten *asekhiyā dhammā* in Anguttara, V, p. 222; and Kośa, VI, p. 295.

(*paripūrayati*) the six perfections (*pāramitā)* and the qualities (*guṇa*) of the ten bhumis [of the bodhisattva]. [**296a**]

Question. – But above you said that "all the dharmas up to and including nirvāṇa are not perceived"; why do you now say that the yogin "perceives morality, concentration, wisdom and up to the ten qualities of the saint?"[581]

Answer. – Although these dharmas are 'perceived' (*upalabdha*), they all promote the emptiness of non-perception and to this extent, they are also said to be 'non-perceived' (*anupalabdha*). Moreover, as [the yogin] does not take them up (*nādadāti*) and is not attached (*nābhiniviśate*) to them, they are not perceived; as unconditioned dharmas (*asaṃskṛta*), they are not perceived; as noble truths *(āryasatya*), they are not perceived; as absolute truth (*paramārthasatya*), they are not perceived.

Although they have attained these qualities (*guṇa*), the saints who enter into nirvāṇa without residue of conditioning (*nirupadhiśeṣanirvāṇa*) do not regard them as acquired (*labdha*); it is ordinary people (*pṛthagjana*) who regard them as great acquisitions (*mahālābha*). Thus the lion (*siṃha*), even when he has feats to his credit, does not consider them as marvelous *(āścarya*); it is the other beings who, on seeing them, consider them to be extraordinary (*adbhuta*).

It is in this sense that [the Prajñāpāramitāsūtra] asserts an'emptiness of non-perception' [or of non-existence] here.

Abhāvadiśūnyatā

Fourteenth Section EMPTINESSES 16 TO 18: EMPTINESS OF NON-EXISTENCE, OF EXISTENCE ITSELF, OF BOTH NON-EXISTENTENCE AND EXISTENCE ITSELF[582]

I. FIRST EXPLANATION

[581] For these 'ten qualities of the saint' (p. 296a2), one variant substitutes the 'qualities of the bhūmis'.

[582] These three emptinesses summarize, in a condensed form, the proof of universal emptiness. The Prajñāpāramitāsūtra which mentions them three times defines only the third, the *abhāvasvabhāvaśūnyatā* (see above, p. 1035F, §16). In the following explanations, the *Traité* establishes a parallel between these last three emptinesses and the preceding fifteen. Actually, as the author has pointed out at the start of this chapter, the emptinesses all concern one and the same absence of self nature and of characteristics and are unequivocal and interchangeable.

Here Kumārajīva resorts to some rather unusual expressions to render emptinesses 16 to 18: he translates *abhāvasvabhāvaśūnyatā* by *wou fa k'ong*, *svabhāvaśūnyatā* by *yeou fa k'ong* and *abhāvasvabhāvaśūnyatā* by *wou fa yeou fa k'ong*.

1. Emptiness of non-existence (*abhāvaśūnyatā). –* Some say that non-existence *(abhāva*) is the destruction (*nirodha*) of dharmas, but as this destruction does not exist, [the Prajñāpmaramitāsūtra] speaks here of 'emptiness of non-existence'.

2. Emptiness of existence itself (*svabhāvaśūnyatā). –* Dharmas arising from a complex of causes and conditions (*hetupratyayasāmagryutpanna*), they have no self existence (*svabhāva*). As existence itself does not exist, [the Prajñāpāramitāsūtra] speaks here of 'emptiness of existence itself'.

3. Emptiness of non-existence and of existence itself (*abhāvasvabhāvaśūnyatā). –* Since it is impossible to grasp the mark of non-existence (*abhāvanimitta*) and the mark of existence itself (*svabhāvanimitta*), there is 'emptiness of non-existence and existence itself'. Moreover, the consideration of non-existence and existence itself as empty has the name 'emptiness of non-existence and existence itself'. Finally, the yogin who considers (*samanupaśyati*) the arising (*utpāda*) and cessation (*nirodha*) of dharmas looks at it alternately from the viewpoint of existence itself (*svabhāvamukha*) and the viewpoint of non-existence (*abhāvamukha*). When he considers the arising (*utpāda*), he feels joy (*saumanasya*) and when he considers the cessation, he feels sad (*daurmanasya*). But if this yogin discovers the emptiness of arising (*utpādaśūnyatā),* he destroys the mind of joy (*saumanasyacitta*), and if he disovers the emptiness of cessation (*nirodhaśūnyatā),* he destroys the mind of sadness (*daurmanasyacitta*). Why? [Because he sees that, on the one hand], arising is not a gain (*lābha*) and on the other hand, cessation (*nirodha*) is not a loss (*alābha*). As he thus eliminates these mundane (*laukika*) thoughts of joy and sadness, there is 'emptiness of non-existence and of existence itself'.

Of the eighteen emptinesses, the first three, [namely, *adhyātmaśūnyatā, bahirdhāśūnyatā* and *adhyātmabahirdhāśūnyatā*] destroy all the dharmas; the last three also destroy all the dharmas. Actually,

1. the emptiness of existence itself (*svabhāvaśūnyatā,* no. 17) destroys the time of production (*utpāda*) and the time of duration (*sthiti*) of all the dharmas.

2. the emptiness of non-existence (*abhāvaśūnyatā,* no. 16) destroys the time of disappearance (*vyaya*) of all the dharmas.

3. the emptiness of non-existence and of existence itself (*abhāvasvabhāvaśūnyatā,* no. 18) destroys production (*utpāda*) and disappearance (*vyaya*) at the same time and together.

II. SECOND EXPLANATION

Some say:

1-2. The emptiness of past (*atīta*) and future (*anāgata*) dharmas is called emptiness of non-existence (*abhāvaśūnyatā,* no. 16); the emptiness of present dharmas is called emptiness of existence itself (*svabhābaśūnyatā,* no. 17). Why?

The disappearance (*vyaya*) and change (*anyathātva*) of past (*atīta*) dharmas leads to non-existence (*abhāva*); future (*anāgata*) dharmas, the causes and conditions for which have not come together, are

without arising, without existence, without exit and without production; this is why they are 'non-existence' (*abhāva*). – As for present (*pratyutpanna*) dharmas and unconditioned dharmas (*asaṃskṛta*), by the very fact that they presently exist, they are called 'existence itself' (*svabhāva*).

3. The two, [namely, non-existence (*abhāva*) and existence itself (*svabhāva*)], together being empty, they are called 'emptiness of non-existence and of existence itself (*abhāvasvabhāvaśūnyatā,* no. 18).

III. THIRD EXPLANATION

Finally, others say:

1. Unconditioned dharmas (*asaṃskṛta*), being without production (*utpāda*), without duration (*sthiti*) and without disappearance (*vyaya*), are called 'non-existence' (*abhāva*).

2. Conditioned dharmas, having production, duration and disappearance, are called 'existence itself' (*svabhāva*).

[**196b**] 3.These [two categories of dharmas] being likewise empty, there is 'emptiness of non-existence and of existence itself'.

Therefore the bodhisattva who wishes to become established [in the eighteen emptinesses], from the emptiness of inner dharmas (*adhyātmaśūnyatā)* up to the emptiness of non-existence and of existence itself (*abhāvasvabhāvaśūnyat*ā), should practice the Prajñāpāramitā.